WESTON JESUIT SCHOOL OF
THEOLOGY LIBRARY
99 BRATTLE STREET
CAMBRIDGE, MASSACHUSETTS 02138

WESTON JESUIT SCHOOL OF THEOLOGY
LIBRARY
FEB 7 2002

NEW
ESTAMENT
ABSTRACTS

l. 46 *2002* *No. 1*

PERIODICAL ABSTRACTS		BOOK NOTICES
1	**NT General**	136
21	**Gospels—Acts**	146
54	**Epistles—Revelation**	163
79	**Biblical Theology**	175
92	**NT World**	184

US ISSN 0028-6877

NEW TESTAMENT ABSTRACTS

A RECORD OF CURRENT LITERATURE

Edited by
DANIEL J. HARRINGTON
and
CHRISTOPHER R. MATTHEWS

Associate Editor
STANLEY B. MARROW

Published by
Weston Jesuit School of Theology, Cambridge, Massachusetts
in cooperation with
The Catholic Biblical Association of America

Editorial correspondence should be sent to NEW TESTAMENT ABSTRACTS, Weston Jesuit School of Theology, 3 Phillips Place, Cambridge, MA 02138 USA. Phone: 617-492-1960; FAX: 617-492-5833; E-Mail: NTAweston@aol.com; URL: http://members.aol.com/ntaweston/nta.html

Subscription correspondence, including orders for back issues, should be sent to The Catholic Biblical Association, The Catholic University of America, Washington, DC 20064. Phone: 202-319-5519; FAX: 202-319-4799.

NEW TESTAMENT ABSTRACTS is published three times each year. Subscription, payable in advance: $38.00 (domestic), $42.00 (foreign) per year, postage paid.

BACK ISSUES:

Volumes 1, 2, 3, 9, and 21 are available in reprint at $42.00 per volume.
Volume 4, number 1, and most subsequent single issues are available at $14.00 each.
A cumulative index to vols. 1–15 (1956–1971) is available at $14.00 per copy.
A CD-ROM version of vols. 27–44 (1983–2000) is available.

The letter *r* affixed to an entry number designates a book review abstract. References to other abstracts are given by volume and entry number: e.g. see § 46-222.

The contents of abstracts and book notices are not necessarily the opinions of the editors; the views offered on disputed biblical questions remain the opinions of the original authors.

Composed by THE HK SCRIPTORIUM, INC., 6687 East Dartmouth Ave., Denver, CO 80224

Copyright, © 2002, by Weston Jesuit School of Theology, Cambridge, MA 02138 USA

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photo-copying, or otherwise, without the prior written permission of Weston Jesuit School of Theology.

ISSN: 0028-6877

FEB 7 2002
WESTON JESUIT SCHOOL OF THEOLOGY

NEW TESTAMENT ABSTRACTS

VOLUME FORTY-SIX • 2002

WESTON JESUIT SCHOOL OF THEOLOGY
3 PHILLIPS PLACE
CAMBRIDGE, MASSACHUSETTS 02138

US ISSN 0028-6877

NEW TESTAMENT ABSTRACTS

A RECORD OF CURRENT LITERATURE

Ref.
BS
410
.N35
V. 46

Edited by
DANIEL J. HARRINGTON
and
CHRISTOPHER R. MATTHEWS

Associate Editor
STANLEY B. MARROW

Published by
Weston Jesuit School of Theology, Cambridge, Massachusetts
in cooperation with
The Catholic Biblical Association of America

Editorial correspondence should be sent to NEW TESTAMENT ABSTRACTS, Weston Jesuit School of Theology, 3 Phillips Place, Cambridge, MA 02138 USA. Phone: 617-492-1960; FAX: 617-492-5833; E-Mail: NTAweston@aol.com; URL: http://members.aol.com/ntaweston/nta.html

Subscription correspondence, including orders for back issues, should be sent to The Catholic Biblical Association, The Catholic University of America, Washington, DC 20064. Phone: 202-319-5519; FAX: 202-319-4799.

NEW TESTAMENT ABSTRACTS is published three times each year. Subscription, payable in advance: $38.00 (domestic), $42.00 (foreign) per year, postage paid.

BACK ISSUES:
Volumes 1, 2, 3, 9, and 21 are available in reprint at $42.00 per volume.
Volume 4, number 1, and most subsequent single issues are available at $14.00 each.
A cumulative index to vols. 1–15 (1956–1971) is available at $14.00 per copy.
A CD-ROM version of vols. 27–44 (1983–2000) is available.

The letter *r* affixed to an entry number designates a book review abstract. References to other abstracts are given by volume and entry number: e.g. see § 46-222.

The contents of abstracts and book notices are not necessarily the opinions of the editors; the views offered on disputed biblical questions remain the opinions of the original authors.

Composed by THE HK SCRIPTORIUM, INC., 6687 East Dartmouth Ave., Denver, CO 80224

Copyright, © 2002, by Weston Jesuit School of Theology, Cambridge, MA 02138 USA

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photo-copying, or otherwise, without the prior written permission of Weston Jesuit School of Theology.

ISSN: 0028-6877

WESTON JESUIT SCHOOL OF THEOLOGY LIBRARY
99 BRATTLE STREET
CAMBRIDGE, MASS. 02138
OCT 08 2003

LIST OF JOURNALS

In addition to the journals on this list, whose titles are abbreviated in the headings to abstracts, the editors regularly survey many other periodicals in religion and the humanities generally for articles of interest to New Testament scholars. Abstracts of these articles also appear in *NTA*, but the titles of the journals in which the articles occur are spelled out in the headings.

Aegyptus (Milan)
African Ecclesiastical Review (Eldoret, Kenya)
AJS Review (Waltham, MA)
America (New York)
American Benedictine Review (Richardton, ND)
American Journal of Archaeology (Boston)
American Journal of Philology (Baltimore, MD)
Analecta Cracoviensia (Krakow)
Andrews University Seminary Studies (Berrien Springs, MI)
Angelicum (Rome)
Anglican Theological Review (Evanston, IL)
Annali di storia dell'esegesi (Bologna)
Annual of the Japanese Biblical Institute (Tokyo)
Antonianum (Rome)
Anvil (Ashbourne, Derbyshire, UK)
Apocrypha (Turnhout)
Archiv für Liturgiewissenschaft (Regensburg)
Ashland Theological Journal (Ashland, OH)
Asia Journal of Theology (Bangalore)
ʿAtiqot (Jerusalem)
Augustinianum (Rome)
Aula Orientalis (Barcelona)
Australasian Catholic Record (Manly, NSW)
Australian Biblical Review (Parkville, Victoria)
Bangalore Theological Forum (Bangalore)
Baptist Review of Theology/La Revue Baptiste de Théologie (Cambridge, Ont.)
Benedictina (Rome)
Berliner Theologische Zeitschrift (Berlin)
Bibbia e Oriente (Bornato)
Bibel und Kirche (Stuttgart)
Bibel und Liturgie (Klosterneuburg)
Bible Bhashyam (Kottayam, Kerala, India)
Bible Review (Washington, DC)
Bible Today (Collegeville, MN)
Bible Translator (New York)
Biblica (Rome)
Biblical Archaeology Review (Washington, DC)
Biblical Interpretation (Leiden)
Biblical Research (Chicago)
Biblical Theology Bulletin (Jamaica, NY)
Bibliotheca Orientalis (Leiden)
Bibliotheca Sacra (Dallas)
Biblische Notizen (Munich)
Biblische Zeitschrift (Paderborn)
Bijdragen (Amsterdam)
Bulletin de Littérature Ecclésiastique (Toulouse)
Bulletin du Centre Protestant d'Etudes (Geneva)
Bulletin for Biblical Research (Winona Lake, IN)
Bulletin of the American Schools of Oriental Research (Boston)
Bulletin of the International Organization for Septuagint and Cognate Studies (Durham, NC)
Bulletin of the John Rylands University Library of Manchester (Manchester, UK)
Burgense (Burgos)
Calvin Theological Journal (Grand Rapids, MI)
Catholic Biblical Quarterly (Washington, DC)
Catholica (Münster)
CGST Journal (Hong Kong)
Chicago Studies (Chicago)
Christian Century (Chicago)
Christian Scholar's Review (Holland, MI)
Christianity Today (Carol Stream, IL)
Christus (Paris)
Church (New York)
Churchman (Watford, UK)
Ciudad de Dios (Madrid)
Civiltà Cattolica (Rome)
Classical Journal (Ashland, VA)
Classical Philology (Chicago)
Classical Quarterly (Oxford)
Classical World (Pittsburgh, PA)
Collationes (Brugge/Gent)
Collectanea Theologica (Warsaw)
Colloquium (Perth)
Commonweal (New York)
Communio (Seville)
Communio/International Catholic Review (Washington, DC)
Communio Viatorum (Prague)
Concilium (New York)
Concordia Journal (St. Louis, MO)
Concordia Theological Quarterly (Fort Wayne, IN)
Conservative Judaism (New York)
Cristianesimo nella Storia (Bologna)
Crux (Vancouver, BC)
Currents in Research: Biblical Studies (Sheffield, UK)
Currents in Theology and Mission (Chicago)
Dansk Teologisk Tidsskrift (Copenhagen)
Dead Sea Discoveries (Leiden)
Deltion Biblikon Meleton (Athens)
Diakonia (Vienna)
Dialog (St. Paul, MN)
Didaskalia (Lisbon)

Direction (Fresno, CA)
Divinitas (Vatican City)
Divus Thomas (Bologna)
Doctor Communis (Vatican City)
Doctrine and Life (Dublin)
Downside Review (Bath, UK)
Ecumenical Review (Geneva)
Efemerides Mexicana (Tlalpan)
Emmanuel (Cleveland, OH)
Encounter (Indianapolis, IN)
Ephemerides Liturgicae (Rome)
Ephemerides Mariologicae (Madrid)
Ephemerides Theologicae Lovanienses (Leuven)
Epworth Review (Peterborough, UK)
Erbe und Auftrag (Beuron)
Escritos del Vedat (Torrente)
Esprit & Vie (Paris)
Estudios Bíblicos (Madrid)
Estudios Eclesiásticos (Madrid)
Estudios Franciscanos (Barcelona)
Études (Paris)
Études Théologiques et Religieuses (Montpellier)
Euntes Docete (Rome)
Evangelical Journal (Myerstown, PA)
Evangelical Quarterly (Carlisle, UK)
Evangelical Review of Theology (Carlisle, UK)
Evangelische Theologie (Gütersloh)
Expository Times (Edinburgh)
Filología Neotestamentaria (Córdoba)
Foi et Vie (Paris)
Forum (Santa Rosa, CA)
Forum Katholische Theologie (Rothenburg)
Freiburger Zeitschrift für Philosophie und Theologie (Fribourg)
Furrow (Maynooth)
Geist und Leben (Würzburg)
Gereformeerd Theologisch Tijdschrift (Kampen)
Greek Orthodox Theological Review (Brookline, MA)
Greek, Roman and Byzantine Studies (Durham, NC)
Gregorianum (Rome)
Harvard Theological Review (Cambridge, MA)
Hebrew Union College Annual (Cincinnati, OH)
Henoch (Turin)
Hervormde Teologiese Studies (Pretoria)
Heythrop Journal (Oxford)
History of Religions (Chicago)
Hokhma (Lausanne)
Homiletic and Pastoral Review (New York)
Horizons (Villanova, PA)
Horizons in Biblical Theology (Pittsburgh, PA)
Indian Theological Studies (Bangalore)
Internationale Katholische Zeitschrift/Communio (Freiburg)
Internationale Kirchliche Zeitschrift (Bern)
Interpretation (Richmond, VA)
Irénikon (Chevetogne)
Irish Biblical Studies (Belfast)
Irish Theological Quarterly (Maynooth)
Israel Exploration Journal (Jerusalem)
Israel Numismatic Journal (Jerusalem)
Istina (Paris)
Jahrbuch für Antike und Christentum (Münster)
Jeevadhara (Kottayam, Kerala, India)
Jewish Bible Quarterly (Jerusalem)
Jewish Quarterly Review (Philadelphia)
Journal for the Aramaic Bible (Sheffield, UK)
Journal for the Study of Judaism (Leiden)
Journal for the Study of the New Testament (Sheffield, UK)
Journal for the Study of the Old Testament (Sheffield, UK)
Journal for the Study of the Pseudepigrapha (Sheffield, UK)
Journal from the Radical Reformation (Morrow, GA)
Journal of Biblical Literature (Atlanta)
Journal of Early Christian Studies (Baltimore, MD)
Journal of Ecclesiastical History (Cambridge, UK)
Journal of Ecumenical Studies (Philadelphia)
Journal of Feminist Studies in Religion (Atlanta)
Journal of Hellenic Studies (London)
Journal of Higher Criticism (Madison, NJ)
Journal of Jewish Studies (Oxford)
Journal of Near Eastern Studies (Chicago)
Journal of Northwest Semitic Languages (Stellenbosch)
Journal of Pentecostal Theology (Sheffield, UK)
Journal of Religion (Chicago)
Journal of Religious & Theological Information (Binghamton, NY)
Journal of Religious History (Sydney)
Journal of Religious Thought (Washington, DC)
Journal of Roman Archaeology (Ann Arbor, MI)
Journal of Roman Studies (London)
Journal of Semitic Studies (Oxford)
Journal of the American Academy of Religion (Atlanta)
Journal of the American Oriental Society (Ann Arbor, MI)
Journal of the Evangelical Theological Society (Lynchburg, VA)
Journal of the Interdenominational Theological Center (Atlanta)
Journal of Theological Studies (Oxford)
Journal of Theology for Southern Africa (Rondebosch)
Journal of Translation and Textlinguistics (Dallas)
Judaism (New York)

Kairos (Salzburg)
Kerygma und Dogma (Göttingen)
Landas (Manila)
Laurentianum (Rome)
Laval Théologique et Philosophique (Québec)
Levant (London)
Lexington Theological Quarterly (Lexington, KY)
Literature & Theology (Oxford)
Louvain Studies (Louvain)
Lumen Vitae (Brussels)
Lumière & Vie (Lyon)
Lutheran Quarterly (Milwaukee, WI)
Lutheran Theological Journal (North Adelaide, S. Australia)
Maison-Dieu (Paris)
Manresa (Madrid)
Marian Studies (Dayton, OH)
Marianum (Rome)
Master's Seminary Journal (Sun Valley, CA)
Mayéutica (Marcilla [Navarra])
McMaster Journal of Theology (Hamilton, Ont.)
Mélanges de Science Religieuse (Lille)
Melita Theologica (Rabat, Malta)
Milltown Studies (Dublin)
Miscelánea Comillas (Madrid)
Missiology (Scottdale, PA)
Modern Believing (London)
Modern Theology (Oxford/Malden, MA)
Münchener Theologische Zeitschrift (Munich)
Muséon (Louvain)
Near East School of Theology Theological Review (Beirut)
Near Eastern Archaeology (Boston)
Nederlands Theologisch Tijdschrift (Utrecht)
Neotestamentica (Pretoria)
Neue Zeitschrift für Systematische Theologie und Religionsphilosophie (Berlin)
New Blackfriars (Oxford)
New Testament Studies (Cambridge, UK)
New Theology Review (Collegeville, MN)
Norsk Teologisk Tidsskrift (Oslo)
Notes on Translation (Dallas)
Nouvelle Revue Théologique (Brussels)
Nova et Vetera (Chêne-Bougeries)
Novum Testamentum (Leiden)
Numen (Leiden)
One in Christ (Turvey, UK)
Orientalia (Rome)
Orientalia Christiana Periodica (Rome)
Orientalistische Literaturzeitung (Berlin)
Ostkirchliche Studien (Würzburg)
Pacifica (Parkville, Victoria, Australia)
Palestine Exploration Quarterly (London)
Perspectiva Teológica (Belo Horizonte, Brazil)
Perspectives in Religious Studies (Valparaiso, IN)
Presbyterion (St. Louis, MO)
Priests & People (London)
Princeton Seminary Bulletin (Princeton, NJ)
Prism (New Brighton, MN)
Proceedings of the Irish Biblical Association (Dublin)
Prooftexts (Baltimore, MD)
Protokolle zur Bibel (Klosterneuburg)
Qadmoniot (Jerusalem)
Quarterly Review (Nashville, TN)
Qumran Chronicle (Krakow)
Rassegna di Teologia (Naples)
Razón y Fe (Madrid)
Recherches de Science Religieuse (Paris)
Recherches de Théologie et Philosophie médiévales (Leuven)
Reformed Review (Holland, MI)
Religion (London)
Religion & Theology (Leiden)
Religious Studies (Cambridge, UK)
Religious Studies and Theology (Saskatoon, Saskatchewan)
Religious Studies Review (Valparaiso, IN)
Renovatio (Aachen)
Restoration Quarterly (Abilene, TX)
Review and Expositor (Louisville, KY)
Review for Religious (St. Louis, MO)
Review of Biblical Literature (Atlanta)
Reviews in Religion and Theology (Oxford)
Revista Catalana de Teología (Barcelona)
Revista de Espiritualidad (Madrid)
Revista Eclesiástica Brasileira (Petrópolis)
Revista Latinoamericana de Teologia (San Salvador)
Revue Africaine de Théologie (Kinshasa, Zaire)
Revue Bénédictine (Denée, Belgium)
Revue Biblique (Jerusalem)
Revue d'éthique et de théologie morale—"Le Supplément" (Paris)
Revue de l'Histoire des Religions (Paris)
Revue de Qumran (Paris)
Revue de Théologie et de Philosophie (Lausanne)
Revue des Études Augustiniennes (Paris)
Revue des Études Juives (Paris)
Revue des Sciences Philosophiques et Théologiques (Paris)
Revue des Sciences Religieuses (Strasbourg)
Revue d'Histoire Ecclésiastique (Louvain)
Revue d'Histoire et de Philosophie Religieuses (Strasbourg)
Revue Réformée (Aix-en-Provence)
Revue Théologique de Louvain (Louvain)
Revue Thomiste (Toulouse)
Rhetorica (Berkeley, CA)
Rivista Biblica (Bologna)
Rivista di Archeologia Cristiana (Vatican City)

Rivista di Storia e Letteratura Religiosa (Turin)
Roczniki Teologiczne (Lublin)
Römische Quartalschrift (Rome)
Sacra Doctrina (Bologna)
St. Vladimir's Theological Quarterly (Crestwood, NY)
Salesianum (Rome)
Salmanticensis (Salamanca)
Sapienza (Naples)
Scandinavian Journal of the Old Testament (Copenhagen)
Science et Esprit (Montreal)
Scottish Bulletin of Evangelical Theology (Edinburgh)
Scottish Journal of Theology (Edinburgh)
Scripta Theologica (Pamplona)
Scriptorium (Brussels)
Scriptura (Stellenbosch)
Scripture Bulletin (Birmingham, UK)
Scuola Cattolica (Milan)
Search (Dublin)
Sefarad (Madrid)
Semeia (Atlanta)
Sémiotique et Bible (Lyon)
Sewanee Theological Review (Sewanee, TN)
Soundings (Knoxville, TN)
Southwestern Journal of Theology (Fort Worth, TX)
Stimmen der Zeit (Munich)
Stromata (San Miguel, Argentina)
Studia Liturgica (London)
Studia Patavina (Padua)
Studia Philonica Annual (Atlanta)
Studia Theologica (Åbo)
Studia Theologica Varsaviensia (Warsaw)
Studien zum Neuen Testament und seiner Umwelt (Linz)
Studies in Religion/Sciences Religieuses (Waterloo, Ont.)
Studii Biblici Franciscani Liber Annuus (Jerusalem)
Studium (Madrid)
Stulos Theological Journal (Bandung, Indonesia)
Svensk Exegetisk Årsbok (Uppsala)
Svensk Teologisk Kvartalskrift (Lund)
Teaching Theology & Religion (Oxford/Malden, MA)
Tel Aviv (Tel Aviv)
Telema (Kinshasa-Gombe, Zaire)
Teologia (Milan)
Teología y Vida (Santiago)
Teresianum (Rome)
Textus (Jerusalem)
Themelios (Leicester, UK)
Theoforum (Ottawa)
Theological Studies (Washington, DC)
Theologie und Glaube (Paderborn)
Theologie und Philosophie (Frankfurt/Munich)
Theologisch-Praktische Quartalschrift (Linz)
Theologische Beiträge (Wuppertal)
Theologische Literaturzeitung (Leipzig)
Theologische Quartalschrift (Tübingen)
Theologische Revue (Münster)
Theologische Rundschau (Tübingen)
Theologische Zeitschrift (Basel)
Theology (London)
Theology Today (Princeton, NJ)
Thomist (Washington, DC)
Thought (New York)
Tidsskrift for Teologi og Kirke (Oslo)
Tijdschrift voor Theologie (Nijmegen)
Toronto Journal of Theology (Toronto)
Traditio (New York)
Tradition (New York)
Trierer Theologische Zeitschrift (Trier)
Trinity Journal (Deerfield, IL)
Tyndale Bulletin (Cambridge, UK)
Una Sancta (Meitingen/Niederaltaich)
Union Seminary Quarterly Review (New York)
Verbum et Ecclesia (Pretoria)
Verkündigung und Forschung (Gütersloh)
Vetera Christianorum (Bari)
Vetus Testamentum (Leiden)
Vidyajyoti (Delhi)
Vie Spirituelle (Paris)
Vigiliae Christianae (Leiden)
Vox Reformata (Geelong, Victoria)
Vox Scripturae (São Paulo)
Way (London)
Westminster Theological Journal (Philadelphia)
Wissenschaft und Weisheit (Werl)
Word & World (St. Paul, MN)
Worship (Collegeville, MN)
Wort und Dienst (Bielefeld)
Zeitschrift der Deutschen Morgenländischen Gesellschaft (Mainz)
Zeitschrift des Deutschen Palästina-Vereins (Wiesbaden)
Zeitschrift für Althebraistik (Stuttgart)
Zeitschrift für die Alttestamentliche Wissenschaft (Berlin)
Zeitschrift für die Neutestamentliche Wissenschaft (Berlin)
Zeitschrift für Katholische Theologie (Innsbruck)
Zeitschrift für Kirchengeschichte (Stuttgart)
Zeitschrift für Neues Testament (Tübingen)
Zeitschrift für Religions- und Geistesgeschichte (Potsdam)
Zeitschrift für Theologie und Kirche (Tübingen)
Zygon (Chicago)

PERIODICAL ABSTRACTS

THE NEW TESTAMENT: GENERAL

1. R. Tomes, "A Century of *The Century Bible*," *ExpTimes* 112 (12, '01) 408-412.

The Century Bible was largely the work of the first generation of scholars from the nonconformist churches to be won over to the methods of historical and literary criticism. The NT volumes came out at roughly monthly intervals starting in June 1901 and were completed by early 1903; the OT volumes appeared between 1904 and 1913. The article sketches the context in which the commentaries were written and comments on the various contributions. *The New Century Bible* begun in the 1960s is much more heterogeneous than its predecessor.—C.R.M.

Canon

2r. W. J. Abraham, *Canon and Criterion in Christian Theology* [*NTA* 44, p. 145].

C. A. Blaising, "William J. Abraham's *Canon and Criterion in Christian Theology: From the Fathers to Feminism*," *Churchman* 115 (2, '01) 103-109.—The obvious point that Abraham misses is the criteriological role that Scripture actually had in early Christianity. The reason why Scripture was accorded such a role in the history of the church is not because the church mistakenly came to regard the canon as a criterion but because the church was carrying forward by tradition what had always been the case. Study of the use of Scripture in the early church shows that Scripture was prominently viewed as normative for the faith and that normativity was grounded in the fact that Scripture was viewed as God's word.—D.J.H.

3r. Ibid.

J. Webster, "Canon and Criterion: Some Reflections on a Recent Proposal," *ScotJourn Theol* 54 (2, '01) 221-237.—After noting a number of reasons why Abraham's work is a significant study, the article offers an analysis of its main argument and indicates areas for critical discussion. The most important and fruitful strand of Abraham's argument is his insistence that the notion of canon is to be drawn back into the sphere of "means of grace." One of the major reasons why Abraham is largely defeated in making his historical case is a failure to look in any detail at the history of the Christian community's use of canonical materials, scriptural or otherwise. [Abraham responds in the same issue (pp. 238-243) and addresses agreements and disagreements.]—C.R.M.

4. I. Meyer, "Die Bibel zwischen Inspirationslehre und funktionalem Kanonverständnis. Zum Bibelverständnis bei Wolfgang Trillhaas," *KerDog* 47 (2, '01) 90-110.

In his understanding of the Bible based on the differentiation of Bible/canon, Holy Scripture, and word of God, Trillhaas combines a functional understanding of the canon with a kind of personal inspiration. Within this horizon new and further insights regarding the unity and center of Scripture are possible, the canon within the canon becomes redundant in light of the dynamic conception of Holy Scripture, and the belief that the OT is an indispensable part of the Christian canon is justified anew.—D.J.H.

5. T. STORDALEN, "Law or Prophecy? On the Order of the Canonical Books," *TidsTeol Kirk* 72 (1-2, '01) 131-150.

After noting the existence of several functional canons of biblical books in Jewish circles around the beginning of the common era, the article focuses on the features that distinguished the rabbinic and Christian orders of OT books, and reflects on the significance of these different orders. It concludes that while the rabbinic Bible emphasizes the Torah, the Christian OT pushes for a notion of the OT Scriptures as fundamentally prophetic and is therefore consistent with NT views.—D.J.H.

Canon, § 46-521.

Interpretation

6. S. AGOURIDIS, "Η ορθόδοξη Εκκλησία και η σύνχρονη βιβλική έρευνα" [The Orthodox Church and Contemporary Biblical Research], *DeltBibMel* 17 (2, '98) 109-128.

After the 4th and 5th centuries, with isolated exceptions, Scripture lost its independent role and was absorbed into the liturgical life of the church. In Greece university biblical studies, since the 19th century based on Western models and unsupported by religious authorities, have not broken beyond the academic realm to the center of church life. Independent religious groups promoting Bible studies and evangelical life without essential connection to liturgy were also largely rejected by the forces of church and state locked in a mutually supportive conservatism. Even today, with few exceptions, theological studies gravitate toward dogmatic and apologetic interests, led by proponents of a political orthodoxy who are both theologians and nationalists utilizing the Scriptures as proof texts. Nevertheless, deep social and political changes in Greek society in the context of Balkan and European dynamics may provide opportunity for biblical and liturgical renewal parallel to that in the Roman Catholic church during the 20th century.—Th.S.

7. R. ALTER, "Northrop Frye, entre archétype et typologie," *RechSciRel* 89 (3, '01) 403-417.

Frye's provisory definition (in *The Great Code,* 1981) of the "literary" as "a verbal structure that exists for itself" is vulnerable from the viewpoint of literary theory and in relation to the nature of the Bible. Frye's imaginative conception is founded on a series of interpretations of biblical texts that are more or less systematically wrong. Despite the presence of metaphor in its poetry, the Bible leaves this poetry in a "minority genre" in comparison with prose, which is the Bible's principal tool of narration.—D.J.H.

8. E. ASANTE, "The Gospel in Context. An African Perspective," *Interpretation* 55 (4, '01) 355-366.

In the African context, the gospel must preserve, transform, and enrich the African *sensus communis.* There is an African perspective on the gospel. For the African, important theological themes such as evil, sin, deliverance, and newness or fullness of life cannot be fully interpreted outside the context of the *sensus communis.*—D.J.H.

9. J. Barton, "Which way to read the Bible?" *Tablet* [London] 27 October ('01) 1522, 1524.

Biblical criticism has lost its naive confidence in its ability to conquer the text by detached scholarship and has become aware that it must listen to voices, both inside and outside the church, that insist on calling it to account. If biblical critics ever lived in an ivory tower, they can do so no longer.—D.J.H.

10. S. A. Blue, "The Hermeneutics of E. D. Hirsch, Jr. and Its Impact on Expository Preaching: Friend or Foe?" *JournEvangTheolSoc* 44 (2, '01) 253-269.

Expository preachers should welcome Hirsch's defense of authorial intent in interpretation, his distinction between textual meaning and its significance, and his discussion of intrinsic genre and its importance in judging the validity of an interpretation. They should integrate his contributions into a deepened understanding of their task.—D.J.H.

11. F. Brossier, "L'analyse narrative de la Bible et ses conséquences en catéchèse dans la manière de faire mémoire des événements fondateurs," *Transversalités* [Paris] 79 ('01) 57-69.

Focusing on the foundational biblical events of ancient Israel's exodus from Egypt and the resurrection of Jesus, the article reflects on the respective contributions of historical-critical analysis and narrative analysis in catechesis. It also illustrates the application of these two methods with reference to the Markan accounts of the multiplication of the loaves (Mk 6:30-44; 8:1-10).—D.J.H.

12. C. Bryan, "The Word of God and the People of God," *SewaneeTheolRev* 44 (4, '01) 387-401.

By calling the Bible the word of God, we mean at least to express our faith that God communicates to us through it. After reflecting on words in general and on the Bible's use of words in particular, the article refines the sense of this metaphor with reference to God's word as self-disclosure, the transforming potential of the encounter with God's word, and the risks involved in this relationship for the reader and for God.—D.J.H.

13. A. Cadwallader, "The building of awareness of hermeneutics through the history of interpretations of the Bible," *Colloquium* 33 (1, '01) 3-21.

With reference to the parable of the pounds in Lk 19:11-27 and the narrative of the Syrophoenician woman in Mk 7:24-30, the article illustrates how mounting a history of interpretation exposes the hermeneutical presuppositions and sociocultural values that have guided the interpretations of commentators and the way in which interpretations are worded. Besides cultivating self-consciousness and circumspection in the interpretative enterprise, the history of interpretation also promotes an ethical awareness of one's role as an interpreter and one's participation in the gamut of the interpretative process.—D.J.H.

14. W. L. Craig, "Inspiration and the Freewill Defense Revisited," *EvangQuart* 73 (4, '01) 327-339.

The doctrine of "middle knowledge" (*media scientia*) proposed by the Spanish Jesuit L. Molina (1535-1600) can help in resolving the apparent tension between the divine inspiration of Scripture and free will on the human author's part. According to the concept of divine middle knowledge, God knew what the biblical writer would write if placed in certain circumstances and knew how to bring about such circumstances without extinguishing human freedom along the way.—D.J.H.

15. N. L. deClaissé-Walford, "Moving from the Stories of the Church to the Story of Our Faith," *RevExp* 97 (4, '00) 413-424.

In the 21st century it is time to begin reading the Bible as "story" (an integral whole) rather than as "stories." After explaining the problem of fragmenting the biblical text, the article discusses the process of canonization as inclusion in the larger biblical story and gives several examples of reading OT texts in their larger contexts.—D.J.H.

16. J. Delorme, "La sémiotique littéraire interrogée par la Bible," *SémiotBib* 102 ('01) 3-28; 103 ('01) 3-21.

With particular attention to the work of the Lyon group and the journal *Sémiotique et Bible,* the first installment discusses the development of semiotic analysis as applied to biblical texts in the 1970s (beginnings and first fruits) and 1980s. Then it considers options and orientations in this kind of research with reference to text, discourse, and meaning; and the figurative character of discourse. The second installment examines the process of enunciation with reference to the Bible. Then it reflects on the relationship between reading and interpreting, and provides an eleven-page bibliography.—D.J.H.

17. J. A. DiNoia and B. Mulcahy, "The Authority of Scripture in Sacramental Theology: Some Methodological Observations," *Pro Ecclesia* [Delhi, NY] 10 (3, '01) 329-345.

The article aims to suggest how in principle the results of critical historical inquiries into the text of the Bible could be appropriated by theological exegesis without detriment to the church's confidence in the scriptural warrant of its christological and sacramental faith. It considers the sacramental economy (trinitarian communion and paschal mystery), the dominical institution of the sacraments (faith, revelation, and the Bible), the challenge of critical exegesis to christological faith and sacramental theology, theological exegesis (the Bible as Scripture) and other exegetical inquiries (the Bible as text), and theological exegesis and sacramental theology.—D.J.H.

18. E. Falardeau, "Lectio Divina," *Emmanuel* 107 (6, '01) 363-366.

Lectio divina is essentially praying with Scripture or using Scripture for prayer. It consists of reading, meditation, prayer, and contemplation. Its purpose is to come to contemplation.—D.J.H.

19. S. K. George, "From Liberation to Evangelization. New Latin American Hermeneutical Keys," *Interpretation* 55 (4, '01) 367-377.

The article describes four new Latin American hermeneutical keys: liberation (Roman Catholic base ecclesial communities), contextualization (Protestant theology of evangelism and social awareness), solution (Pentecostal daily triumph over personal and social evil), and mission-evangelization (emergence of a new global base and theology). Readiness to appropriate these four keys may bring unexpected consequences for Western Christianity, including upside-down scriptural interpretations.—D.J.H.

20. D. B. GOWLER, "Heteroglossic Trends in Biblical Studies: Polyphonic Dialogues or Clanging Cymbals?" *RevExp* 97 (4, '00) 443-466.

Heteroglossia and polyphony are apt terms for current trends in biblical studies. After noting some challenges to the historical-critical approach, the article explains various literary approaches, deconstruction, (explicitly) ideological approaches, feminist approaches, rhetorical approaches, and social-scientific approaches. It concludes by asking, Where do we go from here?—D.J.H.

21. E. GRAHAM, "High Fidelity: Reading Scripture and Sexuality Faithfully," *Mod Believing* 42 (3, '01) 41-50.

In matters of sexuality the issue is not so much what the Bible says but how Christians approach the Bible and what authority it exerts. Reading and interpreting Scripture is part of what it means to inhabit the community of faith. In approaching Scripture the key question is, How do we become faithful to God, one another, and truth? Scripture as one of our primary narratives of faith is to be regarded as useful in helping faithful communities to live as God's people.—D.J.H.

22. S. HEY, "Changing Roles of Pentecostal Hermeneutics," *EvangRevTheol* 25 (3, '01) 210-218.

The emphasis on the Holy Spirit as the source of multiple meanings of the biblical text is a significant contribution that Pentecostalism has made to postmodern hermeneutics. The same Holy Spirit who inspired the text is at work in the lives of those who interpret and evaluate it.—D.J.H.

23. S. B. HLUNGWANI, I. J. HENNING, AND G. A. LOTTER, "The need for the teaching of Biblical Studies in the RSA with special reference to the Giyani high schools," *Acta Theologica* [Bloemfontein, South Africa] 21 (1, '01) 41-56.

The article reports on research undertaken in the Giyani high schools in the Gazankulu region of South Africa to evaluate the teaching of biblical studies as a high school subject.—C.R.M.

24. K. L. HUGHES, "The 'Fourfold Sense': De Lubac, Blondel and Contemporary Theology," *HeythJourn* 42 (4, '01) 451-462.

Readers of H. de Lubac's *Medieval Exegesis* [*NTA* 43, p. 149; 45, p. 369] on the fourfold sense of Scripture may be missing an essential element of his argument—a theology of "tradition" that draws heavily on M. Blondel. Without this piece of the puzzle, the reader risks misreading de Lubac's work simply as bad history. But de Lubac's work is more theology than history, and it should be read and judged as such, whether that judgment be "yea" or "nay."—D.J.H.

25. B. JEYASEELI, "Feminist Hermeneutics - A Survey," *Dharma Deepika* [Chennai, India] 5 (1, '01) 9-15.

Although feminist hermeneutics arose as a critique of patriarchy, its ultimate goal is to effect gender reconciliation among all the peoples of the world. The article considers its origin, models, basic tenets, strategies, process, key stances, and key issues.—D.J.H.

26. R. KERBS, "El problema de la referencia ontológica del discurso bíblico en la hermenéutica de Paul Ricoeur," *AnáMnesis* [Xochimilco, Mexico] 11 (1, '01) 181-216.

After discussing Ricoeur's theory of the text and textual hermeneutics, the article considers the reference of biblical discourse under the following headings: the textual hermeneutics of biblical discourse, the problem of "revelation" and establishing the ontological foundation of biblical discourse, God as the ultimate referent of biblical discourse, and toward a poetics of the name of God.—D.J.H.

27. H. C. P. KIM, "Interpretative Modes of Yin-Yang Dynamics as an Asian Hermeneutics," *BibInt* 9 (3, '01) 287-308.

The article explores how several aspects of the Chinese yin-yang worldview can be relevant and helpful for interpreting biblical texts, ideologies, and theologies: duality and plurality, both-and in contradiction and paradox, reciprocity and change, and harmony and balance. Although the chief biblical examples are taken from Genesis 1–2, cases from other biblical books are discussed. It concludes with reflections on the implications for working toward an Asian biblical hermeneutics.—D.J.H.

28. Y. H. KIM, "The Idea of Transformed Hermeneutics," *EvangRevTheol* 25 (3, '01) 196-209.

Today we need to develop a renewed hermeneutical concept that will affirm the spiritual authority of Scripture as the word of God. After diagnosing today's hermeneutical crisis with reference to deconstructivism and historical criticism, the article proposes the idea of a new hermeneutic as a dynamic relationship of text-centered and reader-response transformed hermeneutics.—D.J.H.

29. D. KOSCH, "Exegese und Bibelarbeit," *BibKirch* 56 (3, '01) 122-129.

Exegesis and practical biblical application support one another best when they respect their different tasks and procedures and at the same time listen to one another and learn from one another. Both must take account of their social and ecclesiastical context if they are to develop productive questions and creative responses. [The same issue contains articles on the Bible in church life (by B. Eltrop, pp. 130-134; R. Micheel, pp. 136-137; and U. Bechmann, pp. 138-142), in preaching (F.-J. Ortkemper, pp. 143-147), in religious education (B. Feininger, pp. 148-155), in Bibliodrama (A. Hecht, pp. 156-161), in teaching and learning (G. Feld, pp. 162-164), in journeys to Bible lands (Hecht and G. Röwekamp, pp. 165-166), in computer technology (R. Then, pp. 167-168), in Internet resources (J. Jeska, pp. 169-170), and in Latin American biblical interpretation (C. M. Díaz, pp. 172-173).]—D.J.H.

30. L. D. LAIRD, "Meeting Jesus Again in the First Place. Palestinian Christians and the Bible," *Interpretation* 55 (4, '01) 400-412.

With particular attention to the views of M. Raheb and N. Ateek, the article discusses new hermeneutical approaches to Scripture undertaken by Palestinian Christian theologians under the following headings: the Bible as "problem" for Palestinian Christians; the problem with exodus; law, justice, and power; an incarnational theology of the cross; and love, justice, and resistance. Palestinian Christians teach us that texts that are liberating in one context for one people may have a dangerous and oppressive underside in another.—C.R.M.

31. T. Larsen, “Joseph Barker and Popular Biblical Criticism in the Nineteenth Century,” *BullJohnRylUnivLibMan* 82 (1, ’00) 115-134.

Barker (1806-75) was once regarded by popular English freethinkers as one of their greatest champions. During the 1850s he was widely considered the preeminent English infidel biblical critic. For readers today one of the most interesting aspects of Barker’s biblical criticism is his feminism. Barker’s thought does not need to be rescued for its own sake, but it is valuable as a window into the worldview and ideas of working-class people in the 19th century who were thirsty for knowledge and unwilling to adopt opinions merely on the word of established authorities.—C.R.M.

32. N. C. Lee and B. Arapović, “The Bible in Political Context. New Republics from Old Yugoslavia and the Former Soviet Union,” *Interpretation* 55 (4, ’01) 378-388.

This treatment of the Bible and faith traditions in old Yugoslavia and the former Soviet Union reveals that one cannot deal with the subject without due attention to politics, both present and past. Simplistic dichotomies between “religion” and “secular” fall away when one recognizes that biblical translators and interpreters often operate not only with theological assumptions about their place in God’s scheme but also with political assumptions about their place in society and the world.—D.J.H.

33. T.-S. B. Liew, “Reading with Yin Yang Eyes: Negotiating the Ideological Dilemma of a Chinese American Biblical Hermeneutics,” *BibInt* 9 (3, ’01) 309-335.

Reading with yin-yang eyes is reading from a marginal sight/site. It features a contrary look that reads against itself, a returned gaze that reads without any assumption of biblical authority, a broad view that reads beyond single-issue politics, and a transgressive perspective that reads across disciplines. The negotiating power of this approach lies in its flexibility to “re/sign” the various forms of binarisms that have worked toward the “alien-ation” of Chinese Americans.—D.J.H.

34. J. T. Lim, “Contemporary Hermeneutics: Bane or Boon?” *IndTheolStud* 37 (3-4, ’00) 245-255.

With the advent of postmodernism, significant paradigmatic shifts have taken place that have far reaching implications for reading the Bible: the loss of objectivity, decentering and freeing the text, the role of the reader in meaning production, and the location of the reader. When the Bible is read as Scripture, it can function as the unchanging word in a changing world and can become relevant and have something to say to humanity.—D.J.H.

35. J. G. Lodge, “New Testament Studies: 1961 and 2001,” *ChicStud* 40 (2, ’01) 139-151.

After noting the impetus given to biblical studies by Vatican II’s *Dei verbum* and by the United States Supreme Court’s decision that public schools could teach religion “objectively,” the article surveys new directions in biblical studies over the last forty years: canonical criticism, narrative analysis, rhetorical analysis, reader-response analysis, feminist criticism, postmodernist approaches, sociological and anthropological analysis, and E. P. Sanders’s revolution in Pauline studies.—C.R.M.

36. U. Luz, “Η σημασία των Πατέρων της Εκκλησίας για την ερμηνεία της Αγίας Γραφής (Μία δυτική-προτεσταντική θεώρηση)” [The Significance of the Church

Fathers for the Interpretation of Holy Scripture (A Western Protestant Perspective)], *DeltBibMel* 17 (2, '98) 7-35.

Although the Reformers knew well the church's ancient tradition, the significance of the Church Fathers declined among them because of their emphasis on the primacy and clarity of Scripture over against the authority of church and tradition. Nevertheless, by their proximity in time and interpretative acumen, the Church Fathers still contain valuable exegetical and historical observations. More important is their hermeneutical vision that connected exegesis and application over against modern historical criticism, which has viewed biblical texts as closed and "dead." In this regard the patristic interpretative legacy offers significant lessons pertaining to a welcome diversity in interpretation, a concept of inspiration that includes reader as well as text, expanding horizons of interpretation in tradition, the importance of community as interpretative context, and a focus on the christological principle. However, patristic biblical interpretation, which should include the Latin Fathers, ought to be viewed as an enriching resource and never as binding or canonical.—Th.S.

37. L. H. MARTIN, "Comparativism and Sociobiological Theory," *Numen* 48 (3, '01) 290-308. [See § 46-52.]

Although historians of religion have increasingly turned toward the social sciences for theoretical and methodological insights, especially to anthropology and the cognitive sciences, any theoretical basis for a comparative method remains, with a few notable exceptions, elusive. Whatever else "religion" may be, it is a social fact and human sociality seems to be one "universal" characteristic of human beings. This paper looks at some of the biological and cognitive explanations proposed for human sociality, outlines a social (and parallel religious) typology based on such explanations, and tests this typological hypothesis against ethnographic/historical data from two ancient but disparate cultures (relations between kin and king in ancient China and Greece).—C.R.M.

38. A. MATTEO, "La continuità trasfigurata. A proposito di una recente pubblicazione di Francesco Rossi de Gasperis," *BibOr* 43 (1, '01) 33-44.

With reference to Rossi de Gasperis's *Cominciando da Gerusalemme. La sorgente della fede e dell'esistenza cristiana* (1997), the article reflects on the Christian reading of the Scriptures of Israel and the relationship between the OT and the NT. After discussing the Jewish-Christian community at the origin of the NT, it considers Rossi de Gasperis's concept of "transfigured continuity" as a way of joining the "newness" of Jesus and his continuity with the OT. Then it treats the leading ideas and hermeneutical rules involved in Rossi de Gasperis's "pacifying" Christian reading of the OT, and reflects on his proposals about returning to and beginning again from Jerusalem.—D.J.H.

39. N. O. MÍGUEZ, "Lectura Latinoamericana de la Biblia. Experiencias y desafíos," *Cuadernos de Teología* [Buenos Aires] 20 ('01) 77-99.

After a survey of the historical development of biblical interpretation in Latin America in the 20th century as a way of placing future challenges in context, the article considers how the interpreters, the methods of interpretation, and the context are related. Then it reflects on the present conditions in which the Bible is read in Latin America and looks at how the new realities associated with globalization might impact the experiences of Bible-readers there.—D.J.H.

40. V. Mihoc, “Η επικαιρότητα της βιβλικής ερμηνείας των Πατέρων της Εκκλησίας” [The Relevancy of the Biblical Interpretation of the Church Fathers], *DeltBibMel* 17 (2, ’98) 36-46.

The Church Fathers and ancient ecclesiastical writers, contrary to the views of rigidly conservative Christians today, felt free to utilize interpretative methods available to them from the philosophy and philology of their times. The Alexandrian and Antiochene schools of biblical interpretation used the allegorical and typological methods going back to Plato and Aristotle, respectively. The distinctive patristic approach, relying more on typology than allegory, was based on the concept of *theōria* (spiritual insight or vision), which looked for the deeper spiritual meaning in accounts, particularly of events and of personages of the Bible, while holding on to their historicity. In the realm of spiritual interpretation, the Holy Spirit is the guiding force leading interpreters to the fullness of truth revealed in Christ.—Th.S.

41. A. S. Park, “A Theology of the Way (Tao),” *Interpretation* 55 (4, ’01) 389-399.

The notion of Tao helps Asian Americans interpret and understand the Jesus event cross-culturally in connection with their own suffering. Theo-Tao can resolve *han* (a critical wound generated by psychosomatic, social, political, economic, and cultural repression and oppression) and sin in their entanglement through Tao-praxis, Tao-pathos, and oneness with the Tao.—C.R.M.

42. V. Pasquetto, “Fonti della teologia spirituale. Il criterio normativo della S. Scrittura,” *Teresianum* 52 (1-2, ’01) 489-500.

After reflecting on Scripture as the primary source of spiritual theology at various levels (salvation-historical, existential, christological, pneumatological), the article discusses areas in which Scripture can play an even greater role in spiritual theology (e.g. by privileging the spiritual sense based on the literal sense, and by recovering the eschatological elements in the Johannine writings).—D.J.H.

43. A. Pénicaud, “Vers une lecture figurative de la Bible: les mutations de la sémiotique biblique,” *RechSciRel* 89 (3, ’01) 377-401.

The article first traces the itinerary of A.-J. Greimas, who conceived semiotics as a methodology that has recourse to diverse descriptive and analytical processes that allow the meaning of a text to emerge. Then it describes how semiotics was taken over as an approach to interpreting biblical texts, explains the evolution of this approach over the past thirty years, and reflects on its influence on the practice of reading the Bible.—D.J.H.

44. T. Pitt, “A Theological Field Trip in the Holy Land — Shaping Theological Education for a New Century,” *ModBelieving* 42 (3, ’01) 32-40.

The article describes the theological educational values of field trips to the Holy Land as a way into the biblical texts and their contexts, as a means of bringing these texts alive, and as a collaborative and practical approach to learning.—D.J.H.

45. A. Reichert, “Offene Fragen zur Auslegung neutestamentlicher Texte im Spiegel neuerer Methodenbücher,” *TheolLitZeit* 126 (10, ’01) 993-1006.

With reference to several recent treatments of methodology in interpreting NT texts, the article considers the goal and coherence of the procedure(s), the relationship between synchrony and diachrony, and the significance of the empirical author/addressees for interpreting a text. The main path toward determining the meaning and intention of a text is the analysis of the text as a complex linguistic sign with regard to its three semiotic dimensions. Within this synchronic approach the diachronic question about the text's prehistory can acquire a critical-corrective function and the question about the empirical author/addressees can acquire a heuristic function.—D.J.H.

46. J. ROLOFF, "Η αυθεντία της Εκκλησίας και η ερμηνεία της Βίβλου" [The Authority of the Church and the Interpretation of the Bible], *DeltBibMel* 17 (2, '98) 91-108.

Although Bible and church are indivisibly connected, the Bible is the preeminent base of the church's life. The authority of the church in the NT lies primarily in its teaching ministry, rooted in the authority of Christ, by which it directs and shapes the lives of believers. The NT canon was not a work of the church insofar as these texts imposed themselves on the majority of Christian congregations by their authoritative content. But the plurality and diversity of traditional interpretations by late medieval times gave rise to the papal *magisterium* to which the Reformers opposed the principle of *sola scriptura.* Critical historical studies exacerbated the hermeneutical problem by uncovering the gap in cultural horizons and the diversity of teaching within the NT canon itself. Today scientific scholarship must be free to conduct research, always reminding us that the biblical world is a strange world that must be known anew. In addition to its traditional witness to biblical truth, the church must dialogue with scholarship (especially regarding positions of emerging consensus that could be incorporated into its teaching ministry) but must never intervene as a legal authority except in extremely rare cases.—Th.S.

47. J. RUESSMANN, "Teaching the Bible with Respect," *BibToday* 39 (5, '01) 294-299.

This discussion of teaching the Bible with respect for each person and appreciation for the richness of all peoples treats learning through listening, respect for tradition, beginning with respect, faithfully and creatively following Jesus, and "the word became flesh."—C.R.M.

48. J. H. SAILHAMER, "Johann August Ernesti: The Role of History in Biblical Interpretation," *JournEvangTheolSoc* 44 (2, '01) 193-206.

According to Ernesti, the meaning (*sensus*) of Scripture can come only through the words of Scripture, since the words of Scripture (and not the historical events) are inspired. And so historical reconstructions of the events recorded in the Bible cannot and should not be used to inform the text about the meaning of the words. Ernesti's approach fits the nature of the biblical texts and is commensurate with the view of Scripture held by classical orthodoxy and modern evangelicalism.—D.J.H.

49. J. M. SÁNCHEZ CARO, "La Biblia, libro sagrado. Teología de la inspiración en los últimos diez años," *Salmanticensis* 48 (1, '01) 81-121.

After noting some studies of Vatican II's *Dei verbum* and general studies, this survey considers how biblical inspiration is treated in introductions to Scripture (R. Fabris and V. Mannucci, M. A. Tàbet, and *The New Jerome Biblical Commentary*) and in monographs on the nature of the Bible (A. M. Artola, Tàbet, F. Martin, S. M. Schneiders, A. dos Santos Vaz, and M. Fuss). It concludes with ten theses about various aspects of inspiration that emerge from these publications.—D.J.H.

50. D. F. Sawyer, "Disputed Questions in Biblical Studies. 3. A Male Bible?" *ExpTimes* 112 (11, '01) 366-369.

A clearly identifiable biblical theme is the deconstruction of masculinity. For example, the masculinity represented by Abraham offers a nonassertive maleness in stark contrast to the images conjured up by the term "patriarch." Male autonomy in religious terms is a transitory reality that evaporates in the presence of a mighty God.—D.J.H.

51. G. A. Scorgie, "Hermeneutics and the Meditative Use of Scripture: The Case for a Baptized Imagination," *JournEvangTheolSoc* 44 (2, '01) 271-284.

One of the goals of the evangelical church and its institutions should be the fostering of an integration of academic study of Scripture with a vibrant spirituality nourished by the spiritual reading of the Bible. One way of moving toward a more satisfactory resolution of this problem is through the affirmation and cultivation of a "baptized imagination."—D.J.H.

52. R. A. Segal, "In Defense of the Comparative Method," *Numen* 48 (3, '01) 339-373.

In light of the dismissal of the comparative method in religious and biblical studies, the article identifies the main objections lodged against the method and attempts to refute them all as mischaracterizations either of the method or of the quest for knowledge itself. It highlights the contrary ways the method was used by J. Frazer and W. R. Smith to show that it is open-ended and can be used to decipher the differences among phenomena as well as to decipher the similarities. It concludes that in accounting for a phenomenon, as in categorizing it, generalization is unavoidable, and that in providing the categories on which accounts rest, the comparative method is indispensable. [The same issue contains additional articles on aspects of the comparative study of religion by J. S. Jensen, B. Saler, W. E. Paden, L. H. Martin [§ 46-37], and T. Ryba.]—C.R.M.

53. G. Segalla, "Εκκλησιαστική αυθεντία και ερμηνεία της Βίβλου" [Ecclesiastical Authority and Interpretation of the Bible], *DeltBibMel* 17 (2, '98) 69-90.

The article provides a survey of ecclesiastical documents included in the *Enchiridion Biblicum* pertaining to Scripture and its interpretation from the 2nd through the 20th century. In the first millennium ecclesiastical authority aimed to define the canon and inspire sound study of the Bible, without intervention in the interpretation of the texts themselves. In the second millennium such interventions involved only about twenty texts offering possible but not necessarily exclusive interpretations. Recent Roman Catholic documents all express the church's role in promoting biblical study and being increasingly open to critical methodologies. The church's instinctive, negative reaction to rationalism, liberalism, and modernism was no essential rejection of scientific methodology but rather an expression of faithfulness to biblical truth as perceived in the church's total life of faith.—Th.S.

54r. M. Selvidge, *The New Testament. A Timeless Book for All Peoples* [*NTA* 43, p. 378].

D. Patte, "The Politics and Ethics of Introductions to the New Testament," *TeachTheol Rel* 4 (3, '01) 174-179.—Through its distinctive pedagogical practice, Selvidge's introduction to the NT seeks to reflect feminist, liberationist, postcolonialist, and postmodern concerns for ethical responsibility and accountability in the classroom and in research. Selvidge redefines the goals of a critical introduction to the NT and calls us to reflect on the implications of our choice of a pedagogical practice. From the start she implicitly raises an ethical and political question: How and why does one choose one interpretation of the NT rather than another one?—D.J.H.

55. B. E. SHIELDS, "The Hermeneutics of Alexander Campbell," *RestorQuart* 43 (3, '01) 167-179.

After reviewing Campbell's hermeneutical presuppositions and contrasting them with those of F. C. Baur, the article considers Campbell's understanding of the nature of Scripture, the canon of Scripture, the interpretation of Scripture, and the actualization of Scripture. It concludes that the peculiar genius of Campbell's hermeneutic is the relationship between the NT and the church.—C.R.M.

56. C. SINGER, "Abolir, accomplir, dépasser: quel modèle pour quelle compréhension de la foi chrétienne?" *FoiVie* 100 (4, '01) 75-91.

After reflecting on the historical claim of Christian faith, the article describes four NT approaches to the OT: continuity, christological fulfillment, scriptural interpretation of the Christ-event, and rupture. Then it reflects on the cultural context of the reader, the NT hermeneutics of the Jewish Bible, and examples from the letter to the Hebrews (1:1-4; 5–7).—D.J.H.

57. R. H. STEIN, "The Benefits of an Author-Oriented Approach to Hermeneutics," *JournEvangTheolSoc* 44 (3, '01) 451-466.

The question of where the meaning of a text is to be found is the major issue that faces biblical scholarship today. The article considers the argument, vocabulary (meaning, implication, significance, subject matter), and advantages of author-determined meaning, respectively. It contends that such a hermeneutic is holistic, agrees with the rules of all communication, can be applied to all literature and genres, and has less difficulties associated with it than any other alternative.—C.R.M.

58. H. STENSTRÖM, "En bit till på väg mot en etisk bibelkritik" [One More Little Step toward an Ethical Biblical Criticism], *SvenskExegÅrs* 66 ('01) 177-196.

The article considers the discussions about the ethical dimensions of exegesis and the moral criticism of the Bible participated in by E. Schüssler Fiorenza, D. Patte, and H. Räisänen, with particular attention to the contributions of feminist exegetes in putting the ethical and political dimensions of exegesis on the agenda. It deals also with Räisänen's views on the task of the exegete in the global village, and contends that the work on the ethics of biblical interpretation done by feminist biblical scholars should become involved in a more extended dialogue with feminist ethics.—D.J.H.

59. H. STIRNIMANN, "Biblische Grundbegriffe und Fundamentaltheologie. Eine bibliographische Notiz," *FreibZeitPhilTheol* 48 (1-2, '01) 217-221.

With reference to the series "*sigma*-Reihe" edited by Stirnimann and published in Freiburg, the article discusses some basic concepts (word, word of God; speaking, speech; ransom, redeem) in the Bible and their implications for fundamental theology.—D.J.H.

60. D. F. M. STRAUSS, "Hidden ontological assumptions of hermeneutics," *Nederuits Gereformeerde Teologiese Tydskrif* [Stellenbosch] 42 (1-2, '01) 71-88.

Perhaps the most significant mode of thought influencing the soil from which modern hermeneutics grew is found in the rise of historicism. Against this background, the article explores how three classical philosophical issues (universality and individuality, constancy and dynamics, and unity and diversity) interacted in the transition from the Enlightenment to Romanticism. It concludes that an awareness and recognition of the historical distance between the original historical and societal setting of the Bible and our contemporary situation should make us extremely cautious not to underscore similarities without seriously taking the differences into account as well.—D.J.H.

61. P. Trible, "Take Back the Bible," *RevExp* 97 (4, '00) 425-431.

With reference to 2 Kings 22, Deuteronomy, Genesis 32, and the NT temptation narratives, the article issues this plea: Do not abandon the Bible to the bashers and thumpers. Take back the text. Do not let it go until it blesses you. Indeed, make it work for blessing, not for curse, so that you and your descendants, indeed so that all the families of the earth, may live.—D.J.H.

62. J. Webster, "'In the Shadow of Biblical Work': Barth and Bonhoeffer on Reading the Bible," *TorontoJournTheol* 17 (1, '01) 75-91.

Light can be shed on the relationship of D. Bonhoeffer and K. Barth by looking at the place of the interpretation of Scripture in their respective theologies. Both were members of the guild of biblical theologians. Their work gives us cause to reflect on exegesis as the chief task of Christian theology.—C.R.M.

63. M. Westphal, "On reading God the author," *RelStud* 37 (3, '01) 271-291.

The article first explores features of N. Wolterstorff's account of God as a performer of speech acts in his *Divine Discourse* (1995). Then it focuses on the theory of double discourse, which seeks to make sense of the notion that God speaks to us through the human voices of prophets and apostles and especially of Scripture, and shows that a fuller account of the speech act by which God deputizes or appropriates human speech is needed. Finally it suggests that P. Ricoeur and J. Derrida are not the threat to his theory that Wolterstorff takes them to be, and that their emphasis on the text (rather than the author) makes sense in contexts where we have only the text to consult. [The same issue contains articles on Wolterstorff's work by P. Helm (pp. 249-258) and P. L. Quinn (pp. 259-269), as well as a response by Wolterstorff (pp. 293-306).]—D.J.H.

64. F. Whaling, "Scripture and Its Meanings: A Comparative Perspective. Scriptures as Texts — Or More?" *Studies in World Christianity* [Edinburgh] 6 (1, '00) 78-90.

While "scripture" is present in all religions, it is not equal in all religions. After discussing the historical rise of the notion of scripture, the article considers scripture as open or closed, and takes up four issues involved in interpreting scripture: historical context, translation, principles of interpretation, and modes of interpretation. It concludes that scripture is a key to transcendence, and that its wonders are not to be unlocked by either literalism or positivism.—D.J.H.

65. W. H. Willimon, "The Lectionary. Assessing the Gains and Loses in a Homiletical Revolution," *TheolToday* 58 (3, '01) 333-341.

The use of the lectionary as a source for preaching biblical texts has led to a revolution in preaching. Today preaching is more biblical; there are more study and sermon resources for the biblical preacher than at any time in our history; and congregations hear more Scripture read than in the past. Despite its limitations (poor treatment of the OT, omission of "troublesome texts," etc.), the lectionary is a great gift to the proclamation of the gospel and a revolution worth joining. Submitting to the lectionary demonstrates that the Bible is the church's book and preachers are called to witness to the faith of the church.—D.J.H.

66. J. WORTHEN, "Theology and the History of Metanarrative: Clarifying the Postmodern Question," *ModBelieving* 42 (4, '01) 15-23.

After discussing J.-F. Lyotard's definition of postmodernism as "incredulity towards metanarratives," the article argues that Christianity is the missing character from the "plot" of Lyotard's *Postmodern Condition* (1984). Then it suggests that Christian origins are inextricably bound up with the invention of metanarrative, and that much is at stake in either tying Christianity to or seeking to release it from "grand narrative."—D.J.H.

67. R. C. ZACHMAN, "'Do You Understand What You Are Reading?' Calvin's Guidance for the Reading of Scripture," *ScotJournTheol* 54 (1, '01) 1-20.

Calvin sought to restore the proper and fruitful reading of Scripture to every Christian, no matter how unlearned that person might be. He became convinced that Christ willed to guide his church by means of two distinct kinds of scriptural interpreters—teachers (*doctores*) and pastors (*pastores*). He worked to create a church in which all Christians would be reading Scripture for themselves and be hearing and receiving instruction from others to guide their reading.—D.J.H.

Interpretation, §§ 46-99, 316.

Textual Criticism

68. R. T. LAWRENCE, "The Altar Bible: *Digni, Decori, et Pulchri,*" *Worship* 75 (5, '01) 386-402.

In both Judaism and Christianity there is a rich tradition of considering the books of Scripture destined for liturgical use not only for their practical value as tools needed for the proclamation of the word but also for their iconographic value as an embodiment of the word. The use of an "altar Bible" can help Catholics today to restore the iconographic and choreographic balance of word and sacrament.—D.J.H.

69. P. J. WILLIAMS, "Some Problems in Determining the *Vorlage* of Early Syriac Versions of the NT," *NTStud* 47 (4, '01) 537-543.

A survey of three areas of use of Syriac NT versions as textual witnesses—the translations of καρπός, πάντα ταῦτα or ταῦτα πάντα, and διάβολος—reveals weaknesses in how the apparatus of *Novum Testamentum Graece* (27th ed.) was compiled if citation of Syriac evidence is truly meant to reflect a high degree of confidence about its underlying Greek text rather than merely striking agreement between diverse witnesses. While the Syriac authorities may support the variant readings for which they are cited, they could also have arrived at their translations due to preferences peculiar to Syriac.—D.J.H.

70. J. YACOUB, "Les versions araméennes de la Bible," *Istina* 46 (2, '01) 116-126.

After reflecting on the Aramaic heritage and on the eclipse and renewal of Aramaic, the article discusses ancient versions of the Bible in Aramaic, including Tatian's Diatessaron and the Peshitta. Then it considers Aramaic biblical and liturgical books in the modern era, as well as biblical translations and studies in Aramaic.—D.J.H.

Textual Criticism, §§ 46-114, 117r, 120, 197, 220, 234, 240, 244, 249, 257, 365.

Biblical Linguistics and Philology

71. G. M. Burge, "Word Power," *ChristToday* 45 (13, '01) 73-75.

To show that many NT Greek words pack a great deal of power and inspiration, the article discusses seven examples: σκηνόω (God's holy dwelling), ἐμφυσάω (the breath of life), τετέλεσται (perfect completion), θριαμβεύω (parade of triumph), υιοθεσία (chosen for the family), ἐμβριμάομαι (Jesus' outrage), and οὐ μὴ ἀπόλωνται (divine double negative).—D.J.H.

72. M. Dillon, "The Erasmian Pronunciation of Ancient Greek: A New Perspective," *ClassWorld* 94 (4, '01) 323-334.

This paper presents a fresh look at Erasmus' fundamental work on the pronunciation of ancient Greek (*De recta latini graecique sermonis pronuntiatione*) to highlight the underlying principles of his attempt to reform pronunciation with attention to orthography, the testimony of experts, and the analogy with modern vernacular languages. Then it suggests that Modern Greek must serve as the basis of any foundation for the sound of ancient Greek. It contends that such a reform of Erasmian reform is closer to the spirit of the humanist's own intentions than it is a reaction against him.—C.R.M.

73. J. H. Greenlee, "'Love' in the New Testament," *NotesTrans* 14 (1, '00) 49-53.

In the NT and other texts φιλία/φιλέω expresses the love of friendship, and ἀγάπη/ἀγαπάω implies the surpassing value and worthiness of respect of its object. Although "love" in English covers both concepts, these distinctive aspects of love should be understood and carried over in teaching and exegesis and in translations when this is feasible in the receptor language.—D.J.H.

74. J. H. Greenlee, "Ὅτι and ἵνα Content Clauses," *NotesTrans* 14 (2, '00) 49-52.

In NT Greek the indirect form of a statement in the indicative mood may be expressed by a clause with ὅτι and the indicative mood, or by an infinitive phrase. The indirect form of direct statement in the subjunctive or imperative mood may be expressed by a clause with ἵνα or ὅπως and the subjunctive mood, or by an infinitive phrase.—D.J.H.

75. J. H. Greenlee, "Purpose, Result, and Content Propositions," *NotesTrans* 14 (2, '00) 52-56.

The NT Greek forms that express purpose and result may also express content (as substantive clauses). The three concepts—purpose, content, and result—are sufficiently interrelated to warrant careful attention to make the proper interpretation in each instance.—D.J.H.

76. V. S. Poythress, "Greek Lexicography and Translation: Comparing Bauer's and Louw-Nida's Lexicons," *JournEvangTheolSoc* 44 (2, '01) 285-296.

The article compares W. Bauer, *A Greek-English Lexicon of the New Testament and Other*

Early Christian Literature (3rd, rev. ed. by F. W. Danker, 2000), and J. P. Louw and E. A. Nida (eds.), *Greek-English Lexicon of the New Testament Based on Semantic Domains* (1988) with regard to their design, arrangement of information, contextual information, citations of examples, scope, and treatment of figurative uses. It concludes that while Louw-Nida may help the translator who is wrestling with conveying metaphors effectively, Bauer's work is the main and indispensable lexicon for serious exegesis of the NT.—D.J.H.

Biblical Translation

77. W. R. Bodine, "The Bible in a World After Babel: On the Challenge of Bible Translation," *NotesTrans* 14 (4, '00) 34-43.

While acknowledging the need for idiomatic translation, the article urges that every effort be spent to ensure that the final translation preserves and communicates the intended meaning of the original text as closely as possible. This involves research that explores the Bible in pursuit of meanings that have been lost owing to the vast distance in time and culture between ourselves and the peoples of the biblical world. It especially means approaching the Bible in its own setting, that of the ancient Near East.—C.R.M.

78. R. Brown, "Translating the Whole Concept of the Kingdom," *NotesTrans* 14 (2, '00) 1-48.

The "kingdom of God" is a multistage, multifaceted concept that cannot be adequately communicated if it is reduced in translation to a simplex concept such as God's rule. After considering the two main meanings of "kingdom of God" in the biblical period, the article discusses the five stages of God's redemptive kingdom, the characteristics of the kingdom of God, the eternal kingdom and the terms used to refer to it, and translating "kingdom" as a whole concept.—D.J.H.

79. B. Ejrnaes, "Den nye danske bibeloversaettelse — dens modtagelse og anvendelse" [The New Danish Bible Translation — Its Reception and Usage], *SvenskExegÅrs* 66 ('01) 25-37.

Reactions to the new authorized Danish Bible translation produced mainly by exegetes from the theological faculties and published in 1992 have centered around two main problems involved in translating the Bible: the relationship between an ecclesiastically authorized and a scholarly translation, and the relationship between tradition and innovation with regard to biblical language.—D.J.H.

80. S. S. Elliott, "'The Word' in Text, Sound, and Image: The American Bible Society's New Media Bible and the Research Center for Scripture and Media," *Council of Societies for the Study of Religion Bulletin* [Valparaiso, IN] 30 (3, '01) 65-67.

With reference to the two new media projects mentioned in the title, the article notes that the overarching question forming the impetus for the projects was how to translate the Bible as written text into nonwritten media. Much of the resistance to accepting new media productions as "translations" comes in large part from the unwillingness to be persuaded that a given text/production is a translation because of the perceived implications of doing so.—D.J.H.

81. J. **Jensen**, "*Liturgiam Authenticam* and the New Vulgate," *America* 185 (4, '01) 11-13.

Liturgiam Authenticam, a recent document from the Roman Congregation for Divine Worship, could have a substantial and deleterious impact on Catholic biblical scholarship. It confers upon the *Nova Vulgata* an authority that the original Vulgate never had. Moreover, in terms of textual criticism, the *Nova Vulgata* is a very imperfect work (especially in the deuterocanonical books). But the most poorly conceived and unrealistic proposal of *Liturgiam Authenticam* is that there should be only one approved Bible translation in every territory.—D.J.H.

82. J. A. **Naudé**, "The Afrikaans Bible translations and apartheid," *Acta Theologica* [Bloemfontein, South Africa] 21 (1, '01) 106-123.

After providing background on Afrikaans Bible translations (the first complete translation of 1933 and its revision in 1953; the new translation of 1983), the article presents a brief overview of their stances toward apartheid. Then it compares the proof texts for the justification of apartheid and the proof texts for social consciousness, respectively. It shows that the first Afrikaans translation utilizes strategies of explication/intensification that highlight apartheid vocabulary, while the new Afrikaans translation utilizes strategies of substitution, paraphrase, generalization, and deletion that downplay apartheid vocabulary.—C.R.M.

83. D. **Neff**, "A Translation Fit for a King," *ChristToday* 45 (13, '01) 36-39, 75.

The first English Bibles offered translations and comments that questioned both absolute monarchy and the hierarchical church establishment. While the overseers of the King James Version (1611) tried to protect against these tendencies, in the end its biblical language of liberty promoted the secular politics of liberty.—D.J.H.

84. J. **Roubaud**, "'Traduire pour les "idiots"': Sébastien Châteillon et la Bible," *Rech SciRel* 89 (3, '01) 353-376.

Châteillon (1515-63) wrote his translation of the Bible not only for the educated (those who knew Latin and Greek) but especially for the "idiots" (those who did not know ancient languages). Far from considering the latter as stupid, he joined them in verbal creativity, not hesitating to use popular language and even to create words in order to make the biblical text as direct as possible in its expression. This approach led him to produce a major work of 16th-century French.—D.J.H.

85. S. **Sheeley**, "Re(:) Englishing the Bible," *RevExp* 97 (4, '00) 467-484.

The article surveys recent developments in English translations and versions of the Bible under four headings: verbal translations, dynamic translations and paraphrases, electronic versions, and Bible formats. It concludes that changes in the landscape of English versions of the Bible are likely to occur more rapidly as the 21st century gets underway.—C.R.M.

86. B. **Stolt**, "'. . . und fühl's im Herzen . . .'. Luthers Bibelübersetzung aus der Sicht neuerer Sprach- und Übersetzungswissenschaft," *ZeitTheolKirch* 98 (2, '01) 186-208.

Even five-hundred years after it was written, Luther's translation of the Bible retains its power to speak to the reader's "heart" as this term was defined in the 16th century. The article analyzes this particular quality of Luther's translation and demonstrates how Luther anticipated many achievements in modern linguistics and translation technique.—D.J.H.

87. R. C. VAN LEEUWEN, "We Really Do Need Another Bible Translation," *ChristToday* 45 (13, '01) 28-35.

Functional (or dynamic) equivalence translations often change the language, images, and metaphors of Scripture to make understanding easier. But for serious study, readers need a translation that is more transparent to the "otherness" of Scripture. We need a translation that allows the Bible to say what it says, even if that seems strange and odd to readers at first glance.—D.J.H.

88. D. B. WALLACE, "An Open Letter Regarding the NET Bible, New Testament," *Notes Trans* 14 (3, '00) 1-8.

The review of the NET (New English Translation) Bible (www.netbible.org) by P. Fields [§ 45-84] has resulted in a great deal of input from field translators, scholars, and lay people. The article addresses some of the issues that have been raised regarding translation objectives, shows how the NET Bible has already been improved, and articulates more clearly the NET Bible's objective to be accurate, readable, and elegant.—C.R.M.

Computer-Assisted Research

89. C. K. BELLINGER, "The Creation of the Wabash Center Internet Guide," *JournRel TheolInfo* 3 (3-4, '01) 87-96.

The article reports on a six-month project to set up a website that would provide guidance for faculty and students in theology and religious studies who are seeking to locate Internet resources that have academic value. After a general description of the Wabash Center Internet guide (http://www.wabashcenter.wabash.edu/Internet/front.htm), it discusses the use of the Internet for academic research in religion, the current limitations of the Internet, and a vision for the future of this guide or similar efforts. [In addition to §§ 46-90–93 and 95, this same issue devoted to the implications of the Internet for theological librarians contains articles by R. R. Howard (pp. 97-104) on homiletics and liturgics on the Internet, E. D. Deahl (pp. 105-125) on sources for Christian art on the Internet, A. J. Keck (pp. 127-137) on designing a usable library Web site, R. Moore (pp. 139-150) on using the Web in religious studies courses, M. Strickland (pp. 151-160) on Internet resources for Christian history, M. Stover (pp. 161-201) on Web site design in religious and theological academic libraries, and T. I. Wein and J. Z. Snow (pp. 203-214) on the creation of a Jewish Internet tutorial.]—C.R.M.

90. J. DICKASON, "The Function of Web Catalogs in Theological Libraries," *Journ RelTheolInfo* 3 (3-4, '01) 17-43.

The article explores the use of Web-based catalogues within theological libraries and considers how they might be shaped to meet the special needs of theological institutions. The discussion includes treatment of the strategic importance of the Web for theological libraries, the penetration of technology into theological schools, emerging models of Web catalogues, and the future of Web catalogues (e.g. the evaluative and selective catalogue, catalogues that provide resources to several tiers). An appendix provides information on gateways to Web catalogues of theological libraries in North America.—C.R.M.

91. M. DUBIS, "Religious and Theological Journals Online: The ATLA Serials Collection Project," *JournRelTheolInfo* 3 (3-4, '01) 13-15.

The article discusses the Center for Electronic Resources in Theology and Religion and its first major project: the American Theological Library Association Serials Collection Project.—C.R.M.

92. M. Eidson, "Electronic Journals in Religious Studies: Theological Libraries Prepare for the Digital Future," *JournRelTheolInfo* 3 (3-4, '01) 45-67.

The article examines how the American Theological Library Association's Serials Project (ATLAS) and the Association of Peer-Reviewed Electronic Journals in Religion (APEJR) are addressing barriers to the presence of journals in the field of religious studies on the Web. It also offers an overview of the advantages, disadvantages, issues, and trends associated with online journals in religious studies, theology, and related disciplines.—C.R.M.

93. D. Harmeyer, "Theological Distance Education: A Librarian's Perspective," *JournRelTheolInfo* 3 (3-4, '01) 69-86.

This review of library services to theological distance education/learning patrons at member institutions of the Association of Theological Schools discusses national library and accreditation standards, the current state of theological library services to distance students, and meeting the needs of the next generation of distance users.—C.R.M.

94. L. J. Hoppe, "The Internet and Biblical Studies," *BibToday* 39 (5, '01) 307-311.

The Internet has already become a formidable tool for all students of the Bible. The article discusses searching the Web, filtering the Web, study tools on the Web, images and biblical studies, and possibilities and challenges.—C.R.M.

95. M. Stover, "Internet Shock: Change, Continuity, and the Theological Librarian," *JournRelTheolInfo* 3 (3-4, '01) 1-12.

The article compares and contrasts the state of information technology and theological libraries in 1990 with the current situation and describes ways in which the Internet is changing the work of all librarians. It suggests ways in which librarians can and should continue to find purpose and meaning in the timeless principles and values of the profession.—C.R.M.

Computer-Assisted Research, § 46-88.

Scholars

96. A. Christophersen, "Die Begründung der Apokalyptikforschung durch Friedrich Lücke. Zum Verhältnis von Eschatologie und Apokalyptik," *KerDog* 47 (3, '01) 158-179.

Lücke (1791-1855), a highly respected theologian in his time and the most important of F. Schleiermacher's disciples, introduced the term "apocalyptic" into scholarly research. The article discusses Lücke's understanding of the relation between "eschatology" and "apocalyptic" on the basis of his definitions of these terms, explores the consequences of this matter for subsequent research, and considers the problems in the light of current research.—D.J.H.

97. N. Fernández Marcos, "Un siglo de investigación bíblica en España, en los cien años de *Razón y fe*," *RazFe* 244 (1235-36, '01) 129-142.

Biblical research in 20th-century Spain began with the intention of reconciling the Bible and current scientific research. It has produced many important textual, philological, literary, historical, and cultural studies. While Spanish biblical scholarship suffered from a certain isolation during the first half of the 20th century, openness to the wider ancient and modern cultural contexts has been its most important characteristic in the second half of the 20th century. The future of biblical studies is linked to the growing extension of the Spanish language throughout the world.—D.J.H.

98. F. GARCÍA MARTÍNEZ, "Adam Simon van der Woude 1927-2000," *RevQum* 19 (76, '00) 501-505. [See §§ 45-1593–1594.]

After a photograph of the late Professor van der Woude (opposite p. 501), the article provides (in French) a brief account of his academic career and his contributions to the study of the Dead Sea scrolls, the OT, and early Judaism. Then it presents a list of his publications between 1992 and 2000.—D.J.H.

99. E. GRÄSSER, "Die Hermeneutik der Jesusgeschichte bei Helmut Merklein," *BibZeit* 45 (2, '01) 161-169.

After personal reflections on Merklein (1940-99) as a person and a scholar, the article considers his hermeneutical theory and practice, respectively, as it relates to the story of Jesus. Merklein proposed three hermeneutical steps that converge in a properly unified goal: Interpretation must disclose the theological demand of the biblical texts.—C.R.M.

100. M. HENGEL, "Raising the Bar," *ChristToday* 45 (13, '01) 76-79.

To present the biblical faith to the 21st-century world, we need to support young and gifted scholars who have excellent philological-historical training and possess a broad learning base as well as specialized expertise. What would help in attaining these goals is a US based evangelical research center like Tyndale House in Cambridge, UK.—D.J.H.

101. J. D. LEVENSON, "Religious Affirmation and Historical Criticism in Heschel's Biblical Interpretation," *AJSRev* 25 (1, '00-'01) 25-44.

As an interpreter of the Bible, A. J. Heschel (1907-72) is best viewed as a profound spiritual writer who was possessed of a keen sensitivity to certain biblical themes, especially in the OT prophets, and of some awareness of the reconceptualization of the prophetic corpus brought about by historical criticism. While a man with a profound religious affirmation and a product of historical-critical training, Heschel failed to correlate the two in a coherent fashion or even to acknowledge the tension between them in a way that was fair to both.—D.J.H.

102. M. M. MITCHELL AND R. M. GRANT, "Recalling Our History. An Evening with Professor Robert M. Grant," *Criterion* [Chicago] 40 (1, '01) 20-24.

Mitchell (pp. 20, 22) notes Grant's role in cultivating a Chicago tradition of early Christian studies from 1953 to 1988, and calls attention to his many important articles and books. Grant (pp. 22-24) reflects on several of the biblical scholars featured in portraits hanging in Swift Common Room at the University of Chicago Divinity School and on their contributions to the biblical field.—D.J.H.

103. J.-P. RUIZ, "Tell the Next Generation: Racial and Ethnic Minority Scholars and the Future of Biblical Studies," *JournAmAcadRel* 69 (3, '01) 649-671.

The article reflects on the future of biblical studies and the place of racial and ethnic minorities in that future in the context of recruitment conferences jointly sponsored by the Society of Biblical Literature and the American Academy of Religion in 1998 and 2000. It first considers changes inspired by the pioneering efforts of the present generation of racial and ethnic minority biblical scholars. Then it discusses tools for the road ahead (intercontextual and interdisciplinary reading strategies and discursive practices, liberative pedagogical discourses and practices) and challenges that await the next generation. It concludes that the dreams and visions of racial and ethnic minority biblical scholars are neither illusions nor delusions.—C.R.M.

104. J.-L. SCHLEGEL AND P. RICOEUR, "Paul Beauchamp, un bibliste atypique," *Esprit* [Paris] (6, '01) 32-45.

Under the heading "Un exégète libre" (pp. 32-35), Schlegel describes Beauchamp (died 2001) as a profoundly original exegete, and describes his special interest in the unity of the two Testaments. Under the heading "Accomplir les Écritures selon *l'Un et l'autre Testament*" (pp. 36-45), Ricoeur presents the text of a conference given in 1995 on Beauchamp's second volume (1990) with particular attention to the status of Scripture and to "novation" and reminiscence in Genesis 2–3 and Canticles.—D.J.H.

Bulletins

105. P.-H. POIRIER ET AL., "Littérature et histoire du christianisme ancien," *LavalThéolPhil* 57 (2, '01) 337-365.

Written by a team of ten scholars, this installment [see § 45-2136] presents descriptions and evaluations of twenty-four recently published works in various languages under the following headings: scholarly tools (three), the Bible and the history of exegesis (three), literary and doctrinal history (thirteen), and editions and translations (five).—C.R.M.

106. D. SENIOR, "The Bible in Review. The New Testament and Related Topics," *BibToday* 39 (4, '01) 253-258.

Descriptions and evaluations of twenty recently published books, all in English, on the NT and related matters.—D.J.H.

107. D. SENIOR, "The Bible in Review. The New Testament and Related Topics," *BibToday* 39 (5, '01) 318-323.

Descriptions and evaluations of nineteen recent books, all in English, on the NT and related matters.—C.R.M.

GOSPELS—ACTS

Gospels (General)

108. K. BACKHAUS, "Undeutlichkeit. Von einem deutlichen Vorzug der Jesus-Überlieferung," *TheolGlaub* 91 (3, '01) 369-389.

After noting the preference for the oral transmission of knowledge in ancient religion and philosophy, the article first shows that for Plato writing served not to fix truth but to allow its reoralization. Then it discusses Jesus as a representative of an oral culture, and the oral/aural culture of early Christian preaching. Finally it offers three theses on the transmission process of the early Christian kerygma. The indistinctness that characterizes the Jesus tradition is no technical breakdown in the transmission process but a constituent part of the early Christian kerygma that stimulates creativity within the framework of a reader-response approach.—C.R.M.

109r. S. BYRSKOG, *Story as History — History as Story* [*NTA* 44, p. 577].

P. M. HEAD, "The Role of Eyewitnesses in the Formation of the Gospel Tradition. A review article of Samuel Byrskog, *Story as History — History as Story*," *TynBull* 52 (2, '01) 275-294.—After highlighting the importance of the topic of the role of eyewitness testimony in the formation of the Gospel tradition, the article first summarizes Byrskog's treatment of related subject matter in his *Jesus the Only Teacher* (1994). Then it traces the argument of the new volume and offers an evaluation. The general conclusion maintained across both books is that the traditions about Jesus were remembered accurately and handled carefully within early Christianity. Byrskog could have reckoned more adequately with the genre distinction between the Gospels and ancient historiography.—C.R.M.

110. S. BYRSKOG, "Talet, minnet och skriften. Evangelietraditionen och den antika informationsteknologin" [Speech, Memory and the Scripture. The Gospel Tradition and Ancient Information Technology], *SvenskExegÅrs* 66 ('01) 139-150.

An oral history approach to the Gospels takes seriously the past as well as the present dimension of oral reports and traditions. By re-presenting eyewitness reports, the Gospels betray a living and dynamic tradition process, exemplified by their way of recording the stories of the women at the empty tomb, the local people, and Jesus' family. Gospel narratives reflect the activity of people who were deeply involved in the living word of tradition. Speech, memory, and writing interacted closely, creating in the end a meaningful synthesis of past and present.—C.R.M.

111. L. CAZA, "Disciple parmi les disciples," *Parabole* [Montreal] 23 (5, '01) 7-8.

Discipleship involves hearing the word of God and keeping it (Lk 11:27-28) and doing God's will (Lk 8:19 parr.). Luke and John offer distinct but complementary portraits of Mary as the disciple par excellence.—D.J.H.

112. J. D. G. DUNN, "Επιστημονικές μέθοδοι στην ερμηνεία των Ευαγγελίων" [Scientific Methods in the Interpretation of the Gospels], *DeltBibMel* 17 (2, '98) 47-68.

The chief aim of scientific study of the Gospels, based on the presupposition of a serious regard for the incarnation, is a clearer understanding of the life and work of Jesus, as well as of the origins of Christianity. The Renaissance, Reformation, and Enlightenment variously promoted historical-critical study of the Scriptures climaxing in the historicism of E. Troeltsch. Historical and philological interests pertaining to the Gospels found expression in source, form, and redaction criticism. The postmodern loss of confidence in the objectivity of knowledge diminished the value of historical-critical study, exalted the reader's freedom in the discovery of meaning to the point of deconstruction, and led to the corrective notion that stability in interpretation is to be found in the community's worship and tradition. The possibility and significance of critical historical study must now be affirmed anew if Scripture is to continue to exercise a critical role and its liberating voice be genuinely heard.—Th.S.

113. G. L. JONES, "Mary Magdalene: Prostitute or Preacher?" *ScriptBull* 31 (2, '01) 86-100.

Against the background of recent scholarship that has challenged the traditional portrait of Mary Magdalene as the reformed prostitute, the article considers the biblical portrait of Mary Magdalene in the Gospels, the official portrait (the linking of Lk 7:36-50 and 8:1-3), and the popular portrait in the Middle Ages. Cast by a patriarchal church as a penitent prostitute, Mary Magdalene's leadership qualities, which are highlighted in the Johannine and apocryphal traditions, were effectively undermined.—C.R.M.

114. J. JOOSTEN, "Tatian's *Diatessaron* and the Old Testament Peshitta," *JournBibLit* 120 (3, '01) 501-523.

Although the thesis of Tatian's dependence on the OT Peshitta cannot, in the absence of the original text of the *Diatessaron,* be proven absolutely, the conclusion must be that what textual evidence we have is strongly supportive of it. After discussing traces of the OT Peshitta in eastern witnesses of the *Diatessaron* (Ephrem's commentary, the Old Syriac and Peshitta Gospels, the Arabic and Persian harmonies), the article notes traces of the OT Peshitta in eastern and western witnesses as well as traces of the OT Peshitta attested only in the West. It concludes that Tatian's bowing to the authority of the OT Peshitta tends to indicate that Syriac-speaking Christianity had received its OT text as part of a pre-Christian Jewish heritage, which at the end of the 2nd century was still a much more important influence in the East than any of the literature of the Greek church was.—D.J.H.

115. J.-P. MICHAUD, "La Mère du Seigneur," *Parabole* [Montreal] 23 (5, '01) 9-10.

The various Evangelists emphasize different aspects of Mary's role in the mystery of Christ: the mother of the messianic king (Matthew), the mother of the Lord who is the Son of God (Luke), and the mother of Jesus and mother of the disciple (John).—D.J.H.

116. J. D. PERERA, "Mary's Discipleship. Some Exegetical and Theological Considerations," *Vidyajyoti* 65 (4, '01) 270-278.

Only Luke's Gospel portrays Mary as the perfect disciple. Mark and Matthew do not seem to include Mary in the circle of Jesus' disciples. John makes her a perfect disciple only at the end of Jesus' life.—D.J.H.

117r. A. POPPI, *Sinossi quadriforme dei quattro Vangeli, greco - italiano.* Vol. 1, *Testo* [*NTA* 43, p. 592].

A. PASSONI DELL'ACQUA, "Testimoni del testo neotestamentario: il cod. B e i nuovi papiri. In margine ad Angelico Poppi, *Sinossi quadriforme dei quattro Vangeli* greco-italiano, vol. I-*Testo,* Edizioni Messaggero, Padova 1999," *RivistBib* 49 (2, '01) 203-210.—The article first highlights the special characteristics of Poppi's synopsis, especially its presentation of the Greek text according to Codex Vaticanus (B, 03), and notes that it allows a diachronic reading and at the same time a synchronic reading of the four Gospels. Then it discusses Codex Vaticanus, new papyri from Oxyrhynchus, and new reconstructions and identifications of NT papyri.—C.R.M.

118. G. PRINCE, "Miriam de Nazareth. Vie d'une jeune fille en Galilée ancienne," *Parabole* [Montreal] 23 (5, '01) 5-6.

In light of social customs prevailing among Jews in Galilee in the 1st century, the article traces the life of Mary from her birth to her engagement, especially in the context of the household.—D.J.H.

119. T. Söding, "Ein Jesus — Vier Evangelien. Zur Vielseitigkeit und Eindeutigkeit der neutestamentlichen Jesustradition," *TheolGlaub* 91 (3, '01) 409-443.

After considering the relation between the gospel and the Gospels (with reference to Caesar and to Jesus), the article discusses the implicit canon of the four Gospels in the 2nd century (sources for the *memoria* of Jesus Christ, their fourfold character), the implicit canonical claim of the four Gospels (Mark, Matthew, Luke, John), the many-sided clarity of the gospel of Jesus Christ in light of the NT Gospels (the canonicity of the Gospel form, key points of canonical clarity, the broad field of canonical diversity), and the freedom of the canon.—D.J.H.

120. T. Stramare, "I Vangeli della Vulgata," *RivistBib* 49 (2, '01) 155-172.

After describing some important Greek manuscripts of the Gospels and some Gospel harmonies, the article considers the Vetus Latina version of the Gospels, Jerome's work, the Sistine-Clementine edition, the criteria guiding the post-Tridentine revision, and the critical edition of the Vulgate. Then it discusses the goals of the *Nova Vulgata,* its revision of the Gospels, and Pope John Paul II's 1979 apostolic constitution *Scripturarum Thesaurus.* The revisers were urged to respect the text of the Vulgate where it reproduces faithfully the original text from a scientific viewpoint, and to correct it where it departs from or does not correctly interpret it, using the language of Christian *latinitas biblica.*—D.J.H.

121. J. S. Ukpong, "Leprosy: Untouchables of the Gospel and of Today," *Concilium* (5, '97) 63-70.

In the Gospels we meet different categories of "untouchables": lepers, the blind, the lame, public sinners, toll collectors, Samaritans, oppressed women, and so on. Jesus broke down the boundaries that constituted the untouchables of his day and reintegrated them into society. By so doing he signaled the arrival of the messianic age.—D.J.H.

Jesus

122. J. J. Bartolomé, "Jesús de Nazaret, 'Ese varón acreditado por Dios con hechos prodigiosos' (Hch 2,22). Una reseña de la investigación crítica sobre los milagros de Jesús," *Salesianum* 63 (2, '01) 225-265.

After general observations about the miracle accounts in the Gospels, the article discusses how they have been treated in various phases of the quest for the historical Jesus: the first quest from 1778-1906 (rationalistic explanations, mythical interpretations, the liberal image of Jesus, historical skepticism from 1906 to 1953), the new quest from 1953 to 1985 (redaction criticism, Jewish investigation), and the third quest from 1985 to 2000. Then it considers the present state of research on the NT miracle accounts with reference to Jesus as an exorcist and miracle-worker, and miracles and the mission of Jesus (eschatological or social prophet, charismatic or Cynic sage). It concludes that any historical reconstruction of Jesus of Nazareth that does not include his miracle-working activity is not acceptable.—D.J.H.

123. M. BROSHI, "Matrimony and Poverty: Jesus and the Essenes," *RevQum* 19 (76, '00) 629-634.

Although Jesus was a "fringe Pharisee," he must have been deeply influenced by the Essene attitude toward marriage, regarding it as a sanctified union and remarriage after divorce (for the Essenes at least, while the spouse was still alive) as fornication. Likewise, in his attitudes toward wealth Jesus seems to have been influenced by Essene doctrines.—D.J.H.

124. A. CARRASCO ROUCO, "La puesta en cuestión histórico-crítica del testimonio apostólico sobre Jesucristo," *Revista Española de Teología* [Madrid] 61 (2, '01) 207-231.

After discussing the origins of historical-critical research on the NT tradition, the article considers some lessons that can be drawn from this research with regard to the acquisition of historical data and the enrichment of hermeneutical reflection. It concludes that given the difficulties in which the Protestant position finds itself and the risk of historical relativism, the Catholic approach is most adequate to the data inherent in the quest for the historical Jesus.—D.J.H.

125r. J. D. CROSSAN, *The Birth of Christianity* [*NTA* 42, p. 579; § 45-136r].

F. BOVON, "A Review of John Dominic Crossan's *The Birth of Christianity*," *HarvTheol Rev* 94 (3, '01) 369-374.—This is a witty, passionate, and well written book with a pedagogical intent in which Crossan displays an extraordinary range of knowledge. For Crossan Christianity is a social resistance movement with religious connotations, a revolt against economic oppression and a struggle for the God of justice. The most glaring flaw in Crossan's reconstruction is the complete absence of the Christian Hellenists.—C.R.M.

126. I. DAVIDSON, "Theologizing the Human Jesus: An Ancient (and Modern) Approach to Christology Reassessed," *International Journal of Systematic Theology* [Oxford—Malden, MA] 3 (2, '01) 129-153.

The human Jesus is theologically meaningful only when viewed on a larger canvas than that of either idealistic metaphysics or historical reconstruction. The classical doctrines of the *anhypostasis* and *enhypostasis* of Jesus' humanity offer a still useful way of highlighting the primacy of grace and do not undermine the density of his human experience. Such an account, however, needs to be supplemented with a robust pneumatology in order to specify the relevance of the human Jesus for revelation, salvation, anthropology, ethics, and eschatology.—D.J.H.

127. R. W. FUNK, "Milestones in the Quest for the Historical Jesus," *The Fourth R* [Santa Rosa, CA] 14 (4, '01) 9-11, 15-18.

The article first considers the precritical reading of Scripture and discusses decisive developments in the quest for the historical Jesus up to the end of the first quest with A. Schweitzer's *Quest of the Historical Jesus* (1906). Then after noting seminal works by K. L. Schmidt and R. Bultmann, it discusses the new quest, the third quest, and the renewed quest. The renewed quest is an attempt to reinstate the original aim of the quest, which was to distinguish the aims of Jesus from the aims of his followers.—C.R.M.

128. J. I. GONZÁLEZ FAUS, "Memoria subversiva, memoria subyugante. Presentación de Jesús de Nazaret," *RevistLatAmTeol* 18 (53, '01) 181-207.

After surveying four NT witnesses to Jesus (Paul, James, John, and Peter), this exploration of the subversive and subjugating memory of Jesus discusses his life and activity, his person (marginal, prophetic, human), and his destiny. An appendix (pp. 204-207) reflects on witnesses to Jesus today in Europe, Latin America, India, and Asia.—D.J.H.

129. G. HALLBÄCK, "From Apocalyptic to Sage. Paradigms of Jesus in the 20th Century," *SvenskTeolKvart* 77 (3, '01) 118-125.

The article discusses some of the more important stages in the significant trajectory of 20th-century NT scholarship the runs from A. Schweitzer to the Jesus Seminar and comments on their position within a broader history of theology and culture. It treats Schweitzer and the historical Jesus, from R. Bultmann to the second quest, and the third quest: the Jewish Jesus, the wisdom Jesus, and the Jesus of our time.—C.R.M.

130. E. J. HARRIS, "Jesus and the Buddha: If they had met . . . A Christian Response to Buddhism," *EpworthRev* 28 (3, '01) 68-82.

In the belief that there is something to be gained by using the imagination to compare Jesus and the Buddha, the article considers two historical figures, Buddhahood, the life of the historical Buddha, similarities and divergences in the teachings of the Buddha and Jesus, dealing with difference, interrogating Christianity through Buddhism, and corrective insights. —C.R.M.

131. B. HOLMBERG, "Hur forskbar är Jesus? (How researchable is Jesus?)," *SvenskTeol Kvart* 77 (2, '01) 50-57.

The characteristics of Jesus' (Aramaic) oral style have been carefully delineated, but the question remains whether this approach leads us to the *ipsissima vox* or *verba Iesu*. Scholars must decide whether the Jesus tradition globally evidences what he said, or is totally unusable as historical information; there is no intermediate alternative. Misunderstanding oral tradition as infinitely malleable and the criterion of dissimilarity are methodological dead ends. Making "double similarity" the decisive criterion of plausibility is a sober reversion to ordinary historical method. NT historians are breaking with historiographic presuppositions inherited from the Enlightenment, and recent scholarship has attempted to use the self-understanding of Jesus as a key to grasping the "gestalt" of his aims and outcome in interplay with other actors, which is the core task of historical understanding.—C.R.M.

132. R. IRUDAYA, "Jesus, Protagonist of Children's Dignity and Rights," *Vidyajyoti* 65 (7, '01) 509-519.

Jesus respected children as persons, treated them with love and affection, performed miracles of healing for them, and taught them. He not only preached about children but also presented them as examples of the kingdom of God. He upheld their dignity and rights in society. Looking at Jesus who grew as a child and was childlike will encourage us to work for a humane understanding and treatment of children today.—D.J.H.

133. R. KAMPLING, "'Und da acht Tage um waren, dass das Kind beschnitten würde, da ward sein Name genannt Jesus. . . .' Jesus von Nazaret in jüdischer Sicht," *Theol Glaub* 91 (3, '01) 390-408.

While acknowledging that Jewish approaches to Jesus have fascinated Christians since the mid-1950s, the article argues for a sober and unemotional evaluation of them. It also notes that Christian exegetes failed to realize the potential of these Jewish approaches, and concludes that Jewish Jesus research can be seen as an attempt to keep open the quest for the historical Jesus and to understand the strangeness of Jesus in a new light.—D.J.H.

134. W. LOGISTER, "Jesus Christ as Source of Assertiveness and Plurality," *Studies in Interreligious Dialogue* [Leuven] 11 (1, '01) 25-36.

As a contribution toward developing a new theology of religions, the article explores how Jesus dealt with non-Jews according to the Gospels. In these passages Jesus shows himself as someone able to cross boundaries and to build bridges. He wants to bring light and to make effective, within and outside of Israel, the liberating nearness of God. His starting-point is the Jewish belief that God is active everywhere. He knows on the basis of that belief that the Jewish way is not radically opposed to the way of the non-Jews.—D.J.H.

135. J. MCEVOY, "Narrative or History? — A False Dilemma. The Theological Significance of the Historical Jesus," *Pacifica* 14 (3, '01) 262-280.

The crucial significance of historical Jesus research for Christology since the second half of the 20th century is reinforced by developments in modern biblical exegesis. The article examines the arguments of W. Loewe, B. Byrne, and L. T. Johnson, respectively, that the historical Jesus has limited theological significance. Then it argues that any interpretation of Jesus' life that does not situate him against the background of his world is necessarily a misinterpretation, and that the task of situating Jesus within his own world is a task of history.—C.R.M.

136r. J. MILES, *Christ: A Crisis in the Life of God* (New York: Knopf, 2001).

J. WOOD, "God, Interrupted. Revisiting the life of Jesus Christ," *The New Yorker* November 12 ('01) 122-126.—Miles is not interested in Jesus as the object of religious belief or as the quarry of historical research but reads Jesus "biographically," relying predominantly on the Gospel of John, as God incarnate. But his habit of writing about God as if he were a human being subverts his book's own argument. Miles's God is too graspable and too controllable. More to the point, although Jesus is a "literary character" in the sense that the Gospel writers represented and shaped his life on the page, he was not conceived by those writers as a literary character. The same goes for God.—C.R.M.

137. F. W. SCHMIDT, "Loyal Opposition and the Law in the Teaching of Jesus: The Ethics of a Restorative and Utopian Eschatology," *Asbury Theological Journal* [Wilmore, KY] 56 (1, '01) 31-44.

This examination of the position Jesus took on the Law gives particular attention to the sayings in Mk 2:27 and 10:9. It discusses the relation of Torah to the prescriptive content of Jesus' ethic; practical justification in the ethics of Jesus; and Jesus, Judaism, and the Law. The apparent ambiguity of Jesus' approach to the Law and the justification that he gives for obedience to his demands suggest that his ethic had restorative inspiration. But he also re-envisions the return of the Creator, embracing not only a restorative but also a utopian vision of things to come. While "theo-logy" might be argued to be logically prior to the teaching of Jesus, "eschato-logy" proves to be a part of the most basic appeals that Jesus makes when justifying his demands.—C.R.M.

138. E. SCOGNAMIGLIO, "Il Gesù storico e il Cristo de kerygma. Questioni di teologia fondamentale," *Asprenas* [Naples] 47 (1-4, '00) 43-74.

After clarifying terms from an epistemological perspective, the article traces the history of the quest of the historical Jesus, reflects on how to proceed in this quest, considers the criteria for establishing the historical authenticity of the Gospels and recovering information about the earthly Jesus, and deals with the relationship between the Jesus of history and the Christ of faith.—D.J.H.

139. J. SCULLION, "Quest for the Historical Jesus," *NewTheolRev* 14 (3, '01) 72-75.

After noting some critical surveys of recent debates about the quest for the historical Jesus, the article discusses works from members of the Jesus Seminar (R. W. Funk, J. D. Crossan, M. Borg) and J. P. Meier's *A Marginal Jew* (1991, 1994).—D.J.H.

140. A. SHARMA, "Did Jesus Baptize?" *Bible Bhashyam* 27 (2, '01) 85-89.

Whether Jesus baptized (as Jn 3:22-24 suggests) or did not (as is generally maintained; see Jn 4:1-3) cannot be definitively settled. In the case of Jesus, it seems necessary to indicate nonbaptismal activity on his part to maintain the apostolic association of the Spirit with baptism.—D.J.H.

141. C. E. SHENK, "The Middle Eastern Jesus: Messianic Jewish and Palestinian Christian Understandings," *Missiology* [Scottdale, PA] 29 (4, '01) 403-416.

Messianic Jews and Palestinian Christians both claim Jesus as their source of faith. But their history, culture, and politics condition each to focus on aspects of Jesus that help shape their identity. For example, messianic Jews are keen to show how Jesus makes them more Jewish, while Palestinian Christians are encouraged by Jesus the refugee who acted justly and spoke against injustice.—D.J.H.

142. G. THEISSEN, "Jesus und seine historisch-kritischen Erforscher. Über die Menschlichkeit der Jesusforschung," *TheolGlaub* 91 (3, '01) 355-368.

Historical-critical Jesus research began in Germany more than 200 years ago with the radical critic H. S. Reimarus. In many respects D. F. Strauss corrected Reimarus's hypotheses, although his own theses for theology and church were no less disruptive than those of Reimarus. Reimarus's criticism had a practical goal of defending his nonecclesiastical "reasonable" religion, while Strauss sought to engage in historical source analysis alone. As a way of illustrating that all Jesus research is human and not without presuppositions, the second part of the article offers a fictitious narrative in which some angels concerned about the spread of Jesus research over the earth investigate its motives and report their results.—C.R.M.

143. F. THIELMAN, "Evangelicals and the Jesus Quest: Some Problems of Historical and Theological Method," *Churchman* 115 (1, '01) 61-73.

It has taken a Roman Catholic biblical scholar (L. T. Johnson) and an evangelical philosopher (C. S. Evans) to reveal something that evangelical biblical scholars ought to understand: The present quest for the historical Jesus is a methodologically dubious enterprise and is theologically unnecessary. From at least the mid-2nd century most of the church has embraced the four Gospels as the definitive accounts of who Jesus was and is, and most of the church has resisted attempts either to reduce their pluriform nature or to add to their number.—D.J.H.

144. A. G. van Aarde, "Jesus and Perseus against the background of common Greco-Roman thinking," *Acta Patristica et Byzantina* [Pretoria] 11 ('00) 177-196.

After noting that mythological parallels between Jesus and the Greek heroes may be profitably interpreted in a cultural fashion from the perspective of the sociology of knowledge, the article recounts Ovid's story of the virginally conceived Perseus. Then it discusses Christology against the background of common Greek thinking and how stories of virginal conceptions and ascensions to heaven were not only familiar in the 1st-century Greco-Roman world but also came to mind when philosophers of that period (e.g. Celsus) reflected on what Christians said about Jesus as child of God.—C.R.M.

145. P. Walker, "Lifelines: The Historical Jesus," *Anvil* 18 (3, '01) 197-204.

After quickly reviewing the range of current "Jesus portraits" (wandering philosopher, sage, social prophet, charismatic Jew, eschatological prophet), the article considers five major contributors to historical Jesus research from North America (Jesus Seminar, J. D. Crossan, M. J. Borg, E. P. Sanders, J. P. Meier).—C.R.M.

146. W. Weren, "Is Jezus verdwenen achter het geloof van zijn volgelingen? Nieuwe gegevens uit historisch onderzoek (Has Jesus Disappeared Behind His Disciples' Views on Christ?)," *TijdTheol* 41 (2, '01) 128-144.

During the 20th century the historical Jesus and the kerygmatic Christ were separated in European theology. With attention to recent developments in Jesus research, the article disputes the notion that Jesus has disappeared completely behind the variety of images for Christ developed by the earliest Christians. It contends that they relied heavily on recollections of Jesus' own words and deeds, and that traces of both are present in the extant canonical and noncanonical sources. It indicates historically certain facts and occurrences from Jesus' life and reflects on the relation between faith and history.—C.R.M.

147r. N. T. Wright, *Jesus and the Victory of God* [*NTA* 41, p. 369; §§ 44-889r–890r].

R. H. Stein, "N. T. Wright's *Jesus and the Victory of God*: A Review Article," *Journ EvangTheolSoc* 44 (2, '01) 207-218.—After a survey of the work's content, the article notes with appreciation many features (comprehensiveness, clarity and style of writing, critiques, etc.) and offers some criticisms (about forcing texts to fit into a system or thesis, dislike of the idea that Jesus ever taught "timeless" truths, etc.). Then it raises questions about how the fall of Jerusalem in A.D. 70 vindicates Jesus and about Wright's understanding of 1st-century Judaism.—D.J.H.

Jesus, §§ 46-99, 119, 158, 462, 665.

Passion and Death

148. G. H. Gilbert, "The Messiah's Earthly Work. Part Two," *JournRadRef* 9 (4, '00) 36-55.

This installment [see § 45-880] first considers the messianic purpose realized through Jesus' death according to the Synoptic Gospels: the progressive unfolding of the thought of death, the source of Jesus' thought of death (the Scriptures), and the meaning that Jesus attached to his death (forgiveness of sins). Then it discusses the teaching of Jesus regarding his death in the Fourth Gospel. [The essay was originally published in *The Revelation of Jesus* (1899).]—D.J.H.

149. S. Heid, "Kreuz Christi, Titulus Crucis und das Heilige Grab in neuesten Publikationen," *ForKathTheol* 17 (3, '01) 161-178.

Descriptions and evaluations of M. Hesemann, *Die Jesus-Tafel* (1999); C. P. Thiede and M. D'Ancona, *Das Jesus-Fragment* (2000); J. Krüger, *Die Grabeskirche zu Jerusalem* (2000); M. Biddle et al., *Die Grabeskirche in Jerusalem* (2000); Biddle, *Das Grab Christi* (1998); and P. Walker, *Das Geheimnis des leeren Grabes* (2000).—D.J.H.

150. J. Klawans, "Was Jesus' Last Supper a Seder?" *BibRev* 17 (5, '01) 24-33, 47.

John's claim that Jesus was killed just before Passover began (see Jn 19:14) is more plausible than the Synoptics' claim that Jesus was killed on Passover. If Jesus was killed not on Passover but before it, then the Last Supper could not have been a Passover Seder. There are various reasons why the early church would have tried to "Passoverize" the Last Supper tradition.—C.R.M.

151. M.-L. Rigato, "Il 'titulus crucis': retroscena di una 'storia' della documentazione," *RivistBib* 49 (3, '01) 337-342.

The article describes the author's long involvement in studying and photographing the *titulus crucis* inscription preserved at the Basilica di Santa Croce in Gerusalemme at Rome, and comments on reading the text in connection with Jn 19:19-21.—D.J.H.

152. B. Schwank, "'Gelitten unter Pontius Pilatus.' Kreuzigung: historisch, archäologisch und theologisch betrachtet," *ErbAuf* 77 (3, '01) 200-210.

After reflecting on horrible deaths in 20th-century Germany, the article explains how people in antiquity were crucified and how they died, as well as how many were crucified. Then it considers some characteristics of crucifixion in antiquity (widespread, political and military, public, primitive and sadistic, etc.) and discusses some theological dimensions of the cross (the word of the cross, the *kenosis* of God, *metanoia*).—D.J.H.

153. A. Vicent Cernuda, "¡Pro Barrabbás, contra Jesús!" *EstBíb* 59 (1, '01) 29-46.

The people who demanded the release of the foreign charioteer Barabbas [see § 36-189] were enthusiastic fans of the hippodrome. Pilate's great mistake was to suppose that these people were not in accord with the high priests, and so he linked the Passover pardon with the trial of Jesus. But those who were partial to Barabbas were well instructed and recognized that Barabbas' release would mean Jesus' death.—D.J.H.

The Resurrection

154. J. Kattackal, "Christ is Risen or Christ is Raised?" *Bible Bhashyam* 27 (2, '01) 147-154.

The verb ἠγέρθη is rightly translated "he is risen" or "he has risen," even though the form is in the transitive passive. To translate it as "he has been raised" is to look for a loophole for inserting modern translators' own heretical ideas into the sacred text.—D.J.H.

155. T. SHEEHAN, "How Did Easter Originally Happen? A Hypothesis," *The Fourth R* [Santa Rosa, CA] 14 (4, '01) 3-8.

The article considers Easter according to popular piety, reconstructing the original Easter, and the key role of Simon Peter. It argues that the grounds for Simon's Easter faith were neither the discovery of an empty tomb nor the physical sighting of Jesus' risen body. Easter happened when Simon had what he thought was an eschatological revelation that overrode his doubts and led him to identify Jesus with the one who would soon come to bring in God's reign.—C.R.M.

Resurrection, § 46-502.

Synoptics

156. M. A. BEAVIS, "The Power of Jesus' Parables: Were they Polemical or Irenic?" *JournStudNT* 82 ('01) 3-30.

The view that Jesus' parables had a dynamic and life-changing effect on his audiences arises from an inappropriate application of the theological view of parables as "language-events" to historical research. Using other models, one can suppose that Jesus' Mediterranean Jewish peasant audiences might have experienced the parables as opaque rather than earth-shattering. W. R. Herzog's hypothesis that the parables were used by Jesus in a "pedagogy of the oppressed" is a plausible "performance arena," and studies of European Jewish folklore show how parables can be used to ameliorate problematic social situations. The parable of the wicked tenants in Mk 12:1-9 might have been used for irenic rather than provocative purposes.—D.J.H.

157r. J. S. KLOPPENBORG VERBIN, *Excavating Q* [*NTA* 45, p. 164].

R. EDWARDS, "Challenging Q Scholarship," *ExpTimes* 112 (10, '01) 342.—This major contribution to Q scholarship merits close attention by Synoptic specialists and experts in Christian origins. The author puts up a good case for the existence of Q and its basic genre as instruction. He is most speculative in defining the social identity of the "Q people," and the postulated theology of Q with its lack of soteriological content seems impoverished.—D.J.H.

158. C. MARUCCI, "La fonte Q e il problema del Gesù storico. Annotazioni in merito al XLIX *Colloquium Biblicum Lovaniense,*" *RivistBib* 49 (3, '01) 319-336.

This report on the *Colloquium Biblicum Lovaniense* devoted to the Sayings Source Q and the historical Jesus that was held in July 2000 first discusses the major papers by A. Lindemann, J. M. Robinson, P. Hoffmann, F. Neirynck, J. S. Kloppenborg Verbin, D. Lührmann, R. A. Piper, J. Schlosser, D. Zeller, and C. Tuckett. Then it describes three short papers and draws general conclusions.—D.J.H.

159. P. SEWELL, "The Synoptic Problem. A stylometric contribution regarding Q," *Colloquium* 33 (1, '01) 59-74.

The stylometric method applied as described in this article is designed to show whether the material examined includes different styles between a pair of texts and assigns a measure of the degree of difference on a simple scale. The results show clearly that the Q passages in Mt are not markedly different in style from the rest of Matthew's Gospel. Therefore A. M. Farrer's hypothesis that there is insufficient reason to assign Q to a writer other than Matthew is not disproved by a stylometric analysis capable of doing so, were it the case. Thus his hypothesis must be allowed to stand for the present as the most economical explanation of Synoptic development available unless other statistical methods show differently or other more weighty evidence changes the balance of probability.—D.J.H.

Synoptics, §§ 46-160, 211, 545.

Matthew

160. E. Aurelius, "Gottesvolk und Aussenseiter: Eine geheime Beziehung Lukas - Matthäus," *NTStud* 47 (4, '01) 428-441.

The points of contact between Matthew's miracle stories about the healing of the centurion's servant in Mt 8:5-13 and the Canaanite woman's daughter in 15:21-28, on the one hand, and Jesus' words about the widow at Zarephath and Naaman the Syrian in Lk 4:25-27 on the other, are so striking that one should assume a connection between them. The article suggests that the two Matthean stories were redacted as a striking illustration of the corresponding model female and male Gentile pair in Lk 4:25-27. This indicates that the Two Source theory of Synoptic origins must be modified, since it disallows the influence of Lukan special material such as Lk 4:25-27 on the formation of Matthew's text. Indeed, it may be supposed that Matthew knew the entire Gospel of Luke and made use of it occasionally.—C.R.M.

161. D. Cortés-Fuentes, "Not Like the Gentiles: The Characterization of Gentiles in the Gospel according to St. Matthew," *Journal of Hispanic/Latino Theology* [Collegeville, MN] 9 (1, '01) 6-26.

After describing the sociohistorical location of Matthew's Gospel, the article discusses Matthew's uses of ἐθνικός and ἔθνος, comments on two narratives in which Gentile characters play important roles (Mt 8:5-13; 15:21-28), considers some points related to the two mission instructions (10:5-6; 28:19-20), and reflects on hermeneutical implications. While some of Matthew's references to Gentiles are pejorative, the instruction at the end of his Gospel (28:19-20) serves to justify a welcoming attitude to Gentiles in the church and an initiative for the evangelization of Gentiles.—D.J.H.

162. H. Giesen, "Galiläa — mehr als eine Landschaft. Bibeltheologischer Stellenwert Galiläas im Matthäusevangelium," *EphTheolLov* 77 (1, '01) 23-45.

In Matthew's Gospel, Galilee has not only geographical interest but also theological significance. Its theological significance is revealed already when the settlement of Joseph with "the child and his mother" in Galilee (2:19-23) and the beginning of Jesus' teaching in Galilee (4:15) are regarded as the fulfillment of OT prophecy. Moreover, Galilee is where Jesus proclaims his message of the imminent kingdom of God (4:17-25) and where important events take place (5:1; 15:29-31). Finally, the risen Lord sends his disciples from the mountain in Galilee to all the nations to make disciples (28:16-20).—D.J.H.

163. L. J. LAWRENCE, "'Fearing within.' 'The Herods' of Matthew's Gospel," *Theology in Scotland* [St. Andrews] 8 (1, '01) 39-52.

Dialogic presentation is fundamental to the deconstruction of the Herods in Matthew's Gospel. Herod the Great and Herod Antipas are ironically fearful and coerced by a baby (Mt 2:3) and a dancing girl (14:9), respectively. Through these events static pictures of power dependent on structural position are questioned and a more fluid power exercised by those from "below" on the social scale is revealed.—D.J.H.

164. F. J. MATERA, "Jesus and the Law: Matthew's View," *BibToday* 39 (5, '01) 271-276.

The article focuses on the manner in which Matthew portrays Jesus' relationship to the Mosaic Law under four headings: conflicting views, the Law in a new context, the greater righteousness, and Jesus' interpretation of the Law. Matthew's Gospel indicates the enduring validity of the Law when interpreted in light of the love commandment.—C.R.M.

165. J. MILER, "Le travail de l'accomplissement: Matthieu et les Écritures," *FoiVie* 100 (4, '01) 13-29.

After noting the different uses of the OT in Matthew's Gospel, the article focuses on the fulfillment quotations, considers their role in the narrative, and gives particular attention to the prominence of texts from Isaiah. It concludes that Matthew used OT quotations and allusions to show the community how openness to Gentiles and their participation in Israel's heritage can be linked to Jesus and the OT Scriptures.—D.J.H.

166. [Mt 1–2] B. ORCHARD, "The betrothal and marriage of Mary to Joseph (Part 1)," *HomPastRev* 102 (1, '01) 7-14.

Since the NT birth narratives suggest that Joseph and Mary had been entirely unaware of what was to come, the unique point of their betrothal and subsequent celibate marriage to the end of their days was that it was in God's plan to reward their supreme virtue and faithful obedience to his Law with a child beyond their human power to produce, and in truth beyond all their dreams, Christ the Savior, and thereby to make their marriage into the first sacramental union.—D.J.H.

167. [Mt 1–2] G. SÁNCHEZ MIELGO, "Los Evangelios de la infancia: ¿Historia, relato, teología?" *Communio* 34 (1, '01) 103-180.

This investigation of historical, narrative, and theological elements in the NT infancy accounts first discusses their place in the Gospels, the role of Christology, difficulties of a historical character, their relation to midrash, their function as vehicles for the Evangelists' theology, and general observations about Mt 1–2 and Lk 1–2. Then it provides an analysis and reflection on parts of the Matthean infancy narrative: the genealogy (1:1-17), Jesus' identity as Messiah (legal paternity) and Son of God (the work of the Holy Spirit) (1:18-25), and the Magi's homage to the King of the Jews (2:1-12).—D.J.H.

168. [Mt 1:1-17] V. GILLET-DIDIER, "Généalogies anciennes, généalogies nouvelles. Formes et fonctions," *FoiVie* 100 (4, '01) 3-12.

The biblical genealogy is a fluid scriptural form. The article first treats the forms and functions of ancient genealogies in the OT. Then it considers the "new" genealogies of Jesus in Mt 1:1-17 and Lk 3:23-28. While the primary function of a genealogy is to establish filiation, the genealogies in Matthew and Luke serve to underline and validate the election of Jesus.—C.R.M.

169. J. H. Sailhamer, "Hosea 11:1 and Matthew 2:15," *WestTheolJourn* 63 (1, '01) 87-96.

By applying the picture of the exodus in Hos 11:1 to the eschatological salvation in Mt 2:15, Matthew was simply following the compositional (canonical) clues in the OT book of Hosea. The messianic sense that Matthew saw in Hos 11:1 ("out of Egypt I have called my son") was already part of the *sensus literalis* intended by the historical author of the OT book and drawn from that author's exegesis of the *sensus literalis* of the Pentateuch. [In the same fascicle (pp. 97-105) D. McCartney and P. Enns contend that Sailhamer's solution poses a number of serious difficulties that render his argument questionable in the current debate over the apostolic use of the OT.]—D.J.H.

170. M. J. J. Menken, "The Sources of the Old Testament Quotation in Matthew 2:23," *JournBibLit* 120 (3, '01) 451-468.

The fulfillment quotation in Mt 2:23 comprises the words ὅτι Ναζωραῖος κληθήσεται. Matthew considered it a prophetic announcement of Jesus' being known and addressed as a Nazorean, somebody from Nazareth. The primary source of the quotation is Judg 13:5, 7. It seems that the Evangelist used a Greek text of these verses with the word ναζιραῖος, which he read, in agreement with an accepted exegetical device, as Ναζωραῖος. Apparently, he saw some parallels between Samson and Jesus. The replacement of ἔσται by κληθήσεται suited the Matthean context and was legitimated by Isa 7:14, a passage analogous to the verses from Judges. The peculiar traits of the introductory formula in Mt 2:23 are best explained by the assumption that "the prophets" indicates the corpus of the Former Prophets.—D.J.H.

171. [Mt 4:8-10] N. H. Taylor, "The Temptation of Jesus on the Mountain: A Palestinian Christian Polemic against Agrippa I," *JournStudNT* 83 ('01) 27-49.

The article first considers the tradition- and text-historical issues of the canonical temptation accounts (Mt 4:1-11; Mk 1:12-13; Lk 4:1-13) and argues that the story that Matthew and Luke derive from Q represents but one development in a wider tradition, traces of which can be found elsewhere in the Gospels. Then it suggests that the temptation of Jesus on the mountain top (Mt 4:8-10; Lk 4:5-8) represents the earliest form of the tradition, antedating the threefold temptation and haggadic exegesis of Deuteronomy found in Q. It further argues that this story originated as a Palestinian Christian response to persecution under the Herodian King Agrippa in the early 40s A.D. The story shows that Jesus, unlike Agrippa, repudiated incitement to idolatry and betrayal of God.—C.R.M.

172. L. Cardellino, "Le beatitudini (Mt 5,1-16)," *BibOr* 43 (2, '01) 69-129.

After describing the beatitudes as a synthesis of the message of Jesus, the article considers the structure and meaning of Mt 5:3-10, and presents a detailed exegetical analysis of each beatitude. Then it treats the individual elements in the "conclusion" (Mt 5:11-16).—D.J.H.

173. J. Wilcken, "Matthew 5.17-19 and Aboriginal Christians (Part Two)," *AusCathRec* 78 (3, '01) 259-270.

This installment [see § 45-937] continues the reflection on Mt 5:17-19 as representing a process of development within early Christianity with particular attention to Aboriginal

Christians and their task of inculturation (i.e. of expressing their faith in Christ in terms of their own cultural and religious traditions).—D.J.H.

174. F. SIEG, "Modlitwa Pańska (Mt 6, 8c-13). Komentarz egzegetyczno-teologiczny (The Lord's Prayer [Mt. 6, 8c-13]. An exegetic and theological commentary)," *Studia Bobolanum* [Warsaw]1 (1, '01) 67-91.

After remarks on the context of the Lord's Prayer in Mt 6:8c-13, the article considers the structure of the passage and the God (*Abba*) who receives this prayer. Then it discusses the individual petitions. It understands ἐπιούσιος (v. 11) to include everything that is necessary to exist in the world (i.e. both means of living and Eucharistic bread). It takes the term πονηροῦ in both its masculine and neuter senses as a reference to Satan and to every kind of evil that occurs in life, respectively. It emphasizes that all the petitions should be interpreted in the context of the entire Gospel.—C.R.M.

175. [Mt 6:9-13] C. DOHMEN, "Von Gott zu Gott sprechen. Wenn die Theologie ins Gebet genommen wird," *GeistLeb* 74 (5, '01) 326-335.

The prayer constituted by Psalm 103 is a good example of speaking to God on the basis of speaking about God. In its telling of the Sinai story it places God's steadfast love and mercy at the center. It has been aptly called Jesus' favorite psalm, and it contains almost all the themes found in the Lord's Prayer (Mt 6:9-13; Lk 11:2-4) which also speaks about God to God.—D.J.H.

176. J. B. GIBSON, "Matthew 6:9-13//Luke 11:2-4: An Eschatological Prayer?" *BibTheol Bull* 31 (3, '01) 96-105.

The article contends that the background and horizon of the Lord's Prayer (Mt 6:9-13/Lk 11:2-4) in Matthew's and Luke's eyes is not the future coming of God as king. Rather they both believe the prayer is grounded in a perception on Jesus' part that his disciples are in grave danger of becoming members of "this generation" (i.e. those among Jesus' co-religionists who reject what Jesus shows is God's will for Israel), and that the prayer's concern is to have the disciples invoke God's protection against engaging in "this generation's" recalcitrance. The article sets out six reasons for holding this view: the identity of the intended suppliants, the center of the disciples' petitionary prayers, the context of the Lord's Prayer, its Jewish matrix, the scriptural background of the petitions, and the thrust of the petitions and the focus of the prayer.—C.R.M.

177. [Mt 6:13] I. M. CECCHERELLI, "Et ne nos inducas in tentationem?" *BibOr* 43 (1, '01) 55-68.

This examination of the individual words in Mt 6:13 and their meaning taken as a whole concludes by proposing the following Latin version in place of the traditional rendering: *Ne in tentationibus nos decipi permittas, sed libera nos a malo.* [The same fascicle (pp. 45-54) contains D. Sardini's appreciation of Ceccherelli's life (1915-2001) and achievements in various fields.]—D.J.H.

178. T. ZÖCKLER, "Light within the Human Person: A Comparison of Matthew 6:22-23 and *Gospel of Thomas* 24," *JournBibLit* 120 (3, '01) 487-499.

The article engages in a detailed comparative analysis to show how the key saying about light in Q (Mt 6:22-23/Lk 11:34-36) and *Gospel of Thomas* 24 functions within the rhetorical concept of each passage. It treats the meaning of the term ἁπλοῦς, the meaning of the "light within you," whether paraenesis was part of the original intention, the light of the world, and logion 24 in the context of *Thomas*. It concludes that the Q saying alludes to the contemporary Jewish ideal of single-mindedness and interprets the shining person as one of integrity. *Thomas* 24 contains a unique teaching that is satisfactorily explained neither by a Jewish nor by a gnostic background, and regards the status of the world to be wholly dependent on the person's light.—C.R.M.

Mt 8:2-4, § 46-187.

Mt 8:5-13, § 46-160.

Mt 8:28-34, § 46-190.

179. P. A. SAMPATKUMAR, "The Prohibition of Foreign Mission: A Study of Mt 10:5-6," *Vidyajyoti* 65 (4, '01) 245-258.

Since neither Jesus nor Matthew were against the non-Jewish mission, the inclusion of a saying attributed to Jesus that prohibited a Gentile and Samaritan mission in Mt 10:5-6 is initially puzzling. Its presence must be viewed in light of Matthew's identity as a pastor and a missionary. To the people who consider that the Gentiles should first become Jews before becoming Christians, he tells them that it was true that Jesus came to save the house of Israel (10:5-6) but all the same he has superseded the Jewish religion with his heavenly authority (see 8:10; 15:28; 28:16-20).—D.J.H.

Mt 10:37, § 46-214.

180. L. SÁNCHEZ NAVARRO, "La complacencia del Padre (Mt 11,26)," *EstBíb* 59 (1, '01) 7-27.

The "gracious will" (εὐδοκία) of the Father constitutes the center of Mt 11:26. In light of its OT background, this noun appears to be closely related to the "will" (θέλημα) of the Father and indicates that the Father delights in revealing himself to the "babes" (11:25), none of whom should perish (see 18:14). Thus Mt 11:26 confirms 11:25, affirms that the Father's revealing activity corresponds to his deepest desire, and provides a key to a unified understanding of 11:25-30.—D.J.H.

Mt 15:21-28, § 46-160.

Mt 16:23, § 46-194.

181. C. GÖBEL, "Übermensch im Weinberg des Herrn. Betrachtungen zu Mt 20,1-16," *ProtoBib* 10 (1, '01) 33-40.

Taking as its starting point the thrust beyond narrow moralism in the parable of the workers in the vineyard (Mt 20:1-16), the article reflects on the parable's theological significance in the light of F. Nietzsche's concept of the "superman," the God of unconditional love, and the "Christian superman."—D.J.H.

Mt 26:36-46, § 46-196.

182. [Mt 28:16-20] P. Hertig, "The Great Commission Revisited: The Role of God's Reign in Disciple Making," *Missiology* 29 (3, '01) 343-353.

Mt 28:16-20 is a careful summary of the key themes of the Gospel that ties together Matthew's Christology, ecclesiology, and salvation history. The great commission is a challenge to cross over the social, cultural, ethnic, racial, spiritual, geographical, and political boundaries of the world, to enter new contexts and to engage in the hard work of discipleship.—D.J.H.

Mark

183. W. Abbott, "Discipleship in Mark: Two Unlikely Models," *Landas* 13 (1, '99) 59-80.

Mark's main question "Who do you say that I am?" (8:29) implies a follow-up question pertaining to discipleship, "What are you going to do about it?" While Mark's Gospel is an invitation to discipleship, he does not make those whom Jesus specifically designates as disciples the best models of what discipleship means. Rather, he presents as positive examples of discipleship unlikely characters such as Bartimaeus (10:46-52) and the poor widow (12:41-44) who embody faith, detachment, and willingness to give themselves in service.—D.J.H.

184. S. Cipriani, "La cristologia dello 'stupore' nel Vangelo di Marco," *Asprenas* [Naples] 47 (1-4, '00) 5-26.

After discussing Mark's Christology and the "messianic secret," the article considers how Jesus' teachings and miracles generate "wonder" (θαυμάζω), how Jesus' "person" is at the center of this wonder, wonder as distress (ἐκθαμβέω), the women's "fear" and the end of the Gospel, and so forth. It concludes that Mark's Gospel is intentionally structured to transmit a Christology of "wonder" to all its readers.—D.J.H.

185. P. Dschulnigg, "Grenzüberschreitungen im Markusevangelium: Auf dem Weg zu einer neuen Identität," *MünchTheolZeit* 51 (2, '01) 113-120.

In Mark's Gospel Jesus moves beyond the boundaries of many social and religious conventions. This article focuses on five examples of this phenomenon: from the family to the new family (Mk 3:31-35), from ruling to serving (10:41-45), from men to women (15:40-41, 47; 16:1-8), from riches to poverty (10:17-22), and from Jews to Gentiles (7:1–8:9). It concludes with reflections on the significance of these movements for the developing identity of Christians as the people of God.—D.J.H.

186. J. Navone, "Spiritual Pedagogy in the Gospel of Mark," *BibToday* 39 (4, '01) 231-238.

The three affirmations of Jesus' divine sonship (1:11; 9:7; 15:39) around which Mark structures his narrative suggest a Markan model for the entire event and process of Christian conversion. The relationship of humans to the beloved Son moves from nonrecognition (baptism) through incipient recognition (transfiguration) to full recognition (Golgotha). Mark's readers will experience the goodness of God's affirming love in their lives only as they allow themselves to be drawn to him along the Son's way of the cross.—D.J.H.

Mk, § 46-545.

187. [Mk 1:21-28] A. ALVAREZ VALDÉS, "Qual foi o primeiro milagre de Jesus?" *Revist EclBras* 61 (243, '01) 639-645.

The various Gospels present different episodes as Jesus' first miracle in order to make different theological points: the healing of a possessed man in a synagogue at Capernaum (Mk 1:21-28; Lk 4:31-37) to show Jesus' power to root out dark forces that oppress humans internally, the cure of a leper (Mt 8:2-4) to show how Jesus breaks down social and religious divisions, and the changing of water into wine at Cana (Jn 2:1-11) to show that Jesus really is the Messiah sent by God to save us.—D.J.H.

Mk 2:27, § 46-137.

188. B. VAN IERSEL, "A Dissident of Stature. The Jesus of Mark 3.20-35," *Concilium* (2, '99) 65-72.

In Mk 3:20-35 Jesus breaks out of the limits imposed by honor and family interest in order to form a new family of spiritual kindred. In Mark's Gospel he also crosses the frontiers between Jews and Gentiles and between men and women.—D.J.H.

189. J. D. M. DERRETT, "Preaching to the Coast (Mark 4:1)," *EvangQuart* 73 (3, '01) 195-203.

The article explores the significance of Jesus' preaching to the crowds beside the Sea of Galilee in Mark's Gospel in the light of OT references to the coastlands and to the mixed multitude in Exod 12:38. Passages from Isaiah (42:4, 10, 12; 49:1; 51:4-5; 60:9; 66:19) suggest that coastlands, such as the shore of the lake, will receive the Messiah's message.—D.J.H.

190. [Mk 5:1-20] C. E. ARNOLD, "Exorcism 101. What can we learn from the way Jesus cast out demons?" *ChristToday* 45 (11, '01) 58.

With reference to the accounts about the Gerasene demoniac (Mk 5:1-20; Mt 8:28-34; Lk 8:26-39) the article discusses what can be learned about demons (many can inhabit a person simultaneously; demons can work through a person; etc.) and from Jesus' response to them (he speaks directly to the evil spirit and asks its name; the spirits resist Jesus; Jesus issues a command based on his own authority).—D.J.H.

191. C. FOCANT, "La tête du prophète sur un plat, ou, L'anti-repas d'alliance (Mc 6.14-29)," *NTStud* 47 (3, '01) 334-353.

After comparing the accounts about the death of John the Baptist in Josephus' *Antiquities* 18:109-119, 136-137 and in Mk 6:14-29, the article presents a narrative analysis of Mk 6:17-29 with reference to the organization of time, the characters, and the plot. Then it considers the narrative function of Mk 6:17-29 in the overall plot of Mark's Gospel, and concludes that what is most striking in Mark is the contrast between the covenant meal of Jesus' Last Supper and its caricature in the birthday banquet of Herod Antipas.—D.J.H.

Mk 6:30-44, § 46-11.

192. S. W. HENDERSON, "'Concerning the Loaves.' Comprehending Incomprehension in Mark 6.45-52," *JournStudNT* 83 ('01) 3-26.

This close reading of Mk 6:45-52 proposes that the disciples' misunderstanding of the statement about the loaves (v. 52) has to do with their failure to exert the authority Jesus had provided for their active participation in the inbreaking, eschatological kingdom of God that he inaugurates. It first examines discipleship in the first half of Mark (1:16-20; 3:13-15; 4:1-34; 6:7-13; 6:32-44). Then it considers the three "movements" of 6:45-52 (vv. 45-47, 48-50, 51-52) as a portrait of misunderstanding. As reflected in 6:45-52, the disciples' incomprehension has much less to do with Jesus' identity in and of itself than with his identity in relationship with those whom he calls.—C.R.M.

193. D. ALEIXANDRE, "Jesus and the Syrophoenician Woman: A Tale from the Margins (Mark 7.24-30)," *Concilium* (2, '99) 73-79.

Using a hermeneutic of creative imagination, this meditation on the Syrophoenician woman seeks to recreate the narrative thread and to reread Mk 7:24-30 from the viewpoint of its feminine protagonists.—D.J.H.

Mk 7:24-30, § 46-13.

Mk 8:1-10, § 46-11.

194. F. CAMACHO ACOSTA, "Jesús pone a Pedro en su sitio (Mc 8,33//Mt 16,23)," *Communio* 34 (1, '01) 181-200.

This investigation of how Jesus put Peter in his place according to Mk 8:33 and Mt 16:23 considers the general context, Jesus' command to tell no one about his true identity (Mk 8:30; Mt 16:20), his first passion prediction (Mk 8:31; Mt 16:21), Peter's reaction (Mk 8:32b; Mt 16:22), Jesus' denunciation of Peter (Mk 8:33; Mt 16:23), and the reason for the denunciation.—D.J.H.

Mk 10:9, § 46-137.

195. M. STOWASSER, "'. . . und im kommenden Aion ewiges Leben' (Mk 10,30). 'Ewiges Leben' — eine Vertröstung auf das Jenseits?" *ProtoBib* 10 (1, '01) 57-72.

The article first discusses the identity of the addressees intended by οὐδείς in Mk 10:29-30 (all Christians), and what can be said about their motivation to act "for my sake and for the sake of the good news." Then it considers the meaning of ζωὴ αἰώνιος in Mark's conception of salvation. It concludes that Mark's notion of the consummation of salvation remains stamped by a community aspect. The strong ecclesiological accent for the present dimension of salvation ("in this age") suggests that eternal life signifies not only unlimited communion with the Son of Man but also the communion of believers with one another in the age to come.—C.R.M.

196. [Mk 14:32-42] R. GONZÁLEZ REGORIGO, "Agonía de Getsemaní," *Mayéutica* 26 (62, '00) 377-473.

The article first considers the historicity of the NT Gethsemane accounts, problems associated with their composition and tradition, their scandalous content, and their literary contexts. Next it presents detailed exegetical analyses of the Synoptic Gethsemane passages in Mk 14:32-42; Mt 26:36-46; and Lk 22:40-46, respectively. Then it discusses hints about the Gethsemane episode in John's Gospel (18:1; 12:23, 27-30; 14:31; 18:11), and offers general observations on the historical-traditional, redactional, and theological levels. Also included is a discussion of the place of the Gethsemane pericopes in the theology of Maximus the Confessor and at the Third Council of Constantinople (A.D. 680-681) with regard to the will(s) of Christ.—D.J.H.

197. [Mk 16:1-20] M. W. HOLMES, "To Be Continued. . . The Many Endings of the Gospel of Mark," *BibRev* 17 (4, '01) 12-23, 48-50.

At least nine versions of the ending of Mark's Gospel can be found among the 1,700 surviving ancient Greek manuscripts and early translations of the Gospel. But the literary evidence confirms what the historical evidence suggests: The short form (Mk 16:1-8) represents the earliest recoverable ending of Mark. Mk 16:9-20 gives every evidence of having been tacked on to the end of 16:8, probably sometime early in the 2nd century A.D.—D.J.H.

Luke

198. L. D. CHRUPCAŁA, "La prassi orante di Gesù nella catechesi lucana," *StudBibFran LibAnn* 49 ('99) 101-136.

More than the other Evangelists Luke exhibits an interest in the formal aspects of Jesus' prayer practice by providing numerous indications as to where, when and how long, and in what manner he prayed. The article treats the Lukan topography of prayer (mountain, wilderness, other places), the times of prayer (daily, nightly, in particular circumstances, continual), and the manner of prayer (attitude, solitude, intensity). In Luke's Gospel the Christian community is invited to contemplate the figure of Jesus at prayer in order that it might assimilate his example for its own existence in the wake of the apostolic church as portrayed in Acts.—C.R.M.

199. M. HURLEY, "Reconciliation: A Meditation on St Luke," *DocLife* 51 (6, '01) 356-361.

This reflection on reconciliation in Luke-Acts considers Luke's emphases on God as merciful and forgiving, the role of the Holy Spirit, the ministry of healing, and the ministry of women.—D.J.H.

200. L. T. JOHNSON, "The Eucharist and the identity of Jesus," *Priests & People* 15 (6, '01) 230-235.

This reflection on the identity of Jesus Christ in the Eucharist on the basis of Luke's Gospel first considers the recognition of Jesus in the breaking of the bread in the Emmaus account in Lk 24:13-35. Then it treats the freedom of Jesus in Luke's narrative, Jesus' physical gestures, meals shared by Jesus and his disciples (6:1-5; 9:11-17; 22:14-23), distinctive aspects of Luke's Last Supper account ("Do this in remembrance of me" [22:19], "the greatest among you must become like the youngest" [22:26]), meals in context (24:27), and transformed by Jesus (24:32).—C.R.M.

201. J. KILGALLEN, "Self-Interest in the Teaching of Jesus," *ChicStud* 40 (2, '01) 185-194.

With reference to various passages in Luke's Gospel (Lk 14:7-14; 13:1-5; 14:25-33; 15:11-32; 16:1-9; 9:22-26; 6:20-49), the article discusses instances in which Jesus appeals to his followers' sense of self-interest or self-benefit in making moral judgments and life decisions. It notes that selfishness (16:19-31) and trust only in oneself (12:22-34) are disavowed.—D.J.H.

202. F. MANZI, "Il discernimento profetico dei segni di Dio. Spunti teologico-biblici alla luce di Isaia 7,1-17 e del Vangelo secondo Luca," *ScuolCatt* 129 (2, '01) 213-271.

After reflecting on questions about the discernment of prophetic signs today, the article considers the essential characteristics of the OT prophets (persons of faith in God, of the word of God, and of discernment regarding the signs of God) and examines Isa 7:1-17 as an example of prophetic discernment. Then it discusses the fulfillment of OT prophecy in Jesus according to Luke with reference to continuity (guided by the Spirit, Jesus prophesies with words and with actions the presence of God's reign), discontinuity (Jesus claims to realize God's unconditional reign of love by his prophesying), and surplus (God attests to the truth of Jesus' spiritual discernment but does not yet bring about the completion of the prophecy of the reign). Finally it offers points for reflection on discerning the signs of God.—D.J.H.

203. K. PAFFENROTH, "Famines in Luke-Acts," *ExpTimes* 112 (12, '01) 405-407.

The paper examines the meaning Luke gives to famines in his double work. After reviewing the OT background for famines, it considers their use in the NT outside the Synoptics and then Luke's use of it (Lk 4:25; 15:14, 17; 21:11; Acts 7:11; 11:28), starting with the one instance he shares with Matthew and Mark (Mt 24:7/Mk 13:8/Lk 21:11).—C.R.M.

204. R. RIESNER, "Das Lokalkolorit des Lukas-sonderguts: italisch oder palästinisch-juden-christlich?" *StudBibFranLibAnn* 49 ('99) 51-64.

After brief remarks on views about the origin of Luke's special material and J. Habbe's conjecture in *Palästina zur Zeit Jesu* (1996) that the Lukan *Sondergut* was authored by a wealthy female proselyte to Judaism in an Italian urban setting, the article examines the Lukan special material with respect to its vocabulary of land and property, agriculture, plants, beasts, and the south wind to show that in each case reference to non-Palestinian local color is unnecessary. It concludes with observations on local color, tradition, and redaction.—C.R.M.

205. E. STEFFEK, "Luc-Actes et l'Ancien Testament," *FoiVie* 100 (4, '01) 31-40.

The article considers Luke's utilization of the OT (with attention to Lk 1–2; 4:16-30; Acts 10–11; etc.) under two headings: a detectable network—*mimesis,* and evocation—*anamnesis.* One may distinguish three aims in Luke's appeal to Scripture: legitimation of faith in Jesus Christ, appropriation of the past, and construction of reading competence.—C.R.M.

Lk, §§ 46-160, 345, 665.

Lk 1–2, §§ 46-166–167.

206. J. J. KILGALLEN, "A Comment on Luke 1:31-35," *ExpTimes* 112 (12, '01) 413-414.

The term "this" in Mary's question to the angel in Lk 1:34 represents the logical connection between the totality of vv. 31-35. It is a question not only of how will a child be born to a virgin, but how will there be, from a human male, the Son of the Most High who will rule forever over the house of Jacob, whose rule will have no end. What the "this" is pointing to is the nature of the Messiah and his full existence: How will this be?—C.R.M.

207. [Lk 1:46-55] A. NICCACCI, "Magnificat. Una ricerca sulle tonalità dominanti," *StudBibFranLibAnn* 49 ('99) 65-78.

This investigation of the "dominant tonality" of the Magnificat in Lk 1:46-55 first examines the composition of the text in order to understand the function of the various elements and their contribution to the whole. Then it considers the parallels in the abundant citations and allusions to biblical texts to the degree that they contribute to the identification of the dominant theme of the Magnificat. It observes that Mary describes herself after the model of the mothers of Israel (Hannah, Leah, Sarah, Judith), and that she interprets God's work in her in the light of ancient divine deeds for the people, while also seeing the future of the people changed by God's deeds in her.—C.R.M.

Lk 3:23-38, § 46-168.

208. T. D'SA, "'Devils! Are You There?' (The interpretation of Lk 4, 1-13 and 8, 26-39 from the point of view of a pastor)," *Bible Bhashyam* 27 (2, '01) 106-119.

After providing background information about the devil in the Bible, the article considers two Lukan narratives in which "devils" play a prominent role: the temptation narrative (Lk 4:1-13), and the Gerasene demoniac (8:26-39). Then it discusses the implications of the temptation narrative as a help toward appreciating how Luke uses the image of the devil(s) as a vehicle for conveying truths related to God and human nature rather than to the existence of the devil.—D.J.H.

Lk 4:5-8, § 46-171.

209. [Lk 4:16-30] M. PRIOR, "The Liberation Theology of the Lucan Jesus," *StudBibFranLibAnn* 49 ('99) 79-99.

The rise of interest in liberation theology has coincided with or stimulated increased exegetical attention to Luke's account of the opening of the public ministry of Jesus in Galilee in Lk 4:16-30. The article discusses the source and historicity of the account, the integrity of the Nazareth scene, the distinctive nature of Jesus' hermeneutics reflected in the use of Isa 61:1-11 (cf. Lk 4:16-22), Jesus' interpretation of Isaiah 61, and the invitation of Luke-Acts today for developing a liberation theology.—C.R.M.

Lk 4:25-27, § 46-160.

Lk 4:31-37, § 46-187.

210. S. HARSTINE, "An Exegesis of the Character Jesus in Luke 8," *RevExp* 97 (4, '00) 499-510.

After discussing J. A. Darr's model of characterization and its bearing on textual interpretation, the article presents an exegetical study of the character of Jesus in Luke 8 (in the context of Luke 1–7). It concludes that recognizing the presentation of Jesus as Son of the Most High, Lord, Savior, and Messiah changes the perspective of the reader throughout the text. Luke writes to demonstrate that Jesus' actions were fully consistent with his genealogy and virtue.—C.R.M.

Lk 8:26-39, §§ 46-190, 208.

Lk 11:2-4, §§ 46-175–176.

Lk 11:34-36, § 46-178.

211. [Lk 12:22-31] J. SCHRÖTER, "Rezeptionsprozesse in der Jesusüberlieferung: Überlegungen zum historischen Charakter der neutestamentlichen Wissenschaft am Beispiel der Sorgensprüche," *NTStud* 47 (4, '01) 442-468.

After preliminary methodological remarks on the reconstruction of the past and the Jesus tradition, the article tests anew [see § 44-918] J. M. Robinson and C. Heil's claim [§ 45-1008] that the version of the sayings on anxiety in P. Oxy. 655 provides evidence for a pre-Synoptic phase of the tradition found in Q 12:22b-31. It insists that the interpretation of P. Oxy. 655 not be arbitrarily limited to lines 10-12 but be considered in the context of lines 1-23, demonstrates that the reading οὐ ξαίνει in the papyrus cannot be traced back to a phase of the tradition before Matthew and Luke but represents a conscious formulation of the author of the papyrus, and shows the impossibility of claiming greater antiquity for the P. Oxy. 655 version of the sayings that lack elements in Matthew and Luke (or Q). The fact is that the P. Oxy. 655 version belongs to a post-Synoptic phase. The conclusion reflects on the consequences of these findings in connection with current debates about Q and Jesus.—C.R.M.

212. J. J. KILGALLEN, "The Obligation to Heal (Luke 13,10-17)," *Biblica* 82 (3, '01) 402-409.

After highlighting the similarities between the cure of the bent woman (Lk 13:10-17) and the cure of the dropsical man (14:1-6), the article argues that the difference between necessity (δεῖ, 13:16) and licitness (ἔξεστιν, 14:3) is the key to understanding the difference in these stories. The cure of the bent woman illustrates not what work is allowed on the Sabbath but what work should be done on the Sabbath. The explanation of this acknowledged necessity is the obligation upon Jesus to love others.—C.R.M.

213. J. CÁRDENAS PALLARES, "La fiesta esperada (Lc 13,23-30)," *EfMex* 19 (56, '01) 267-272.

This exposition of Lk 13:23-30 considers the conditions for entering the hoped-for feast (the hard struggle, the struggle for justice, Jesus as the supreme instance), the substratum of Lukan teaching, and the pressing invitation. It concludes that in 13:23-30 Luke neither changed the gospel message nor attenuated its radicalism but rather adapted it to the pressing needs of his community.—D.J.H.

Lk 14:1-6, § 46-212.

214. I. M. CECCHERELLI, "Se uno viene a me e non odia . . . (Lc 14,26)," *BibOr* 43 (2, '01) 131-132.

Despite their differences in expression, Lk 14:26 ("whoever comes to me and does not hate father and mother . . .") and Mt 10:37 ("whoever loves father or mother more than me . . .") agree in meaning.—D.J.H.

215. D. LYS, "Les richesses injustes (Luc 16/1-13)," *ÉtudThéolRel* 76 (3, '01) 391-398.

The article first proposes a structured translation of Lk 16:1-13 to illustrate its double goal.

It highlights the correspondences between the two parts of the parable which treat "management" (16:1-8) and "finance" (16:9-13), respectively. The juxtaposition of the themes is accomplished by the parallel structure of the two sections in which the words of Jesus (1a and 8b/9a and 13b), then those of the master (1b-2 and 8a/9b and 13a), and finally those of the manager/management (3-7/10-12) correspond each time with a central point. The etymological cohesion (probable in Hebrew or Aramaic) of the terms "true," "faithful," "to entrust," "unfaithful," "unjust," "dishonest," and "mammon" underlines the parallel treatment of management and finance.—C.R.M.

Lk 19:11-27, § 46-13.

Lk 22:40-46, § 46-196.

John

216. P. Chatelion Counet, "Het messiasgeheim in Johannes: Analyse van het impliciete gebod tot zwijgen (The Messianic Secret in John's Gospel: Analysis of the Implied Command to Keep Silent)," *TijdTheol* 41 (3, '01) 253-279.

The article investigates the extent to which the command to keep silent plays a role in the Christology of the Fourth Gospel. It first reviews several diachronic studies of Johannine Christology. Next it presents a synchronic analysis of eight confessions (Jn 1:49; 2:23; 3:2; 6:14; 6:69; 13:37; 16:30; 20:28) expressed in Jesus' presence but not confirmed by him, and distinguishes three levels of communication: figure/actor level (communication between protagonists), narrative level (communication between narrator and audience), and enunciative/kerygmatic level (communication between text and reader). Finally it explains and interprets the presence of a messianic secret in John's Gospel. When Jesus' disciples and followers are forbidden to formulate Jesus' identity (actor level), this can be understood on the level of the Gospel's text and readers (enunciation level) as a prohibition against seeking the meaning of God, truth, and Christ in the Fourth Gospel.—C.R.M.

217. M. Díaz Mateos, "La verdad nos hace libres (Jn 8,32)," *Páginas* [Lima] 26 (170, '01) 21-31.

With reference to various Johannine texts, the article reflects on the sociopolitical situation in Peru today: "What is truth?" (Jn 18:38); the kingdom of truth and the kingdom of the lie (18:28–19:16); "the truth will make you free" (8:32); and "everyone who belongs to the truth listens to my voice" (18:37).—D.J.H.

218. C. Hargreaves, "Westcott, India, and 'John,'" *ExpTimes* 112 (10, '01) 333-335.

B. F. Westcott predicted that the most profound commentary on John's Gospel would be written by an Indian theologian. The article surveys some examples of "Johannine work" done by Indian thinkers during the 20th century and describes it as "tantalizingly significant."—D.J.H.

219. J. J. Kanagaraj, "The Implied Ethics of the Fourth Gospel: A Reinterpretation of the Decalogue," *TynBull* 52 (1, '01) 33-60.

John shows the traces of the influence of each commandment of the Decalogue in his

Gospel, and this in turn influences and informs his ethical teachings. His positive approach to the Ten Commandments and his reinterpretation of them with a strong emphasis on love reflects the impact of the encounter with Christ.—D.J.H.

220. R. KASSER, "La *diplé obélismené* dramatique du P. Bodmer III: signe critique pour annoncer la réplique ou l'affirmation catégorique, bonne ou scandaleuse (*et sim.*)," *Aegyptus* [Milan] 79 (1-2, '99) 107-156.

After characterizing P. Bodmer III (a Boharic manuscript from the 4th century A.D.) as a very important document in the history of the Coptic language and of the Coptic NT, the article discusses its frequent use of the sign known as the *diplé obélismené* (also called the "forked *paragraphus*") as well as other signs to highlight the dramatic movement of the episodes within John's Gospel.—D.J.H.

221. S.-J. KIM, "The Johannine Jesus and Its Socio-political Context," *Yonsei Review of Theology & Culture* [Seoul] 6 ('01) 209-222.

After considering colonial ideology in the Roman empire, this investigation of the sociopolitical significance of the Johannine Jesus discusses the Johannine portrayal of the conflicts between the Jews and the Roman empire, the Jews and the Johannine community, and the Johannine community and the Roman empire, respectively. It concludes that the God-King image of Jesus shows how the Johannine community formulated its social identity by constructing an alternative symbolic world.—D.J.H.

222. R. KYSAR, "'As You Sent Me': Identity and Mission in the Fourth Gospel," *Word World* 21 (4, '01) 370-376.

The Gospel of John provides important and creative resources for reassessing the identity and the mission of the contemporary church. The article elucidates this thesis first by examining Jesus' commission to his disciples as it is found in Jn 17:6-19 and 20:19-23, and then by considering what seems to be the Fourth Gospel's understanding of the nature of the church itself.—C.R.M.

223. J.-J. MÜLLER, "Les citations de l'Écriture dans le quatrième Évangile," *FoiVie* 100 (4, '01) 41-57.

After preliminary remarks on scriptural citations in the Fourth Gospel, the article identifies the texts and compares the citation practice of the Fourth Gospel with that of other NT writings. Then it offers brief analyses of the citations found at Jn 1:23; 2:17; 6:31; 6:45; 10:34; 12:14-15; 12:38-40; 13:18; 15:25; 19:24; and 19:36-37. It concludes that the Evangelist sought to affirm from Scripture both his readers' faith in Jesus and their reading of Scripture from this faith.—C.R.M.

224. G. R. O'DAY, "John's Voice and the Church's Preaching," *WordWorld* 21 (4, '01) 394-403.

The article seeks to facilitate the preacher's habitation of John's voice by highlighting what the latter brings to the liturgical and preaching conversation in three major seasons where John appears in the lectionary: Christmas Day (never-ending conversation), Lent (communal conversation), and Easter (celebrative conversation).—C.R.M.

225. A. M. OKORIE, "The Self-Revelation of Jesus in the 'I Am' Sayings of John's Gospel," *CurrTheolMiss* 28 (5, '01) 486-490.

After sketching the OT background for the christological expression "I am," the article comments on Jesus' "I am" sayings in the Fourth Gospel: 4:26; 6:35; 8:12; 8:58; 10:7; 10:11; 11:25; 14:6; and 15:1. Jesus' appropriation of the theophanic self-revelatory formula "I am" represents the ultimate disclosure of God made incarnate in human flesh.—C.R.M.

226. U. SCHNELLE, "Recent Views of John's Gospel," *WordWorld* 21 (4, '01) 352-359.

Questions about the literary structure and theological center of John's Gospel will continue to remain controversial. Nevertheless, a review of the discussion over the past twenty years reveals a fundamental change: The present text of the Gospel is now appreciated and taken with great seriousness. The carefully reflective structure of the Fourth Gospel, both literary and theological, no longer permits us to make secondary phenomena, such as supposed sources or postulated redactions, the key to its understanding. Johannine theology is marked throughout by its concentration on Christology, making incarnation, cross, and lifting up the appropriate answer to the question of its theological center.—C.R.M.

227. K. SCHOLTISSEK, "Eine Renaissance des Evangeliums nach Johannes. Aktuelle Perspektiven der exegetischen Forschung," *TheolRev* 97 (4, '01) 267-288.

This *Forschungsbericht* on recent research on the Fourth Gospel discusses significant publications under the following rubrics: new methodological approaches; John and its native Jewish soil; a new paradigm—rereading; Johannine encounter stories, speeches, and dialogues; theological leitmotifs; and the language of the Fourth Gospel. It concludes that current Johannine research has more confidence in the canonical text of the Fourth Gospel and in its author than earlier phases of investigation, and that the text of the Gospel with all its signs, tensions, and peculiarities sets the agenda for exegetical interpretation.—C.R.M.

228. M. SCHULER, "Preaching from the Fourth Gospel for Occasional Services," *Word World* 21 (4, '01) 404-412.

The homilist has the opportunity to transform funerals, weddings, and other services related to the life cycle ("rites in search of theology") into markers on a spiritual journey to mature Christian faith. The Fourth Gospel can serve as a tool for redeeming time, culture, and rite into words and signs that deepen faith and proclaim abundant life.—C.R.M.

229. D. M. SMITH, "Johannine Studies since Bultmann," *WordWorld* 21 (4, '01) 343-351.

After identifying R. Bultmann's commentary on John as his greatest exegetical-theological work, the article considers selected developments in Johannine studies in comparison with Bultmann's positions in four categories: the history-of-religions background of John, its specifically Jewish milieu, its historical basis and sources, and literary problems and theology. Exegesis since Bultmann has paid more attention to John's narrative character as well as to the Evangelist's apparent assumption that the Jesus narrative belongs to a broader narrative of God and humanity.—C.R.M.

230. M. M. THOMPSON, "What Is the Gospel of John?" *WordWorld* 21 (4, '01) 333-342.

After literary and historical observations on the Fourth Gospel (history and theology, a Gospel, and the gospel), the article considers a theological approach to John with respect to the issues of what we are to believe, what we may hope for, and how we are to live. Then it reflects on reading John today. The Gospel of John suggests that we have the fullest manifestation of God's presence in the person of Jesus.—C.R.M.

231. M. TIWALD, "Der Jünger, der bleibt bis zum kommen des Herrn. Eine textpragmatische Verortung der 'Johanneischen Schule,'" *ProtoBib* 10 (1, '01) 1-32.

After remarks on the existence of the Johannine school, the article engages in a grammatical, stylistic, semantic, and text-pragmatic analysis of Jn 3:1-21 as a typical example of Johannine teaching. Next it discusses the text-pragmatic function of the "vignettes" in the Fourth Gospel with particular attention to the role of the various characters. Then it considers the original habitat of the Johannine school with respect to Jewish school theology and "heterodox" Judaism, respectively. It concludes that the world of the Johannine school was school activity in the proper sense of the word, established within so-called heterodox Judaism, and living from its Jewish roots but also pursuing new thought models.—C.R.M.

Jn, §§ 46-196, 483.

232. [Jn 1:1-18] D. BOYARIN, "The Gospel of the *Memra*: Jewish Binitarianism and the Prologue to John," *HarvTheolRev* 94 (3, '01) 243-284.

This exploration for evidence of Logos theology as a common element in much Jewish (including Christian Jewish) religious imagination suggests that it is at least possible that the beginning of trinitarian reflection was precisely in non-Christian Jewish accounts of the second and visible God, variously known as the Logos (*Memra*), Wisdom, or even perhaps the Son of God. After discussing the pertinent texts about the Logos in Philo's writings and about the *Memra* in the Targums, the article focuses on the Logos of John's Gospel ("in memory of hymn") and concludes that Jn 1:1-18 moves from the preexistent Logos which is not (yet) Christ and which could (and did) subsist among many circles among 1st-century *Ioudaioi* to the incarnation of the Logos in the man, also Messiah, Jesus of Nazareth, called the Christ. The movement is from a universal Jewish Logos theology to the particularlism of Christology.—D.J.H.

233. [Jn 1:1-18] J. D. GERICKE, "Dimensions of the *Logos*. From *Logos*-Philosophy to *Logos*-Theology," *Acta Patristica et Byzantina* [Pretoria] 11 ('00) 93-116.

The article first explores the linguistic roots of the concept *logos* and notes that in order to understand the deep sense of *logos* in quoted contexts of ancient sources it must be given the sense of "reason." Next it considers *logos* in ancient Greek philosophy, the Stoics and *logos,* and the Neo-Platonic tradition (from *logos* philosophy to *logos* theology). Finally it discusses the significantly different *logos* theology of the Fourth Gospel as well as its development of the *logos* as a reasoning activity.—C.R.M.

234. T. BAARDA, "John 1,17b: The Origin of a Peshitta Reading," *EphTheolLov* 77 (1, '01) 153-162.

The Peshitta of Jn 1:17b adds the adversative conjunction *dn* and shows an inversion of the nouns: "but truth and grace." The adversative particle is found in some ancient versions. It is possible that the inversion of the nouns represents the original Syriac Diatessaron text, which in turn may reflect a Greek text in which (καὶ) ἡ χάρις was lacking.—D.J.H.

235. M. J. HAEMIG, "The Other John in John: Luther and Eck on John the Baptist (John 1:19-28)," *WordWorld* 21 (4, '01) 377-384.

The article examines a model sermon by Martin Luther on Jn 1:19-28 and compares it with model sermons on the same text by Roman Catholic contemporary John Eck in order to reflect on differences in approach and to consider themes still relevant. The differences between Luther and Eck manifested in their sermons on Jn 1:19-28 spring ultimately from dramatically different conceptions of how God chooses to relate to humans.—C.R.M.

Jn 1:29, § 46-402.

236. [Jn 1:29-51] J. CALLOUD, "Quatrième Évangile: le témoignage de Jean (2ème partie)," *SémiotBib* 103 ('01) 22-55.

This second installment in the analysis of the figure of John the Baptist in the Fourth Gospel [see § 45-1031] first engages in a structural analysis of the two passages in Jn 1:29-51 in which Jesus and John are found together, with particular attention to the designation of Jesus as the Lamb of God (1:29, 35). Then it fills out the treatment of John the Baptist in the Fourth Gospel with an examination of two additional passages: the friend of the bridegroom—the eclipse of John (3:22-36), and the declaration of Jesus on the testimony of John (5:31-38), respectively.—C.R.M.

Jn 2:1-11, § 46-187.

237. [Jn 3:14] R. F. MARSHALL, "Our Serpent of Salvation: The Offense of Jesus in John's Gospel," *WordWorld* 21 (4, '01) 385-393.

The article discusses the centrality of the crucifixion in John's Gospel, the comparison between Jesus and the serpent in Jn 3:14, the offense of Christ crucified, looking past the offensive snake to the Lamb of God, and preaching Christ as glorious and despised.—C.R.M.

Jn 3:22-36, § 46-236.

238. [Jn 4:1-42] J. GALOT, "Tu conosci 'il dono di Dio?'" *CivCatt* 152 (3627-28, '01) 224-235.

Taking as its starting point Jesus' comment to the Samaritan woman about knowing the gift of God in Jn 4:10, the article considers the gift of Christ: the priority of the divine gift, the priority of divine love, and Christ as the gift of God. Then it reflects on the theme of discovering Christ: discovering the Messiah, discovering God in Christ ("I am"), the revelation of divine identity, and the drama of redemption. Finally it explores Christ as the trinitarian gift: the gift of the Son on the part of the Father, and the gift of the Son in the Holy Spirit.—D.J.H.

239. J.-L. SKA, "Jesus and the Samaritan Woman (John 4): Using the Old Testament," *Landas* 13 (1, '99) 81-94.

The English version of an article published in French in *Nouvelle Revue Théologique* [§ 41-983].—D.J.H.

240. T. NICKLAS AND T. J. KRAUS, "Joh 5,3b-4. Ein längst erledigtes textkritisches Problem?" *AnnalStorEseg* 17 (2, '00) 537-556.

In modern exegesis Jn 5:3b-4 are generally understood as a gloss and so dismissed and neglected. But the textual and patristic evidence for the authenticity of these verses is better than is often recognized, and study of their effective history brings out persuasive internal reasons in favor of their originality. Perhaps the strongest argument for their authenticity is that Jn 5:5, 7 cannot be understood without them.—D.J.H.

Jn 5:31-38, § 46-236.

241. K. SCHOLTISSEK, "Die Brotrede Jesu in Joh 6,1-71. Exegetische Beobachtungen zu ihrem johanneischen Profil," *ZeitKathTheol* 123 (1, '01) 35-55.

These reflections on the bread of life discourse in Jn 6:1-71 consider its placement in context, structure and leading ideas, rereading and rewriting in Jn 6, and the Johannine metaphorical speeches in Jn 6, 10, and 15. As a "Gospel within the Gospel," Jn 6:1-71 contains the whole Johannine testimony expressed in the biblical metaphor of bread as God's nourishment for his people. The bridges between Jn 5 and 6, the structural network of the cycle of Jewish feasts in Jn 5 to 10, and the Johannine emphasis on the elusiveness of Jesus demonstrate the integration of this typical Johannine scene into the narrative architecture and theology of the Fourth Gospel.—C.R.M.

242. [Jn 7:53–8:11] P.-M. HOOG, "L'impossible première pierre," *Christus* 48 (192, '01) 413-417.

This reflection on the episode of the woman caught in adultery in Jn 7:53–8:11 focuses on the phrases "they placed her in the middle" (8:3) and "he and the woman were left alone in the middle" (8:9), and discusses them with reference to various other NT texts.—D.J.H.

Jn 8:32, § 46-217.

243. J. D. M. DERRETT, "Oriental Sources for John 8,32-36?" *BibOr* 43 (1, '01) 29-32.

The theme of freedom from sin prominent in Jn 8:32-36 has many parallels in ancient Buddhist texts. Perhaps here as elsewhere John fortified himself with an idea to which Buddhists and the targets of Buddhist missionary work would give assent.—D.J.H.

244. T. NICKLAS, "'Söhne Kains'. Berührungspunkte zwischen Textkritik und Interpretationsgeschichte am Beispiel Joh 8,44 bei Aphrahat," *RevBib* 108 (3, '01) 349-359.

The citation "You are sons of Cain" in Aphrahat's *Demonstratio* 16:8 may not be taken as a variant of Jn 8:44 and used for text-critical speculations. Rather it should be understood within the framework of a widely attested Syrian tradition of interpreting Genesis 4 in which the figure of Cain increasingly becomes a symbol for demonic darkness in the world. Aphrahat was not the only one to connect this interpretative tradition with Jn 8:44. In his commentary on the passion Ephraem labels the Jews who accuse Jesus the "house of Cain."—C.R.M.

245. H. ITO, "The significance of Jesus' utterance in relation to the Johannine son of man: a speech act analysis of John 9:35," *Acta Theologica* [Bloemfontein, South Africa] 21 (1, '01) 57-82.

In order to demonstrate that speech act analysis is able to deal with difficult exegetical and hermeneutical issues, this study examines the significance of Jesus' reference to the Son of Man in Jn 9:35 [see § 45-1789]. After discussing "Son of Man" from the author's and the reader's perspectives, respectively, it offers a speech act reading of Jesus' question in Jn 9:35

(illocutionary force, perlocutionary force, communicative strategy). It concludes that this approach may reveal the "mechanism" that permits the author to communicate effectively with the reader by using various conversational principles and maxims.—C.R.M.

246. [Jn 10:11-18] J. H. NEYREY, "The 'Noble Shepherd' in John 10: Cultural and Rhetorical Background," *JournBibLit* 120 (2, '01) 267-291.

The article examines Greek rhetorical literature on "noble death" in order to show that death of the "noble" (καλός) shepherd in Jn 10:11-18 is carefully structured according to this topos. It considers Greek funeral rhetoric, the noble death tradition and the Greek literature of Israel, the noble death of Jesus (Jn 10:11-18; 11:45-53), and further questions. It concludes that the Johannine author's treatment of the "noble" shepherd would be entirely plausible from his mastery of learning to write Greek through the medium of the progymnastic encomium, and that "noble death" emerges as one of the more significant articulations of Jesus' death in the Fourth Gospel.—C.R.M.

Jn 11:45-53, § 46-246.

247. D. J. BILLY, "Washing the Disciples' Feet (Jn 13:1-20). Eucharist and the Call to Service," *Emmanuel* 107 (9, '01) 522-529.

Jesus' prophetic action in Jn 13:1-20 shows that everything in his life, even the institution of the Eucharist, must be understood in the context of humble service. Various features in the text help to incorporate into the heart of Jesus' last meal with his disciples also the call to them to serve others.—D.J.H.

248. [Jn 14:6] C. R. KOESTER, "Jesus the Way, the Cross, and the World according to the Gospel of John," *WordWorld* 21 (4, '01) 360-369.

Understanding Jn 14:6 involves coming to terms with its particularity. When each element of the saying is given due weight, Christ's words are disturbingly inclusive and surprisingly open, but in ways that are often overlooked. This perspective is developed with reference to the larger context of the Fourth Gospel under three headings: the way and the human condition, the way of the cross and resurrection, and the way in a pluralistic world. Jesus goes the way of the cross and resurrection to overcome the estrangement between all human beings and God by the revelation of God's love.—C.R.M.

249. [Jn 18:32-33] C. M. TUCKETT, "P^{52} and *Nomina Sacra*," *NTStud* 47 (4, '01) 544-548.

It appears that P^{52} did not abbreviate the name "Jesus" in Jn 18:32 and 18:33, and so it provides an early (but perhaps rare) example of a Christian manuscript which does not do so. This fact may cast doubt on how regular the practice of abbreviating *nomina sacra* in early Christianity really was.—D.J.H.

250. P. SEEANNER, "Jesus, Rei e Testemunha da verdade. Pesquisa exegética-teológica de Jo 18,33-38a," *Sapientia Crucis* [Anápolis, Brazil] 2 ('01) 5-23.

At three points in John's Gospel, Jesus announces his exaltation (see 3:14-15; 8:28; 12:32-33). In fact, his death is his exaltation. The article presents an exegetical-theological examination of Jn 18:33-38a under the aspect of Jesus as king and witness of the truth. Throughout the trial before Pilate (18:28–19:16) John shows that Christ is king, and that he is king precisely in his suffering. In his humiliation and suffering Jesus begins his kingdom. [To be continued]—D.J.H.

Jn 19:19-21, § 46-151.

251. J. C. CARVALHO, "The symbology of αἷμα καὶ ὕδωρ in John 19,34: a reappraisal," *Didaskalia* 31 (1, '01) 41-59.

The blood and water symbolism in Jn 19:34 can be read as referring to the loving and merciful signs of the Good Shepherd toward his flock on the analogy of the exodus event repeated throughout salvation history. The OT literary connections of Zech 12:10; 13:1; Ezek 36:25-27; 47:1 and the blood and water of Jn 19:34 evoke the continuing love of YHWH the Good Shepherd of Israel and of the church that pervades the entire history of salvation since Moses and Adam. The elements of blood and water in Jn 19:34 chiefly concern Christology and theology; the sacramental and ecclesiological readings seem later in time and in purpose.—D.J.H.

252. H.-U. WEIDEMANN, "Nochmals Joh 20, 23. Weitere philologische und exegetische Bemerkungen zu einer problematischen Bibelübersetzung," *MünchTheolZeit* 51 (2, '01) 121-127.

W. E. Seitz's proposal [§ 44-1764] about translating κρατέω as synonymous rather than antithetical to ἀφίημι in Jn 20:23 is based on weak foundations. The keys to the proper translation of the text are in the use of tenses and in Johannine theology (Christology, concept of sin, the Holy Spirit, baptism). Those whose sins are retained are in the sphere of sin and death and so are separated from God by their obdurate lack of faith.—D.J.H.

253. C. SAVASTA, "Gv 20,30-31 e 21,24-25: una doppia finale?" *BibOr* 43 (2, '01) 130.

According to the critical text edited by A. Merk, the two endings of the Fourth Gospel in 20:30-31 and 21:24-25 have the same number of words (forty-three). Many of the words are the same or similar, and the two texts appear to constitute a single ending integral to the Gospel.—C.R.M.

Jn 21:24-25, § 46-253.

Acts of the Apostles

254. G. C. BOTTINI AND N. CASALINI, "Trama e teologia degli Atti degli Apostoli," *StudBibFranLibAnn* 49 ('99) 137-180.

After introductory observations on the composition of Acts, the article examines its plot according to the following outline: 1:1–6:7—the word in Jerusalem; 6:8–12:25—the word surpasses the borders of Judea; 13:1–19:20—the spread of the word among other peoples; and 19:21–28:31—the word arrives even to the end of the earth. Next it discusses the narrative theology of Acts with attention to the ascension of Jesus to heaven; the descent of the Holy Spirit at Pentecost; and the gift of the Spirit, baptism, and the laying on of hands. Then it treats the discursive theology of Acts with reference to Peter's Pentecost discourse (2:22-36) and Paul's speech in the synagogue at Antioch in Pisidia (13:17-41). It concludes with remarks on the christological use of Scripture in Acts in connection with Jesus' resurrection.—C.R.M.

255r. J. JERVELL, *Die Apostelgeschichte* [*NTA* 43, p. 165].

M. HENGEL, "Der Jude Paulus und sein Volk. Zu einem neuen Acta-Kommentar," *Theol Rund* 66 (4, '01) 338-368.—Jervell's impressive commentary crowns several decades of work and signals that a new era in Acts research has begun. The article interacts with Jervell's positions on a variety of issues including the Jewish character of Luke's perspective, Luke as a companion of Paul, Luke's Paul as apostle to the "God-fearers," the genre of Acts, whether one can speak of a Lukan community, the absence of an apologetic motive behind Acts, Luke's "history of the word of God," and the question of the Jewish Paul of Luke and the real Paul of the letters in connection with the Law and the Gentile mission. The theological profile of Jervell's commentary emerges from its thorough exegetical establishment of the strong Jewish background and focus on the fulfillment of the promises to Israel. Overall one may view Jervell's exposition as a somewhat overly sharp, yet warranted, indeed necessary reaction that indicates an actual turning-point in Acts research.—C.R.M.

256r. IBID.

E. LARSSON, "Nyorientering inom tyskspråkig Acta-forskning. Om Jacob Jervells kommentar till Apostlagärningarna" [A New Orientation in German-speaking Acts-Research. On Jacob Jervell's Commentary on the Acts of the Apostles], *NorskTeolTids* 102 (2, '01) 75-86.—Jervell's commentary on Acts represents a new direction in German-speaking Acts research and appears as the antipode of his predecessor E. Haenchen's 1956 commentary in the KEK series. While Haenchen saw Luke as a Gentile Christian writing for a Gentile or Gentile Christian audience, Jervell emphasizes Luke's anchorage in Jewish tradition and sees his addressees as Jews or Jewish Christians (in reality the people of Israel as a whole). According to Jervell, Luke was a historian and at the same time a theologian who based the narratives and speeches in Acts on the abundance of traditions circulating in the early church. This commentary represents a fresh and fruitful approach to Luke's second book.—C.R.M.

257. J.-L. SIMONET, "Les citations des Actes des Apôtres dans les chapitres édités du *Kᵉtâbâ dᵉrêš mellê* de Jean Bar Penkaye," *Muséon* 114 (1-2, '01) 97-119.

This study continues a project devoted to the investigation of citations of Acts in the Old Syriac tradition [see § 43-299] by examining the citations in chapters 10–15 of the *Kᵉtâbâ dᵉrêš mellê* of Jean bar Penkaye, a Nestorian author of the end of the 7th century. After introductory comments on the *Vetus Syra* of Acts, it presents the Syriac texts along with French translations of sixteen citations, two adaptations, and nine allusions. Then after a quantitative evaluation, it discusses the freedom of the citations, the presence of formal and literary introductions, the relation of the variants to the Peshitta, the connection to the *Vetus Syra*, the connection to textual families of Acts, and the *Vetus Syra* of Jean bar Penkaye and the Peshitta.—C.R.M.

Acts, §§ 46-198–199, 203, 205, 665.

Acts 2:22, § 46-122.

258. [Acts 13:16b-41] M. QUESNEL, "Paul prédicateur dans les Actes des Apôtres," *NTStud* 47 (4, '01) 469-481.

The study proposes to examine the strategy of communication in Paul's principal sermons in Acts prior to his arrest in order to specify more precisely the figure constructed by the redactor. After general comments on the Lukan Paul and a table of the differences and parallel elements found in the three discourses to be examined, it engages in a synoptic treatment of Paul's addresses at Antioch of Pisidia (Acts 13:16b-41), Athens (17:22b-31), and Miletus (20:18b-35), respectively. Then it reflects on the interplay of the parallel elements. The figure of Paul the preacher is that of the spokesman par excellence, and it is constructed on the same model as that of the figure of Jesus.—C.R.M.

259. D. P. BÉCHARD, "Paul Among the Rustics: The Lystran Episode (Acts 14:8-20) and Lucan Apologetic," *CathBibQuart* 63 (1, '01) 84-101.

The article contends that the literary features of Acts 14:8-20 indicate that the episode is Luke's apologetic response to "social criticism" that claimed that converts to the new movement were mainly uneducated and gullible rustics who were bamboozled by clever speeches and deceiving demonstrations of power. It first presents evidence to show that the residents of Lystra represent the most primitive and rustic of the world's cultures. Next with reference to Dio Chrysostom's *Oration* 35 and two satires of Lucian of Samosata it reconstructs the ancient literary topos of the authentic sage whose interest in wisdom rather than fame obliges him to complete a full self-disclosure so as to protect himself and his "rustic" audience from the false impressions created by his uncommon powers of thinking and speaking. Finally it demonstrates how Luke adapted the major motifs of this topos within his apologetic portrayal of Paul and Barnabas as the first rural evangelists.—C.R.M.

260. J. TAYLOR, "The Jerusalem Decrees (Acts 15.20, 29 and 21.25) and the Incident at Antioch (Gal 2.11-14)," *NTStud* 47 (3, '01) 372-380.

The Jerusalem decrees (Acts 15:20, 29; 21:25) can be regarded both as Noahide commandments (see Gen 9:4-6) and as analogous to decrees for resident aliens (see Leviticus 17–18). The former implicitly keeps the separation between Jews and Gentiles; the later implicitly allows Gentiles to associate with Jews under certain conditions. These two interpretations correspond to the attitudes toward Gentile believers at Antioch manifested according to Gal 2:11-14 by James and Cephas, respectively.—C.R.M.

Acts 17:22-31, § 46-258.

Acts 20:7, § 46-415.

Acts 20:18-35, § 46-258.

Acts 21:25, § 46-260.

261. F. E. BRENK AND F. CANALI DE ROSSI, "The 'Notorious' Felix, Procurator of Judaea, and His Many Wives (Acts 23–24)," *Biblica* 82 (3, '01) 410-417.

The *gentilicium* of Felix (Claudius or Antonius) has puzzled scholars. There is no definitive answer, but from the late republic on accumulation of names was not uncommon. As for his wives possibly none was a descendant of Cleopatra VII; but if she were, she would be a great-granddaughter rather than a granddaughter of the famous queen. The Bir el-Malik inscription adduced to fix Felix's name and career is beset with many problems.—C.R.M.

EPISTLES–REVELATION

Paul

262. R. Burnet, "Les adresses pauliniennes: simple adaptation ou véritable 'christianisation'?" *SémiotBib* 102 ('01) 29-42.

In the openings of his letters, Paul made considerable modifications in the epistolary formulas pertaining to the sender (cosenders, titles for himself), the addressees, and the salutation and communication. These changes enriched the role of the addressees, and introduced God and Christ into the communication. The authors of the Deuteropaulines did not follow Paul's practices very closely in introducing their letters.—D.J.H.

263. A. A. Das, "Beyond Covenantal Nomism: Paul, Judaism, and Perfect Obedience," *ConcJourn* 27 (3, '01) 234-252.

E. P. Sanders has wrongly minimized the belief in Judaism that God intended for the Law to be obeyed strictly and in its entirety (while allowing for the possibility of atonement and forgiveness for God's elect). The Law's rigorous demands became problematical in a Pauline logic where the only gracious framework was in Christ. Paul's solution to sin resided strictly in the work of Jesus Christ.—D.J.H.

264. R. Dupont-Roc, "Quand Paul lit les Écritures à partir de Jésus-Christ . . . ," *FoiVie* 100 (4, '01) 59-73.

The article illustrates how Paul's reading of the OT proceeded according to a dialectic of rupture and continuity. It examines the following topics in this light: the apostle's mission in terms of Scripture, the OT basis for the vocabulary of justification, Christ Jesus as the unique key to the Scriptures, and the movement from the history of salvation to a typological reading of the figure of Abraham.—D.J.H.

265. C. Forbes, "Paul's Principalities and Powers: Demythologizing Apocalyptic?" *JournStudNT* 82 ('01) 61-88.

Although Paul clearly believed in angels, demons, spirits, and Satan, the vocabulary he seemed to prefer to describe the "spiritual world" gave more attention to "principalities and powers." But to describe the latter terms as Paul's "demythologizing" of apocalyptic concepts is both inaccurate and anachronistic. Rather, the central terminology of the "powers" has its roots in the oldest Greek philosophy and remained philosophically current in the 1st century A.D., with its nearest parallels in the "Middle Platonism" of Philo and Plutarch.—D.J.H.

266. L. Gatiss, "Justified Hesitation? J.D.G. Dunn & the Protestant Doctrine of Justification," *Churchman* 115 (1, '01) 29-48.

Dunn has not proved his case against the traditional understanding of justification as interpreted by Luther. The article criticizes Dunn's approach in the following areas: his reading of Luther, Romans 7 and the "introspective conscience," the background to Paul's doctrine, the terminology of justification, and "the works of the Law." It concludes that there is no need to hesitate on Dunn's account in preaching the gospel of justification as we have received it.—D.J.H.

267. P. GIGLIONI, "La missione in san Paolo: teologia e prassi," *EuntDoc* 54 (1, '01) 225-229.

The article describes and evaluates four recent publications in Italian (three translations) pertaining to Paul's theology and practice of mission: J. Gnilka, *Paolo di Tarso. Apostolo e testimone* (1998); G. Biguzzi, *Paolo, Comunicatore. Tra inculturazione e globalizzazione* (1999); G. F. Hawthorne, R. P. Martin, and D. G. Reid (eds.), *Dizionario di Paolo e delle sue lettere* (1999); and D. J. Bosch, *La trasformazione della missione* (2000). Also included is a list of other books and articles on the topic.—D.J.H.

268. J. P. HEIL, "Paul and the Law," *BibToday* 39 (5, '01) 277-282.

A consideration of the various dimensions of the law as well as the different contexts in which they occur demonstrates that Paul is coherent and consistent when it comes to the law. After considering the issue of Paul's inconsistency on the law, the article discusses his treatment of the salvific, prophetic, and moral dimensions of the law. It concludes with comments on the law for Christians today.—C.R.M.

269. P. A. HOLLOWAY, "The Enthymeme as an Element of Style in Paul," *JournBibLit* 120 (2, '01) 329-339.

After reviewing the enthymeme as an element of style in Hellenistic and Roman rhetoric, the article discusses the figure as it occurs in Paul's letters (especially Galatians, 1–2 Corinthians, and Romans). It concludes that Paul's enthymemes are always brief and can be quite striking even by contemporary standards. The fact that Paul typically employs them in indictments and counterindictments reflects the enthymeme's background in legal repartee.—C.R.M.

270. D. G. HORRELL, "From ἀδελφοί to οἶκος θεοῦ: Social Transformation in Pauline Christianity," *JournBibLit* 120 (2, '01) 293-311.

After discussing the meaning of the terms ἀδελφός/*ʾaḥ* and οἶκος/*bayît,* the article considers the language of kinship and household and the structuring of social relationships in the authentic Pauline letters, in Colossians and Ephesians, and in the Pastorals, respectively. It concludes that whereas Paul stresses the believers' identity as ἀδελφοί, in the pseudo-Pauline letters there is an increasing emphasis on the model of the hierarchically structured household, a community with masters and subordinates, structured according to the relative positions of different social groups.—D.J.H.

271. S. JANSE, "Ervaring, Schrift en Traditie in Paulus' brieven. Kritische noten bij een stelling van E.P. Sanders (Experience, Scripture and Tradition in Paul's Letters: Some Critical Notes on a Proposition by E.P. Sanders)," *NedTheolTijd* 55 (3, '01) 177-195.

Sanders is correct in pointing to Christology as the center of Paul's theology. But he goes too far in arguing that for Paul sin was a conclusion from his soteriology, without an analysis of the human condition. From Romans 7–8 and Phil 3:5-6 it is clear that the experience of human shortcomings is important for Paul's theology, as is also apparent from its apocalyptic character. Paul's emphasis on sin, human forlornness, and God's grace depends not on logic but rather stands in the tradition of the OT prophets of the exile who spoke of a new beginning given by God.—D.J.H.

272. J. Loza Vera, "El Espíritu Santo en la Revelación Bíblica," *AnáMnesis* [Xochimilco, Mexico] 11 (1, '01) 7-44.

This installment [see §§ 44-1923; 45-1267] first considers the Holy Spirit in Pauline theology with reference to the Father, Son, and Holy Spirit. Then it discusses the Holy Spirit and the church in Pauline theology under four headings: the action of the Holy Spirit in the church, baptism and the gift of the Spirit, Christian life and the Holy Spirit, and the charisms and the life of the church. [To be continued]—D.J.H.

273. J. Marcus, "'Under the Law': The Background of a Pauline Expression," *Cath BibQuart* 63 (1, '01) 72-83.

Paul picked up the phrase "under the Law" (ὑπὸ νόμον) from his opponents in Galatia, who included Exod 19:17 and/or Deut 4:11 in their arsenal of scriptural weapons for persuading the Galatians about the necessity of accepting the Torah. Like other ancient Jewish exegetes, these teachers would have interpreted the Pentateuchal texts as an allusion to the people of God standing under a suspended Mount Sinai, with God threatening to drop the mountain on their heads if they did not accept the Torah. However, they would have interpreted the tradition of the exalted Sinai in line with their position as theologians of covenantal nomism. An appendix (p. 83) deals with categories of rabbinic passages dealing with the exalted Sinai.—D.J.H.

274. J. A. Meek, "The New Perspective on Paul: An Introduction for the Uninitiated," *ConcJourn* 27 (3, '01) 208-233.

After describing E. P. Sanders's reevaluation of Palestinian Judaism and of Paul, the article considers the response to Sanders's Judaism by J. Neusner and the responses to Sanders's Paul by J. D. G. Dunn, R. H. Gundry, S. Westerholm, and T. R. Schreiner, respectively. Then it states some key questions about Judaism and about Paul that have emerged from the debate, and reflects on what is at stake (the proper interpretation of 1st-century Judaism, the reliability of Paul, the nature of the human plight and the corresponding solution provided by God).—D.J.H.

275. J. R. Meyer, "Sharing in Christ's Death and the Holy Spirit," *IrTheolQuart* 66 (2, '01) 125-140.

The article explores what it means, according to Paul, for us to share in Christ's death and resurrection in this life under the following headings: boasting in the cross, bearing the dying of Jesus—power in weakness, the fellowship of Christ's sufferings, walking according to the Spirit, and Christ as first-born from among the dead. It concludes that the *locus vivendi* of the eschatological promise of the resurrection is fellowship in the suffering of Christ, and that the presence of God in Christ continues in all who follow the risen Lord through the power of the Holy Spirit.—D.J.H.

276. M. M. Mitchell, "Pauline Palimpsests and the Protestant-Catholic Divide," *Harvard Divinity Bulletin* [Cambridge, MA] 30 (1, '01) 9-16.

As a way of illustrating Paul's role as a living theological template and archetype, the article examines the images of Paul the person that emerge from the sermons of John Chrysostom (Paul as the example of the heights of virtue of which human persons are capable) and Augustine (Paul as the archetype of the fraught human moral condition in valiant struggle against the concupiscence of the flesh).—D.J.H.

277. R. L. Mowery, "Egocentricity in the Pauline Corpus," *EphTheoLov* 77 (1, '01) 163-168.

The letters in the Pauline corpus whose authenticity is undisputed tend to have relatively more first-person singular verbs and pronouns than do the letters whose authenticity is disputed. The two principal exceptions are Romans (where first singular verbs are less ubiquitous) and 1 Thessalonians (which favors first-person plurals to the virtual exclusion of first-person singulars). The exception among the disputed letters is 2 Timothy, which has a relatively large number of first-person singulars.—D.J.H.

278. J. Murphy-O'Connor, "The Whole Christ," *StudBibFranLibAnn* 49 ('99) 181-194.

For Paul, the world without Christ was under the power of sin and death. But Christ is what Adam was intended to be, and he reveals what humans can and should be. The church is intended to be the embodiment of Christ. It is designed to be the physical presence of Christ here and now, and is the divinely appointed means whereby the grace of Jesus Christ is made active in the present. But the church can fail to be "Christ" if its members are not really bound together in creative love.—D.J.H.

279. M. Reiser, "Paulus als Stilist," *SvenskExegÅrs* 66 ('01) 151-165.

After reviewing assessments of Paul's practice of a genuine art of rhetoric in his letters, the article considers the stylistic aspect of his use of language. Then it examines Gal 2:1-10 as a possible reproduction of his spoken language with particular attention to its syntactical peculiarities. Certain striking stylistic features of Paul's prose find their closest parallels neither in unassuming epistolary texts nor in Arrian's transcripts of Epictetus' lectures but in the "home-made German" of Bismarck.—C.R.M.

280. W. Schrage, "Unterwegs zur Einzigkeit und Einheit Gottes. Zum 'Monotheismus' des Paulus und seiner alttestamentlich-jüdischen Tradition," *EvangTheol* 61 (3, '01) 190-203.

The uniqueness and unity of God is for Paul primarily an eschatological promise that still needs its final realization. In other words, Pauline "monotheism" is to be understood as essentially dynamic-eschatological and in terms of process. That applies above all to the relationship of God to other gods, powers, and lords, as well as to God's relationship with Christ. In these matters, despite his differences and distinctive accents, Paul stands in the tradition of OT-Jewish monotheism.—D.J.H.

281. A. Standhartinger, "Weisheit in *Joseph und Aseneth* und den paulinischen Briefen," *NTStud* 47 (4, '01) 482-501.

The many motifs common to *Joseph and Aseneth* and Paul's letters as well as their specific theological profile originated in the same speculative or dualistic branch of wisdom theology. After discussing wisdom theology as a basic structure of the narrative in *Joseph and Aseneth,* the article considers the wisdom theology in Colossians; 1 Cor 1:17–3:4; and Phil 3:5-11, respectively. While Paul contrasts wisdom and the cross, he shared important motifs with wisdom theology and formulated his Christology as wisdom theology in a dialectic fashion.—D.J.H.

282. C. H. TALBERT, "Paul, Judaism, and the Revisionists," *CathBibQuart* 63 (1, '01) 1-22.

With attention to three interpretations of Paul and ancient Judaism (the Protestant Reformers and their heirs, the new-perspective revisionists, and interpreters reacting to the new perspective), the article considers three questions: Did Paul accurately address a real situation? What did Paul find wrong with works of Law? and How did Paul avoid the pitfalls of that which he criticized? It argues that Paul was a critic of a Christian messianist stream of Middle Judaism that was legalistic and/or synergistic, just as non-Christian streams were. It contends that with regard to answers to the questions posed here, the Reformers and their heirs look a lot less like ignorant villains; the revisionists with their new perspective on Paul appear much less knowledgeable and far less convincing; and the post-new perspective reading of Pauline thought calls for yet another paradigm shift.—C.R.M.

283. L. WEHR, "Funktion und Erfahrungshintergrund der Satansaussagen des Paulus. '. . . damit wir vom Satan nicht überlistet werden' (2 Kor 2,11)," *MünchTheolZeit* 52 (3, '01) 208-219.

In Paul's letters Satan generally appears as the enemy of Paul and of the Christian communities in the apostolic mission. But occasionally Satan is portrayed in the service of God. Rather than seeking to propagate anxiety about Satan, Paul regarded Satan as part of "the present age" in which Christians are exposed to danger.—D.J.H.

Paul, §§ 46-346, 357, 624, 662.

Romans, 1-2 Corinthians

284. B. BYRNE, "Interpreting Romans Theologically in a Post-'New Perspective' Perspective," *HarvTheolRev* 94 (3, '01) 227-241. [See § 44-1048.]

After listing tendencies that seem to be characteristic of the new perspective on Paul, the article first offers a critical assessment of the effect it has had upon the theological interpretation of Romans ("theological poverty"). Then it offers a renewed theological interpretation that views Romans as essentially a theodicy: Paul's letter to Rome distills from the Gospel a vision of God who, despite all appearances to the contrary, has been and remains faithful both to Israel and to the remainder of the world, for whom Israel has held in trust the divine promises of salvation.—C.R.M.

285. J. PESTER, "The Gospel of the Promised Seed in Romans: Transformation for Designation Unto Inheritance," *Affirmation & Critique* [Anaheim, CA] 6 (2, '01) 35-50.

The inclusion of the term "seed" in Paul's discussions of justification in Romans 4 and of selection in Romans 9 highlights the role that the promise of "seed" plays in the gospel of God. In these chapters Paul speaks of "seed" not in order to buttress objective doctrines but rather to demonstrate the organic nature of the promise as it relates to Christ and to believers.—D.J.H.

286. A. PITTA, “Un conflitto in atto: la Legge nella Lettera ai Romani,” *RivistBib* 49 (3, ’01) 257-282.

Whereas in Galatians Paul presented a mainly negative view of the Mosaic Law, in Romans there is tension between the divine origin and holiness of the Law and its relationship with Sin. While Paul’s view is not contradictory, there is (as Rom 7:7-25 illustrates) an unresolved tension between the “work of the Law” and the “works of the Law.” In practice, the “weak” in the Roman communities (see 14:1–15:13) could still observe the Jewish dietary laws without considering them as conditions for salvation in Christ.—D.J.H.

287. P. VERSTER, “Die implikasies van stellings as kategorie van nie-egte vrae in Romeine (The implications of statements as a category of non-authentic questions in Romans),” *Acta Theologica* [Bloemfontein, South Africa] 21 (1, ’01) 198-214.

The article argues that nonauthentic questions have certain clear implications when used as rhetorical instruments in Romans. After methodological considerations, it divides nonauthentic questions in Romans into three categories for analysis: question-statements (e.g. 10:14, 15), rhetorical questions (e.g. 2:3, 4; 8:33-35; 9:20), and meta-communicative rhetorical interrogatives (6:16b). Examples from each category are discussed in terms of their implications for Paul’s message with attention to insights from commentaries on Romans.—C.R.M.

288. J. S. VOS, “Sophistische Argumentation im Römerbrief des Apostels Paulus,” *NovTest* 43 (3, ’01) 224-244.

The article first considers the problem of oratorical and nonoratorical argumentation in the classical rhetorical tradition and in Paul’s letters. Then it discusses examples of sophistical arguments in Paul’s letter to the Romans under six headings: apparently syllogistic arguments, ambiguity, contradiction, diversion from the critical point, contradictory methods of interpretation, and lack of clarity.—D.J.H.

289. E. K. C. WONG, “The De-radicalization of Jesus’ Ethical Sayings in Romans,” *NovTest* 43 (3, ’01) 245-263.

The article examines two instances in which Jesus’ radical ethical demands are de-radicalized by Paul in Romans for a new *Sitz im Leben.* It first treats “love for enemies” with respect to the preservation of Jesus’ idea and Paul’s strategy in Rom 12:1–13:14 for de-radicalizing Jesus’ saying: avoiding the use of the words “love” and “enemies,” establishing minimum demands for the understanding of “love for enemies,” and disagreement with the philosophical basis of “love of enemies.” Then it considers Jesus’ saying on food laws (see Mk 7:15) with respect to the preservation of Jesus’ idea and Paul’s strategy in Rom 14:13-23 for de-radicalizing it: omission of εἰσ- and ἐκπορευόμενον, different notion of the kingdom of God, relativizing the objective quality of the tradition of Jesus on food laws, and warning against judgment.—C.R.M.

Rom, § 46-662.

Rom 4, § 46-319.

Rom 9–11, § 46-422.

290. [1–2 Cor] D. JONGKIND, "Corinth in the First Century AD: The Search for Another Class," *TynBull* 52 (1, '01) 139-148.

The article reviews the archaeological evidence for domestic space in Corinth for its bearing on arguments that defend or reject the presence of the non-poor in the Corinthian church. After noting the design of Roman colonies according to the centuriation pattern, it considers types of living space (*insula, cenaculum, domus*), and the use of houses (the poor, spectrum of house-types). It concludes that the variety of housing at Corinth reveals a society that cannot be simply divided into an elite and a very poor nonelite.—C.R.M.

291. E. E. LEMCIO, "Images of the Church in 1 Corinthians and 1 Timothy: An Exercise in Canonical Hermeneutics," *Asbury Theological Journal* [Wilmore, KY] 56 (1, '01) 45-59.

By approaching 1 Corinthians and 1 Timothy via their dominating images of the church as body and house(hold), one may integrate their primary themes or motifs, respectively. These two distinct images are in "opposition" to each other in the sense that they resist the objectifying and absolutizing of one over the other. After introductory observations on definitions and rationales, the article first explores the dominant image of the church in each letter and demonstrates how each vision controls or governs several categories. Then it attempts to show how each NT paradigm and its constituent parts might function as mirrors of contemporary church life (particularly in America).—C.R.M.

292. R. L. PLUMMER, "Imitation of Paul and the Church's Missionary Role in 1 Corinthians," *JournEvangTheolSoc* 44 (2, '01) 219-235.

Study of the "imitation" texts in 1 Corinthians indicates that Paul expected his readers to imitate him in evangelism and not adopt only a passive and behavior-oriented role. In passages where Paul mentions his own attractive behavior as a witness for the gospel, this witness underlies an assumed verbal proclamation (see 1 Cor 9:19-23; 10:31–11:1). It seems logical to assume that the congregation's conduct is also the platform for proclamation. The congregation's active concern is conveyed by Paul's depiction of the Corinthian believers as "saving" nonbelievers—the same way that Paul speaks of himself as "winning" and "saving" non-Christians.—D.J.H.

293. [1 Cor 1:18-31] F. LE GAL, "L'Évangile de la folie sainte," *RechSciRel* 89 (3, '01) 419-442.

Taking as its starting point the idea of "folly" explored in 1 Cor 1:18-31, the article discusses Jesus Christ as the "man of derision" and the God of folly, the content (christological, theological, and spiritual) of folly according to Paul (with particular attention to passages in 1 Corinthians), and the "holy folly" manifested in the scandal of the cross.—D.J.H.

294. D. INSTONE-BREWER, "1 Corinthians 7 in the Light of the Graeco-Roman Marriage and Divorce Papyri," *TynBull* 52 (1, '01) 101-116.

Greco-Roman marriage and divorce papyri of the 1st centuries B.C. and A.D. provide precise parallels to the vocabulary and concepts that are found in 1 Corinthians 7 (see http://www.tyndale.cam.ac.uk/Brewer/marriagepapyri/). The article focuses on three examples (a marriage contract of A.D. 66, a marriage certificate of 92 B.C., a divorce deed of 13 B.C.) and briefly comments on Latin marriage contracts. It concludes that the assumption behind 1 Cor 7:10-15 is that a divorce can be initiated and completed simply by a return of the dowry and separation of the couple, and that both partners are then free to remarry. An appendix (p. 116) lists words used for divorce or separation in the papyri.—C.R.M.

295. D. INSTONE-BREWER, "1 Corinthians 7 in the Light of the Jewish Greek and Aramaic Marriage and Divorce Papyri," *TynBull* 52 (2, '01) 225-243.

This installment [see § 46-294] discusses Jewish marriage and divorce papyri in Greek (P. Yadin 18) and in Aramaic (P. Yadin 10 and P. Mur. 19). It concludes that virtually every facet of Paul's teaching about marriage and divorce in 1 Corinthians 7 can be illustrated by parallels in the Jewish and non-Jewish marriage and divorce papyri, with the exception of Paul's combination of equality and security of both men and women in marriage.—D.J.H.

296. A. MORENO GARCÍA AND R. SAEZ GONZALVEZ, "El problema de los idolotitos en 1 Co 8-11 como humus de los banquetes judeo-cristianos," *EstBíb* 59 (1, '01) 47-77.

In treating the problem of εἰδωλόθυτα in 1 Cor 8:1–11:1, Paul distinguishes three possible situations: (1) eating meat sold in the market that might have a pagan ritual behind it (10:25), (2) eating in the house of a non-Christian friend (10:27-28), and (3) eating in a pagan sanctuary (8:10; 10:20). In dealing with the first two cases, Paul invokes Christian *gnosis* that affirms radical freedom based on the idea of creation and redemption inseparably united with Christ (see 8:4-6; 10:26). As for the third case, however, *koinonia* with weak Christians and with the body and blood of Christ made eating in an explicitly cultic setting impracticable.—D.J.H.

297. B. G. HJORT, "Gender hierarchy or religious androgyny? Male-Female interaction in the Corinthian community — A reading of 1 Cor. 11,2-16," *StudTheol* 55 (1, '01) 58-80.

The article first examines the text of 1 Cor 11:2-16 and determines that Paul argues here against a form of androgyny in which men and in particular women aspired to transvestitism and the neutralization of the sexes by dressing and cutting their hair in accordance with the customs of the opposite sex. Then it considers various reconstruction hypotheses with a view toward isolating the gender-motivated syncretistic occasion of the text. It concludes that Paul in 1 Cor 11:2-16 does not provide a theological explanation against equality between men and women but protests against a syncretism whose religious precedent is to be found in the worshipping of idols. Phenomenological studies of the cult of Dionysus in Hellenistic times may further illuminate the nature of this idol worship.—C.R.M.

298. [1 Cor 11:17-34] N. D. MITCHELL, "'This Saving Cup,'" *Worship* 75 (6, '01) 545-553.

In 1 Cor 11:17-34 Paul was concerned to show how the Eucharist (as the troubled community's present ritual action) is linked to the past and the future. Paul understood Christ's blood—his real, historical cross and death—as the de facto manner in which God has solved the "sin problem" and brought the blessings of reconciliation to Israel and to all humanity. Because Christ's blood was (and remains) an inescapable part of this "new arrangement" for dealing with sin that God initiates—and because this arrangement is precisely what Christians celebrate in their ritual meal of Eucharist—the cup is essential to what Paul called the "Lord's Supper" (κυριακὸν δεῖπνον).—D.J.H.

299. [1 Cor 13:8] G. L. GREEN, "'As for Prophecies, They Will Come to an End': 2 Peter, Paul and Plutarch on 'The Obsolescence of Oracles,'" *JournStudNT* 82 ('01) 107-122.

Surprisingly little attention has been paid to the religious environment in which Paul penned his well-known words in 1 Cor 13:8. This essay argues that both Paul and the author of 2 Peter responded to the growing climate of skepticism in their day concerning the validity of prophetic speech and other forms of divination and that a number of biblical texts should be read against that background. The discussion includes attention to Plutarch's arguments about oracles.—C.R.M.

300. J. LAMBRECHT, "Three Brief Notes on 1 Corinthians 15," *Bijdragen* 62 (1, '01) 28-41.

A rereading of 1 Cor 15:1-11 suggests that belief in Christ's resurrection may have been less certain at Corinth than is commonly assumed. In denying a future resurrection (see 15:12) some Christians probably denied the possibility of life after death. At the end of the discussion of the bodily resurrection of departed Christians (see 15:50-58), Paul almost spontaneously also deals with the future transformation of those who will still be alive at the parousia of the Lord.—D.J.H.

301. L. DE SAEGER, "'Für unsere Sünden': 1 Kor 15,3b und Gal 1,4a im exegetischen Vergleich," *EphTheolLov* 77 (1, '01) 169-191.

The expression ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν ("for our sins") appears only twice in the NT: 1 Cor 15:3b and Gal 1:4a. The article first investigates the similarities and differences between the two texts with reference to their choice of words, structure, content, and function. Then it compares 1 Cor 15:3b with 1 Cor 15:17-18, Gal 1:4a with Gal 1:4b, and 1 Cor 15:18 with Gal 1:4b, respectively. Whereas in 1 Corinthians the formula appears in a future eschatological context (judgment), in Galatians it has more of a present aspect (liberation).—D.J.H.

302. [1 Cor 15:3-5] G.-R. SAINT-ARNAUD, "La grâce du 'troisième jour,'" *RevSciRel* 75 (3, '01) 338-364.

The kerygma in 1 Cor 15:3-5 with its mention of "on the third day" records a passage or transformation. The event of Jesus' death and resurrection leads to a logical impasse that psychoanalysis discerns as the dawning of a subject whose traces fit with the inscription of the "difference" between death and resurrection.—D.J.H.

303. S. LEWIS, "So That God May Be All in All: 1 Corinthians 15:12-34," *StudBibFranLibAnn* 49 ('99) 195-210.

The heart of the argument in 1 Cor 15:12-34 is contained in vv. 20-28. This section is an affirmation of the resurrection of Christ and of the dead, as well as an emphatic denial of the hypothetical situations in vv. 13-19. Paul shows the importance of Christ's resurrection in relation to Christ himself, to all humanity, to all creation, and in relation to God. The message is soteriological and concentrates on the function of Christ as the messianic agent.—D.J.H.

304. J. M. GARCÍA, "Acontecimientos después de la venida gloriosa (1 Cor 15,23-28)," *EstBíb* 58 (4, '00) 527-559.

This investigation of 1 Cor 15:23-28 argues that Paul's thought revolves around the theme of the resurrection-exaltation of Christ and the salvation that he has obtained for all persons through his obedience. It first considers questions associated with the end of the world, the kingdom of Christ, and "every ruler and every authority and power." Then it discusses the Pauline reading of Psalms 8 and 110, and shows how many problems encountered in the passage can be solved with the help of bilingual (Greek and Aramaic) philological analysis.—D.J.H.

1 Cor 16:2, § 46-415.

305. L. L. WELBORN, "Paul's Appeal to the Emotions in 2 Corinthians 1.1-2.13; 7.5-16," *JournStudNT* 82 ('01) 31-60.

After highlighting the importance of πάθος as an important form of artistic proof in ancient rhetoric, this study identifies and analyzes the appeals to the emotions in 2 Cor 1:1–2:13 and 7:5-16 (portions written in "conciliatory style") under three headings (pity, anger, zeal) in light of the treatment of these emotions by ancient rhetorical theorists. It shows that Paul not only seeks to arouse certain πάθη in the souls of his readers, but also seeks to transform these feelings into passions that are consonant with the sufferings of Christ.—C.R.M.

2 Cor 2:11, § 46-283.

306. D. ABERNATHY, "Exegetical Problems in 2 Corinthians 3," *NotesTrans* 14 (4, '00) 44-56.

This treatment of exegetical problems in 2 Corinthians 3 discusses Paul's use of metaphors, use of ἐν τούτῳ τῷ μέρει, the verbs καταργέω and κατοπτρίζω, Paul's exegesis of Exodus 34, the conjunctions ἀλλά and δέ, and the meaning of "the Lord is the spirit" (v. 17).—C.R.M.

307. G. DAUTZENBERG, "Überlegungen zur Exegese und Theologie von 2 Kor 4,1-6," *Biblica* 82 (3, '01) 325-344.

The antagonism between two powers set against each other and ideas of predestination characterize 2 Cor 4:4 in a way similar to that found in 1QS iii-iv. In this confrontation Christ plays the role that in 1QS iii-iv is assigned to the "Prince of Light." Christ's title εἰκὼν τοῦ θεοῦ characterizes the glorified Christ's unique relationship to God and stresses his rightful place at God's throne. It also shows that Christ now acts as the representative of the kingdom of God against the satanic counter-power. 2 Cor 4:6 gives reasons for this Christology by explaining Paul's Damascus-vision as a vision of the exalted Christ who is raised to the throne of God and is the bearer of the divine glory.—D.J.H.

2 Cor 7:5-16, § 46-305.

308. A. BASH, "A Psychodynamic Approach to the Interpretation of 2 Corinthians 10–13," *JournStudNT* 83 ('01) 51-67.

The article explores some of the possible psychodynamic processes at work in the mind of Paul when he wrote 2 Corinthians 10–13. After methodological considerations, it briefly discusses two psychological "defense mechanisms": displacement and denial. Then it shows how 2 Corinthians 10–13 may be interpreted in light of the idea of defense mechanisms developed by modern psychologists. It finds that there is evidence in the text that indicates that Paul did consistently deny the reality of the situation in which he found himself, and that that denial resulted in statements, an approach, and a style that probably would reinforce, not resolve, his difficulties with the Corinthians. The useful results of this approach are evidence of the value of reading biblical texts psychodynamically, and they support the view that psychological processes evident in human beings probably show continuity across the centuries.—C.R.M.

309. J. LAMBRECHT, "The Fool's Speech and Its Context: Paul's Particular Way of Arguing in 2 Cor 10–13," *Biblica* 82 (3, '01) 305-324.

Paul's "fool's speech" (2 Cor 11:22–12:10) is characterized by many shifts in content. Its introduction can be found in 11:1-21. There are three enveloping rings: 10:1 and 13:11 (moral exhortation); 10:2-18 and 13:1-10 (Paul's defense of his authority); and 11:5-12 and 12:11b-18 (Paul denies inferiority). By comparing and attacking in 10:8, 12-18 and in 11:3-4, 12-15, 18-20, Paul prepares for his boasting as a fool in a more direct way.—D.J.H.

310. [2 Cor 11–12] M. M. MITCHELL, "A Patristic Perspective on Pauline περιαυτολογία," *NTStud* 47 (3, '01) 354-371.

Modern scholars have pointed to parallels between Paul's language of "boasting" in 2 Cor 11–12 and Plutarch's treatise *De laude ipsius.* The rhetorically trained John Chrysostom seems to have made this connection in his fifth oration *De laudibus sancti Pauli* in which he defends Paul's speech about himself on precisely the grounds that Plutarch allowed for inoffensive boasting in his treatise: necessity; with self-denigration, hesitation, and apology; hiding the greater deeds; *prosopopoiia;* and telling only what is presently useful.—D.J.H.

Galatians—Philemon

311. M. DE BURGOS NÚÑEZ, "La Carta a los Gálatas, 'Manifiesto' del Cristianismo Paulino," *Communio* 34 (1, '01) 201-228.

The article first considers two literary aspects of Paul's letter to the Galatians: its rhetorical redaction, and its dramatic presentation of the crisis. Then it discusses three characteristics of the Pauline Christianity presented in the letter: a christological Christianity, Christianity as an experience of faith, and Christianity as living in the Spirit.—D.J.H.

312. A. DE MINGO KAMINOUCHI, "Fe en Cristo e identidades excluyentes, una relectura de la Carta a los Gálatas," *Moralia* [Madrid] 24 (2-3, '01) 153-172.

After introducing the theme of justification by faith in Paul's letter to the Galatians, the article describes it as a polemical letter and examines critically how its approach to the Law has been interpreted by Lutherans and E. P. Sanders. It concludes that justification is a way of expressing the good news of God who welcomes every human being without distinction of race, culture, or religion, and situates Christian identity as opposed to exclusive nationalism and religious fundamentalism.—D.J.H.

313. [Gal] J. NAVONE, "Christianity, modernity, postmodernity," *HomPastRev* 101 (11-12, '01) 70-74.

For Paul in his letter to the Galatians, the primary knowledge is the knowledge of God, God's knowledge of you and yours of God in grateful and joyful answer. Paul was the good news that he communicated as a person inspired by and living in the Spirit of Jesus Christ and his Father.—D.J.H.

314. K. NIKOLAKOPOULOS, "Aspekte der 'paulinischen Ironie' am Beispiel des Galaterbriefes," *BibZeit* 45 (2, '01) 193-208.

After introductory remarks on the relation of rhetoric to the NT and especially to the Pauline writings, the article offers historical-rhetorical and literary considerations on the phenomenon of rhetorical irony. Next it examines three places in Galatians (1:6; 2:6; 5:12) that stand out on account of their ironical aspect. Then it reflects on rhetorical irony as an appropriate tool for achieving the didactic-pedagogical goals of a discourse.—C.R.M.

315. T. A. RAND, "Set Free and Set Right: Ritual, Theology, and the Inculturation of the Gospel in Galatia," *Worship* 75 (5, '01) 453-468.

The Galatian churches were divided along ethnic lines between Hebrew and Gentile Christians. As part of his rhetorical strategy to develop crosscultural *koinonia,* Paul invoked rituals of freedom, namely baptism and the Agape meal, not only to demarcate the apocalyptic passage from the old age of the flesh to the new age of the Spirit but also to inculturate and embody the gospel in the Galatians' communal life.—D.J.H.

316. [Gal] F. WATSON, "Gospel and Scripture: Rethinking Canonical Unity," *TynBull* 52 (2, '01) 161-182.

The article first shows that approaches to biblical unity that ground it in the process of divine inspiration or in a theory of providential ordering are inadequate because at no point is one compelled to ask about the relation of Scripture and gospel. Then it turns to Paul's letter to the Galatians, in which the construction of a scriptural hermeneutic oriented toward the gospel is the primary concern, and focuses on the terms "gospel," "law," and "promise," respectively. Paul's argument can serve as a model for our own attempts to rethink scriptural unity.—C.R.M.

Gal 1:4, § 46-301.

Gal 2:1-10, § 46-279.

Gal 2:11-14, § 46-260.

317. J. MURPHY-O'CONNOR, "Gal 2:15-16a: Whose Common Ground?" *RevBib* 108 (3, '01) 376-385.

In Gal 2:15-16 Paul attributes to Christian Jews a theological position that they should have defended, not the one they actually maintained. The basis of Paul's conviction that Christian Jews should have seen the incompatibility between Christ and the Law was that he perceived it even when he was still a Jew, when he strove for the victory of the Law by persecuting Christians. His encounter with Christ revealed that he was on the wrong side, and thereafter he strove for the victory of the Messiah. Christian Jews for whom the Messiah was only a vague theological symbol did not draw the same conclusion as Paul did.—C.R.M.

318. P. KASIŁOWSKI, "Życie chrześcijanina (Ga 2,16.19-20) (The life of a Christian [Gal. 2,16.19-20])," *Studia Bobolanum* [Warsaw] 1 (1, '01) 93-116.

The article analyzes Paul's statement on Christian existence according to Gal 2:16, 19-20 in which it is defined as a life based on faith in Christ, which results in justification. Thus

Paul opposes "works of the Law" to "faith in Christ" (v. 16). In 2:19-20 Christian life is described as breaking with the Law in order to live for God. The believer appropriates what happened in the life of Christ through baptism. Thus Christian existence is made possible as a result of the sacrifice undertaken by Christ.—C.R.M.

319. [Gal 3] T. OTERO LÁZARO, "Abrahán y la justificación por la fe," *Burgense* 42 (1, '01) 9-32.

The logic of the argumentation in Galatians 3 and Romans 4 does not demand that Paul regarded the faith of Abraham as the same as the faith of Christians or the righteousness reckoned to him as exactly equivalent to the righteousness that Christians receive. In these texts Paul had recourse to the figure of Abraham in order to prove God's fidelity to grant justification by faith to Jews and Gentiles apart from circumcision and the Law, and thus to fulfill the promises made to Abraham and his descendants.—D.J.H.

320. S. EASTMAN, "The Evil Eye and the Curse of the Law: Galatians 3.1 Revisited," *JournStudNT* 83 ('01) 69-87.

Paul's question in Gal 3:1 ("Who has cast the evil eye on you?") echoes the Deuteronomic curse in which starving parents cast the evil eye and devour their own children (Deut 28:53-57). This echo anticipates Paul's presentation of Christ crucified as the antidote to the curse of the Law in Galatians 3. It also underwrites Paul's use of parent-child imagery in Galatians 4, to depict his gracious gospel as the free mother who bears children for freedom and the Law-inscribing mission as an enslaved mother whose children will never reach maturity.—D.J.H.

Gal 4:19-20, § 46-336.

321. T. LÖFSTEDT, "The Allegory of Hagar and Sarah: Gal 4.21-31," *EstBíb* 58 (4, '00) 475-494.

After setting the context for Paul's allegory of Hagar and Sarah in Gal 4:21-31, this close reading of the text treats it under the following headings: Hagar, Mount Sinai, and Jerusalem; Sarah, the Jerusalem above, and Isa 54:1; and children of flesh and children of promise/Spirit. Then it considers the generic classification of the passage (allegory or typology). Finally it comments on the validity of Paul's allegorical/typological method for later interpreters of Scripture.—C.R.M.

322. C. PIGEON, "'La loi du christ' en Galates 6, 2," *StudRel/SciRel* 29 (4, '00) 425-438.

This investigation of the meaning of the expression "the law of Christ" in Gal 6:2 treats the general context, text-critical issues, the structure of 6:2, whether it is joined to 6:1 or juxtaposed to 6:3-10, the exhortation "bear one another's burdens," and interpretations of "the law of Christ" (the Mosaic Law reinterpreted by Christ; the terminology used by Paul's opponents; an expression equivalent to the commandment of love). Paul employs the term "law" at the end of Galatians with a radically new meaning to indicate the behavior to maintain within the Christian community.—C.R.M.

323r. N. A. DAHL, *Studies in Ephesians* [*NTA* 45, p. 399].

L. HARTMAN, "Nils Alstrup Dahl om Efeserbrevet" [Nils Alstrup Dahl on the Epistle to the Ephesians], *NorskTeolTids* 102 (2, '01) 67-74.—The seventeen essays on Ephesians in this collection feature Dahl's stand on disputed issues such as authorship, the purpose and theme of the letter, and its relation to contemporary religions (including gnosticism and Jewish mysticism). They show how Dahl has constantly been on the move and give evidence of his wide exegetical interests. His approach is original insofar as he does not confine himself to a semantic analysis focused solely on the theology of the text but also addresses its pragmatic purpose.—C.R.M.

324. J. C. PAKALA, "A Librarian's Comments on Commentaries: 9 (Job and Ephesians)," *Presbyterion* 26 (1, '00) 26-31.

In the section on Ephesians, attention is given to the commentaries by A. T. Lincoln and J. A. Robinson, as well as to homiletical resources.—D.J.H.

325. [Eph 1:13] R. THOMAS, "The Seal of the Spirit and the Religious Climate of Ephesus," *RestorQuart* 43 (3, '01) 155-166.

Examination of classical sources and of the Greek and Demotic magical papyri provides considerable insight into the significance of the "seal of the Spirit" in Eph 1:13. After discussing the history of seals, the article treats the meaning of σφραγίς and σφραγίζω, the religious climate of western Asia Minor in the 1st century A.D., and whether the "seal of the Spirit" is the sacrament of baptism or the Holy Spirit in some way given to believers. It concludes that the seal is the Holy Spirit received as God's authoritative sign of Christian existence.—C.R.M.

326. J. C. O'NEILL, "'The Work of the Ministry' in Ephesians 4:12 and the New Testament," *ExpTimes* 112 (10, '01) 336-340.

In the NT ministers of Jesus Christ serve both their master and the people who belong to their master. The three phrases in Eph 4:12, each introduced by a preposition, probably mark three stages in the life of the church. The translation of εἰς ἔργον διακονίας as "for the work of the ministry" is correct, since here διακονία means official service.—D.J.H.

327. E. R. CAMPBELL-REED, "Should Wives 'Submit Graciously'? A Feminist Approach to Interpreting Ephesians 5:21-33," *RevExp* 98 (2, '01) 263-276.

After describing various feminist approaches to biblical interpretation, the article considers the historical and literary contexts of Eph 5:21-33, the intent of the 1st-century writer, and the significance of this text for Christian life. It concludes that the 1st-century hierarchical notions underlying Eph 5:21-33 are no longer understood as formal authority structures, and that all Christians must submit graciously to one another and to the perspectives from which they understand and interpret the mystery of God among us.—D.J.H.

328. J. C. PAKALA, "A Librarian's Comments on Commentaries: 10 (Psalms and Philippians)," *Presbyterion* 26 (2, '00) 115-123.

In the part devoted to Philippians, the article notes that this letter is well served by outstanding commentaries and notes the works by J. B. Lightfoot, P. T. O'Brien, M. Silva, and G. D. Fee.—D.J.H.

329. D. J. MACLEOD, "Imitating the Incarnation of Christ: An Exposition of Philippians 2:5-8," *BiblSac* 158 (631, '01) 308-330. [See § 46-331.]

The early Christian hymn preserved in Phil 2:5-11 presents much doctrinal or theological truth about the person and work of Christ, though it is included in Paul's letter to the Philippians for practical reasons. After considering Paul's introductory exhortation to follow Christ's example (2:5), the article traces Christ's career as it is presented in Phil 2:6-8: the preeminent place he enjoyed (2:6), the lowly place he accepted (2:7), and the absolute abasement he endured (2:8).—D.J.H.

330. [Phil 2:5-11] D. H. JENSEN, "The Emptying Christ. A Christological Approach to Interfaith Dialogue," *Studies in Interreligious Dialogue* [Leuven] 11 (1, '01) 5-24.

The image of *kenosis* or the emptying Christ (see Phil 2:5-11) is a potentially fruitful and provocative model for understanding incarnation in our pluralistic age. In interrreligious dialogue the emptying Christ is the ground for openness to the religious other and the norm for assessing the other's religious claims. The confession of the kenotic Christ issues in a distinct practice of Christian discipleship: openness to the other.—D.J.H.

331. D. J. MACLEOD, "The Exaltation of Christ: An Exposition of Philippians 2:9-11," *BiblSac* 158 (632, '01) 437-450.

In Phil 2:9-11 Paul showed that, in keeping with the divine order of things, Jesus' self-humbling led inevitably to his exaltation. This installment [see § 46-329] presents an exposition according to the following outline: Jesus is exalted by the Father (v. 9); Jesus is acclaimed by the universe (v. 10); and Jesus is extolled in his kingdom (v. 11).—D.J.H.

332. J.-N. ALETTI, "Colossiens: un tournant dans la christologie néotestamentaire. Problèmes et propositions," *StudBibFranLibAnn* 49 ('99) 211-236.

This discussion of Colossians as a turning point in NT Christology first considers the major components of its Christology (Christ and God, Christ and the celestial powers, glory and the cross, mystery), and shows how in a way its Christology becomes coextensive with theology. Then it describes how Christology shapes soteriology, eschatology, and ecclesiology in Colossians.—D.J.H.

333. J. BATTEN, "Touchstones of God's Economy: Colossians," *Affirmation & Critique* [Anaheim, CA] 6 (2, '01) 73-78.

Paul's letter to the Colossians establishes the revelation of Christ as everything in the church to the exclusion of all else, and appeals to believers to hold fast to Christ as the head of the body. It presents Christ as the portion of the saints, the indweller and glorifier, and the mystery of God.—D.J.H.

334. A. P. BOS, "Het meta-kosmische perspectief van de Brief aan de Kolossenzen" [The meta-cosmic perspective of the Letter to the Colossians], *GerefTheolTijd* 101 (2, '01) 63-71.

With reference to G. H. van Kooten's 2001 University of Leiden dissertation "The Pauline Debate on the Cosmos. Graeco-Roman Cosmology and Jewish Eschatology in Paul and in the Pseudo-Pauline Letters to the Colossians and the Ephesians," the article focuses first on the "head" and "body" distinction made in Colossians (see 2:8, 9, 19). Then it considers the metacosmic perspective of the letter to the Colossians against the backgrounds of the Greek philosophical schools and of Philo and other pre-Christian writers, the possible resemblances between NT and Greek philosophical writings, and the relationships between the biblical and the Greek philosophical worldviews.—D.J.H.

335. D. F. DETWILER, "Church Music and Colossians 3:16," *BiblSac* 158 (631, '01) 347-369.

After discussing the background and setting of Paul's letter to the Colossians, the article presents a translation and exegesis of Col 3:16: "Let the word of Christ dwell in you richly, in all wisdom teaching and admonishing one another [with] psalms, hymns, [and] spiritual songs, in the grace singing . . . to God in your hearts." It concludes with eight implications of Col 3:16 for Christian worship and music today.—D.J.H.

336. J. CHERIAN, "Paul: A Mother to His Churches - A Brief Examination of Parental Imagery in 1 Thess. 2:1-12 and Gal. 4:19-20," *Dharma Deepika* [Chennai, India] 5 (1, '01) 35-47.

Of all the images that Paul used for his pastoral relationship with his churches, the parent-child imagery was most significant for Paul and holds out abundant promise for church ministry. In 1 Thess 2:1-12 Paul focuses on aspects of care for the child after birth—feeding, nourishing, training, and moving toward growth and maturity. In Gal 4:19-20 he portrays himself as a mother in the travails of birth.—D.J.H.

337. M. BOCKMUEHL, "1 Thessalonians 2:14-16 and the Church in Jerusalem," *TynBull* 52 (1, '01) 1-31.

The case for viewing 1 Thess 2:14-16 as a post-A.D. 70 interpolation remains unconvincing. The most likely candidate for the persecution of the Judean churches to which Paul refers in the passage is the Jewish persecution of the apostles and their followers in A.D. 48/49 noted by the 6th-century chronicler Malalas of Antioch. This course of events fits with the notorious procuratorship of Ventidius Cumanus and the disastrous downturn in Jewish fortunes following the death of Agrippa I. All this renders Paul's comments (ca. A.D. 50) in 1 Thessalonians 2 remarkably intelligible on the historical level.—D.J.H.

338. R. BURNET, "La pseudépigraphie comme procédé littéraire autonome: L'exemple des Pastorales," *Apocrypha* 11 ('00) 77-91.

Precise study of the Pastoral epistles indicates that pseudepigraphy in their case betrays a complexity that can not be characterized as simple imitation of the Pauline corpus. The article first considers research on ancient pseudepigraphy and notes that most theories focus on the psychology of the forger rather than the literary phenomenon. Then it discusses pseudepigraphy as literary creation and examines the interlocutory situation, time, and secondary actors, respectively, in 1 Timothy and Titus, on the one hand, and 2 Timothy, on the other. It concludes that two different literary strategies may be detected in the Pastorals. While 2 Timothy employs the mechanism of global actualization, 1 Timothy and Titus rely on a process of anachronism.—C.R.M.

1 Tim, § 46-291.

339. O. PETIT, "1 Timothée 2: Où l'exemplaire aventure de Paul devient transposable aux hommes et aux femmes," *SémiotBib* 102 ('01) 43-56.

After noting some translation problems in 1 Timothy 2 and distinguishing the five sequences in this text, the article discusses its main parts: prayer and ransom (vv. 1-6), Paul the witness (vv. 5–7), the prayer of men and of women (vv. 8-10), and the union of man and woman (vv. 11-15). Then it considers how this chapter fits with the context established in 1 Timothy 1.—D.J.H.

340. [1 Tim 2:9-15] A. J. KÖSTENBERGER, "Women in the Church: A Response to Kevin Giles," *EvangQuart* 73 (3, '01) 205-224.

In response to Giles's two-part critique of *Women in the Church* [§§ 44-1850; 45-413], the article first treats various criticisms lodged against the book chapter by chapter. Then it rejects Giles's charge that the contributors to *Women in the Church* do not hold to the "historic" interpretation of 1 Tim 2:9-15 but rather present a "novel" view. It concludes that what drives Giles's interpretation is not primarily exegesis of the relevant texts but the conviction that either Scripture does not teach a nonegalitarian position or where it does it must not be given authoritative status. [Giles offers an extensive rejoinder (pp. 225-245) in the same issue.]—C.R.M.

341. M. SEIDNADER, "Dienen, Apostolizität und Tugend. Zur Aktualität von 1 Tim 3, 8-9," *MünchTheolZeit* 51 (2, '01) 103-112.

After introductory observations on the ethical dimensions of apostolic service, the article considers the various virtues required of deacons according to 1 Tim 3:8-9. Then it reflects on the current relevance of an apostolic virtue of service as a model for life in the world.—C.R.M.

342. [Tit 1:12-14] P. G. R. DE VILLIERS, "A Pauline Letter and a pagan prophet," *Acta Patristica et Byzantina* [Pretoria] 11 ('00) 74-92.

Tit 1:12-14 refers to the pronouncement of a pagan Cretan prophet about the Cretan people. After considering the immediate context, the article presents a close reading of the passage, discusses the association of the saying with Epimenides, and reflects on its "typical" character. In the bitter struggle with the opponents, the author of the letter to Titus employed established Greco-Roman polemics and used the saying of their own prophet as evidence against them.—D.J.H.

343. C. S. DE VOS, "Once a Slave, Always a Slave? Slavery, Manumission and Relational Patterns in Paul's Letter to Philemon," *JournStudNT* 82 ('01) 89-105.

The Greco-Roman world was a strongly collectivist, authoritarian, and patriarchal society that understood people in terms of fixed stereotypes. And so manumission would not have fundamentally changed the relationship between slaves and masters. In writing to Philemon Paul's intention was not to persuade Philemon to manumit Onesimus. Rather, it was to bring about a basic change in their relationship so that the master would treat his slave no longer as a slave but as a brother or honored guest. Therefore Paul was asking Philemon for something far more radical than manumission.—D.J.H.

344. J. P. HEIL, "The Chiastic Structure and Meaning of Paul's Letter to Philemon," *Biblica* 82 (2, '01) 178-206.

Paul's letter to Philemon naturally divides itself into nine distinct literary units based on verbal repetitions and syntax within each unit. These nine units form a chiastic pattern based on precise verbal parallels between chiastically paired units: A (vv. 1-3), B (4-7), C (8-10), D (11-13), E (14), D' (15-17), C' (18-19), B' (20-22), A' (23-25). What Paul wants from Philemon is that Onesimus be allowed to serve on his behalf in the work of the gospel as a further good that Philemon can do under benevolence for Paul and the holy ones based on love and in response to grace (vv. 13-14).—D.J.H.

Hebrews

345. D. L. ALLEN, "The Authorship of Hebrews: The Lukan Proposal," *Faith & Mission* [Wake Forest, NC] 18 (2, '01) 27-40.

The article considers the historical, linguistic, theological, and ethnic evidence that allows a strong case to be made for the Lukan authorship of Hebrews. The author was a friend and companion of Timothy and thus a part of the Pauline circle. This accounts for the number of similarities that do exist between Hebrews and Pauline vocabulary, and also explains why the style is unlike Paul. The time is ripe for a reconsideration of the Lukan theory.—C.R.M.

346. D. A. BLACK, "Who Wrote Hebrews? The Internal and External Evidence Reexamined," *Faith & Mission* [Wake Forest, NC] 18 (2, '01) 3-26.

The article first considers the internal evidence for the authorship of Hebrews by reviewing affinities between Hebrews and Paul, with particular attention to stylistic similarities. Then it turns to the external evidence and analyzes the statements of the earliest Church Fathers concerning the authorship of Hebrews. It concludes that one cannot but be struck by the enormous amount of thought that is common to Hebrews and Paul, and that Hebrews is in all probability one of Paul's own epistles.—C.R.M.

347. P. GARUTI, "Due cristologie nella Lettera agli Ebrei?" *StudBibFranLibAnn* 49 ('99) 237-258.

The combination of different theological and christological perspectives in Hebrews finds a natural explanation in the use of heterogeneous material during the phases of its redaction. An initial redactional process fully expressed in Hebrews 8–9 brought together material from different writings. To this unit was added a homily on faith, which gave Hebrews its vaguely concentric character and turned it into a work to be read rather than a discourse to be heard. At a further stage Hebrews was transformed into a "letter" like one of Paul's letters.—D.J.H.

348. M. N. GÉDÉON, "Prééminence de la prêtrise du Christ sur celle des Aaronides dans l'écrit addressé aux Hébreux," *Analecta Bruxellensia* [Brussels] 5 ('00) 81-96.

According to the typological-christological inquiry in Hebrews, Christ the new high priest descends from an order superior to that of Aaron because Christ unites in himself priesthood and kingship, and because he is the Son by whom God has given his last word to humanity. While not despising the old covenant and its priests but rather acknowledging their foreshadowing value, the author of Hebrews opposes the priesthood of Christ to the mortal Levite priests and their many sacrifices.—D.J.H.

349. G. H. GUTHRIE, "The Case for Apollos as the Author of Hebrews," *Faith & Mission* [Wake Forest, NC] 18 (2, '01) 41-56.

After sketching the history of the proposal that Apollos was the author of Hebrews, the article discusses the arguments underlying this position in three categories: arguments against another NT person fitting the bill, firm correspondences between NT data on Apollos and agreed upon characteristics of Hebrews, and more questionable correspondences along with possible reconstructions of the NT era. It concludes that the evidence is not conclusive and that the correspondences are inadequate to support a firm conclusion about Apollos as the author of Hebrews.—D.J.H.

350. S. J. KISTEMAKER, "The Authorship of Hebrews," *Faith & Mission* [Wake Forest, NC] 18 (2, '01) 57-69.

Honesty compels us to admit that we cannot prove who wrote the epistle to the Hebrews. We do not know the author's name, and on the basis of tradition we can surmise that soon after the publication of this epistle the author's name was forgotten. But God knows who wrote Hebrews, and he placed it in the canon so that the church might know the doctrine of the priesthood of Christ.—D.J.H.

351. A. VANHOYE, "Il sacrificio di Cristo e la consacrazione sacerdotale," *CivCatt* 152 (3626, '01) 114-126.

After calling attention to the sacrifices associated with priestly consecration in the OT (Exodus 29; Leviticus 8–9), the article reflects on the priesthood of Christ according to Hebrews: Christ's priestly consecration through humble solidarity with humans, the priesthood of Christ as the fruit of the passion, the "transformation" of Jesus, and the priestly glory of Jesus. Whereas priests in the OT were raised to the level of divinity, Jesus the priest humbled himself to our human level through his incarnation and passion.—D.J.H.

Heb, § 46-56.

352. E. L. SCHENCK, "A Celebration of the Enthroned Son: The Catena of Hebrews 1," *JournBibLit* 120 (3, '01) 469-485.

The study aims to offer a fuller perspective on the relation between the catena of Heb 1:5-14 and the remainder of the epistle's argument. It contends that Hebrews 1 paints a picture of Christ's cosmic enthronement as royal Son with the angels offering obeisance to their king. This hymnic celebration subtly announces the accomplishment of salvation and thus sets the mood for the argument proper. While the angels mediated God's purposes on earth for a passing time, Christ provides direct heavenly access forever. The language of the catena suggests that the worship of Jesus originated in the veneration of him as cosmic Lord, with the worship of the one ultimate God always presupposed.—C.R.M.

353. F. DI GIOVAMBATTISTA, "Eb 9,2-5: la Tenda del Convegno nel Giorno dell'Espiazione. La *crux interpretum* di χρυσοῦν θυμιατήριον (9,4)," *Revue Théologique de Lugano/Lugano Theological Review* [Lugano] 4 (1, '99) 29-52.

This examination of Heb 9:2-5 considers the terminology of the tabernacle in light of the pertinent OT texts, describes its various furnishings (lampstand, table, bread of the presence, etc.), suggests that the χρυσοῦν θυμιατήριον in 9:4 is best understood as the "golden censer," and reflects on how the author of Hebrews interpreted the Day of Atonement in the light of Jesus' death and resurrection.—D.J.H.

354. E. SEITZ, "Das doppelte ὡς (Zu Hebr 13,3)," *BibZeit* 45 (2, '01) 251-255.

The article examines the structure of Heb 13:3 (μιμνῄσκεσθε with two genitive substantival participles as objects, each followed by a ὡς clause) and proposes a translation. It pays particular attention to the elliptical manner of expression in the clause ὡς καὶ αὐτοὶ ὄντες ἐν σώματι in 13:3b where one might have expected ὡς συνκακουχούμενοι (cf. 11:25).—C.R.M.

Catholic Epistles

355. D. J. VERSEPUT, "Plutarch of Chaeronea and the Epistle of James on Communal Behavior," *NTStud* 47 (4, '01) 502-518.

Despite the differences between Plutarch's parties and James' churches, the instructions in Jas 1:19–4:12 were motivated by the same assiduous concern for communal harmony that appears in *Quaestiones convivales.* The issues addressed—quarrels, seating, and communal leadership—bear a striking correspondence to the problems of private social gatherings reflected in Plutarch's sympotic dialogues. Even the proposed solutions—gentle amiability, equitable seating arrangements, and a leadership that promotes concord—are not without parallel. But unlike Plutarch, James grounds his prescriptions for congregational peace in ethical norms set up by God (friendship with God) rather than in the friendship of the community.—D.J.H.

356. G. THEISSEN, "Amour du prochain et égalité. Jc 2/1-13: Un moment fort de l'éthique chrétienne primitive," *ÉtudThéolRev* 76 (3, '01) 325-346.

The letter of James interprets the command to love your neighbor as demanding equal treatment, even for those outside the community. Its balance between love and equality is due to the combination of two basic early Christian values: love of neighbor and humility (understood as renunciation of status and change of social position). After discussing the tension between universality and equality in the love command elsewhere in the NT, this installment treats love of neighbor and equality (especially in Jas 2:1-13), love of neighbor and universality, and the understanding of change of position and humility in the letter of James. [To be continued]—D.J.H.

357. [Jas 2:14-26] F. AVEMARIE, "Die Werke des Gesetzes im Spiegel des Jakobusbriefs. A Very Old Perspective on Paul," *ZeitTheolKirch* 98 (3, '01) 282-309.

The article considers whether Jas 2:14-26 refers to and enters into discussion with Pauline teaching. It treats James' reference to Paul, the Jacobean understanding of Pauline justification theology, and the historical plausibility of Jas 2:14-26 as a reception-historical argument. The critique of the Pauline thesis of justification by faith alone in Jas 2:14-16 takes the Pauline expression "works of the law" not in the sense of ancient Judaism's ethno-religious identity markers as the new perspective on Paul does, but in the rather traditional sense of the active fulfillment of God's law. One possible explanation for this view is that by "works of the law" Paul did indeed mean the active fulfillment of the law rather than Jewish identity markers.—C.R.M.

358. R. KRÜGER, "Antisociales, anticomunitarios y asesinos (Santiago 5:1-6)," *Cuadernos de Teología* [Buenos Aires] 20 ('01) 55-75.

Jas 5:1-6 contains a severe judgment on rich landowners, hoarders, egoists, spendthrifts, exploiters, and unjust persons. Their riches are closely related to sin, since they are based on the exploitation of poor workers. Their riches do not maintain or increase the quality of life, but rather they provoke the death of the poor and the eternal condemnation of selfish rich persons. Against all of this James emphasizes the dignity of the poor and the resolute action of God in their favor.—D.J.H.

359. C. Böttrich, "Vom Gold, das rostet (Jak 5.3)," *NTStud* 47 (4, '01) 519-536.

People in antiquity knew very well that gold (or silver) does not rust. The use of the image in Jas 5:3 must be interpreted against the background of the early Jewish concept of "treasure in heaven," which associated the limited value of earthly treasures with their perishability. The point of the metaphor in Jas 5:3 is the uselessness of hoarding earthly possessions in view of the coming judgment.—D.J.H.

360. F. Manns, "Souffrances et joie dans la première lettre de Pierre," *StudBibFran LibAnn* 49 ('99) 259-282.

The article first calls attention to the relation between suffering and joy in 1 Peter with reference to the Suffering Servant and to the association of suffering and glory, and focuses on the pertinent texts in the letter. Then it reflects on the possible origins of the theme of joy in suffering, and concludes that the book of Exodus and the paschal liturgy were more influential than apocalyptic thought.—D.J.H.

361. [1 Pet 2:11–5:14] P. Bony, "Lecture cursive de la première Épître de Pierre. V. Les chrétiens dans la société (1 P 2, 11-3, 7); VI. Communauté et témoignage (1 P 3, 8-4, 11); VII. Une fraternité mondiale en Christ (1 P 4, 12-5, 14)," *EspVie* 111 (35, '01) 25-29; (36, '01) 17-23; (37, '01) 11-15.

After discussing the presence of Christian slaves within the community and the violence to which they were exposed, the continuation of the fifth installment [see § 45-1869] considers the exhortation (1 Pet 2:18-21a) and the hymn to the suffering Christ (2:21a-25), and concludes with a reflection on Christ as the model of Christian existence. The sixth installment discusses 1 Pet 3:8–4:11 according to the following concentric outline: A—directives for community relations (3:8-12); B—Christians exposed to suffer in pagan society (3:13–4:6: a—you [3:13-17]; b—Christ [3:18-22]; a'—you [4:1-6]); and A'—directives for community relations (4:7-11). The seventh installment concludes the exposition under three headings: the difficult confrontation with the world (4:12-17), the internal life of the communities (5:1-11), and the salutation (5:12-14).—D.J.H.

362. T. Callan, "The Christology of the Second Letter of Peter," *Biblica* 82 (2, '01) 253-263.

Although 2 Peter calls Jesus God and consistently portrays him as divine, it also clearly distinguishes God and Jesus. Jesus is God in the sense that he was revealed to be Son of God at his transfiguration but distinct from God because he is the Son and not God himself. The background for this Christology is the double use of the term "god" in Judaism and early Christianity to designate both the one God revealed in the Hebrew Scriptures and those who belong to the category of the "divine."—D.J.H.

363. M. J. Gilmour, "Reflections on the Authorship of 2 Peter," *EvangQuart* 73 (4, '01) 291-309.

Many of the "clues" introduced into the debate to prove one way or the other the provenance of 2 Peter do not allow for firm historical conclusions. After noting ten reasons why

Petrine authorship is questioned, the article discusses five "dead ends" in the authorship debate: what the author could or could not do, the search for a *terminus ad quem,* the search for the milieu in which 2 Peter was written (literary parallels, theological outlook), arguments from silence (the absence of parallels), and composite authorship theories. While the authorship of 2 Peter is worthy of continued attention, we need to be careful not to create evidence along the way that is simply not there.—D.J.H.

364. P. MÜLLER, "Der 2. Petrusbrief," *TheolRund* 66 (3, '01) 310-337.

After listing important publications on 2 Peter, this survey discusses research on the following issues: textual criticism; structure, style, and genre; lines of argumentation and theological profile; streams of tradition; opponents; author, addressees, time and place of composition; and significance for research today.—D.J.H.

365. T. ROBERTSON, "Relationships Among the Non-Byzantine Manuscripts of 2 Peter," *AndUnivSemStud* 39 (1, '01) 41-59.

While the majority of the Greek manuscripts of 2 Peter belong to the Byzantine text-type, the remaining four groups do not correspond as readily to the accepted paradigm. The Alexandrian text-type has three distinct strands, each significant for the study of the history of the text. Because of the relationship between a fourth group and the Syriac Harklean version, the readings of this group need to be taken seriously as an early witness to the forms of the text of 2 Peter, even though all the manuscripts are late minuscules. These results confirm for 2 Peter what has generally been demonstrated throughout the catholic epistles. An appendix (pp. 56-59) lists the ninety-one profile readings used in the analysis.—D.J.H.

2 Pet, § 46-299.

366. J. H. GREENLEE, "1 John 3:2—'If It/He Is Manifested,'" *NotesTrans* 14 (1, '00) 47-48.

In 1 Jn 3:2 ἐάν in ἐὰν φανερωθῇ should be translated "if" rather than "when." Moreover, the parallel with the preceding proposition and the absence of any signal of a change of subject make it preferable to render φανερωθῇ as "it is manifested."—D.J.H.

Revelation

367. A. BANDERA, "La Iglesia de Roma en el Apocalipsis. Un proyecto que espera desarrollo," *Ciencia Tomista* [Salamanca] 127 (412, '01) 197-217.

This examination of Revelation as a prophetic book focusing on the Roman empire's persecution of the church at Rome also appeared in *Angelicum* [§ 45-1873; see also § 45-1872].—D.J.H.

368. E. K. BROADHEAD, "Sacred Imagination and Social Protest," *RevExp* 98 (1, '01) 77-85.

To image is to imagine, and Revelation is about sacred imagination in the service of social critique. Revelation offers its social protest in two stages: envisioning the judgment, and the vision of a new reality (a realignment of authority, the endurance of the faithful and the restoration of the martyrs, various symbols of renewal).—D.J.H.

369. G. CAMPBELL, "How to say what. Story and interpretation in the Book of Revelation," *IrBibStud* 23 (3, '01) 111-134.

After surveying past answers to the question "What is Revelation about?," the article considers the problem of hermeneutical adequacy and highlights the issue of Revelation's unity. Then it examines how A. Garrow, D. Barr, and J. Resseguie, respectively, conduct a whole-text reading of Revelation, offers an evaluation of their work, and makes suggestions about a way forward for interpretation.—D.J.H.

370. G. CAREY, "Teaching and Preaching the Book of Revelation in the Church," *RevExp* 98 (1, '01) 87-100.

The most appropriate way to teach and preach Revelation may involve asking important questions rather than providing final answers. These questions include the following: What is ultimately real? From what location in culture do we hear Revelation? To what degree do we regard society as idolatrous? How should the church in the USA address its position of privilege? What modes of authority are appropriate for Christian discourse? and To what degree are we willing to read against the text? [The same issue contains expository articles by J. L. Sumney on Revelation 12 (pp. 103-115) and R. A. Bullard on Rev 19:1-10 (pp. 117-126).]—D.J.H.

371. J. FREY, "Die Bildersprache der Johannesapokalypse," *ZeitTheolKirch* 98 (2, '01) 161-185.

The book of Revelation's character as a "picture book" helps to explain both its enormous influence in art and the difficulties encountered in interpreting it. After surveying various approaches to the book's imaginative language and ways of interpreting it, the article considers the origin of these images, their literary structure, their connection to one another, and the specific rhetorical impact of the sequences of images in Revelation.—D.J.H.

372. W. H. GLOER, "Worship God! Liturgical Elements in the Apocalypse," *RevExp* 98 (1, '01) 35-57.

In Revelation worship plays a very prominent role, provides much of the language and imagery, and is fundamental to the book's purpose and message. The book as a whole has a liturgical setting (see 1:1-8), and its main vision in 4:1–22:5 is filled with scenes of heavenly worship that contain fifteen hymns or hymn-like fragments. This worship praises God and/or the Lamb (Jesus) by affirming their worthiness to receive praise and by recounting their deeds or qualities.—D.J.H.

373. D.-A. GLOOR, "G. K. Beale: 'John's Use of the Old Testament in Revelation' — notes de lecture," *FoiVie* 100 (4, '01) 93-100.

According to Beale's *John's Use of the Old Testament in Revelation* (1998), a proper understanding of how the OT is used in Revelation is indispensable for an adequate interpretation of it. The article describes eight different uses of the OT in Revelation that are discerned by Beale: literary, thematic, analogical, universal, direct prophetic fulfillment, indirect prophetic fulfillment, inverse, and stylistic.—D.J.H.

374. J. PAULIEN, "Dreading the Whirlwind: Intertextuality and the Use of the Old Testament in Revelation," *AndUnivSemStud* 39 (1, '01) 5-22.

After reviewing the problem of the use of the OT in the book of Revelation, the article focuses on the approaches taken by S. Moyise in *The Old Testament in the Book of Revelation* (1995) and G. K. Beale in *John's Use of the Old Testament in Revelation* (1998) and their subsequent debates about the issue. It concludes that the basic difference between them lies in their understandings of the author's intention, and observes that they bring to the topic two sides of a necessary dichotomy: a hermeneutic of suspicion and a hermeneutic of retrieval. [The same fascicle contains responses by Beale (pp. 23-33) and Moyise (pp. 35-40).]—D.J.H.

375. J. J. PILCH, "Dragons in the Bible," *BibToday* 39 (5, '01) 300-305. [See § 46-460.]

After noting that all NT references to a dragon occur in Revelation (chaps. 12; 13; 16; 20), the article discusses the dragon as essentially a snake, the dragon in the OT, the dragon in Revelation, the identity of the dragon, and John's sources.—C.R.M.

376. P. RICHARD, "Plagues in the Bible. Exodus and Apocalypse," *Concilium* (5, '97) 45-54.

In Exodus and Revelation there are two types of "plagues": (1) signs and wonders worked by God in order to wound the system of domination and allow the people of God to be freed; and (2) the violence of the system, which is then turned against the system itself. In both cases the object struck by the plagues is the system of domination and the object benefited is the people of God.—D.J.H.

377. R. A. SPENCER, "Violence and Vengeance in Revelation," *RevExp* 98 (1, '01) 59-75.

After noting the violence of John's rhetoric in Revelation, the article discusses his portrayals of God's avenging work in the cosmos and in the human community, Christ as the avenging Lord of the cosmos and the Lord of the church, and the avenged as avengers. John hoped for a redress and cure for evils that to him and his community seemed so egregious that nothing short of the ending of this world and a whole new beginning would be adequate.—D.J.H.

378. R. B. VINSON, "The Social World of the Book of Revelation," *RevExp* 98 (1, '01) 11-33.

Following the lead of other recent interpreters in challenging mirror readings of Revelation, the article suggests that the crisis felt by John put him in a distinct minority among Christians of the late 1st century A.D. John was not so much applying salve to those singed by the flames of persecution as screaming "Fire!" to those whom he felt were warming themselves at the emperor's hearth.—D.J.H.

379. [Rev 1] H. GIESEN, "Zur Christologie der Johannesapokalypse," *Theologie der Gegenwart* [Kevelaer] 43 (3, '00) 185-197. [See § 46-383.]

After general comments on the book of Revelation, the article focuses on christological statements in Revelation 1: Jesus as the revealer of the divine plan of salvation (1:1-2), grace to you and peace from Jesus Christ (1:5-6), the one "like a son of man" (1:7), and the commission of the seer by the one "like a son of man" who is judge and lord (1:9-20).—D.J.H.

Rev 1:10, § 46-415.

Rev 2:8-11, § 46-649.

380. R. MORTON, "Glory to God and to the Lamb: John's Use of Jewish and Hellenistic/Roman Themes in Formatting his Theology in Revelation 4–5," *JournStudNT* 83 ('01) 89-109.

In the process of composing the hymns in Revelation 4–5 (see 4:8, 11; 5:8-12), John weaves together threads from the OT, ancient Near Eastern, and Hellenistic/Roman traditions, creating a rich tapestry for both the hymns and their surrounding context. The end product, however, always serves his goal of expressing a Christian perspective of the ultimate sovereignty of God and Christ. Both D. E. Aune's history-of-religions approach and R. Bauckham's theological-intertextual approach provide useful insights into John's method of composition and ultimate theme.—D.J.H.

381. [Rev 4:1–8:1] F. G. UNTERGASSMAIR, "Das Buch der Offenbarung (3). Das Buch mit den sieben Siegeln," *BibLiturg* 74 (3, '01) 194-199.

This installment [see § 45-1882] first treats the preliminary visions of God as creator and lord of history (Rev 4:1-11) and of the Lamb (Christ) and the unsealing of God's plan of salvation (5:1-14). Then it deals with the opening of the seven seals according to 6:1–8:1 with regard to the "woes," promises of salvation, images of the church, the theme of justification, and waiting for God as a test of patience.—D.J.H.

382. F. O. PARKER, "'Our Lord and God' in Rev 4,11: Evidence for the Late Date of Revelation?" *Biblica* 82 (2, '01) 207-231.

The commonly held view that the title "our Lord and God" in Rev 4:11 served as a Christian counter-blast to the emperor Domitian's claim to be *dominus et deus noster* is not definitive proof for the book's composition late in Domitian's reign. In fact, it is more likely that this divine title had its origin in the Septuagint and other Jewish sources. The argument concerning Revelation's date of composition must be settled on other grounds.—D.J.H.

383. H. GIESEN, "Zur Christologie der Thronsaalvision (Offb 5)," *Theologie der Gegenwart* [Kevelaer] 44 (1, '01) 25-35.

With particular attention to the empowerment or investiture of Christ the Lamb, this installment [see § 46-379] first considers the context in the heavenly throne-room (Rev 4:1-11) and the search for one who is worthy to open the seven seals (5:1-4). Then it discusses the slain Lamb as the eschatological plenipotentiary (5:6), praise and thanksgiving for the redemptive work of the Lamb (5:9-10), the exuberant praise of the Lamb (5:11-12), and the universal praise of God and of the Lamb (5:13-14). Finally it compares the Christology of Revelation with other NT Christologies, and notes its emphasis on Jesus' divine status (without falling into ditheism).—D.J.H.

384. [Rev 12–13] W. WINK, "The Apocalyptic Beast: The Culture of Violence," *Concilium* (5, '97) 71-77.

The article first reflects on the delusional apparatus developed by the Roman empire and exposed by John in Revelation 12–13. Then it considers the Roman empire's manufacture of idolatry according to Revelation 13 and its goal of creating a public immune to truth.—D.J.H.

385. G. BIGUZZI, "Gli enigmi di Ap 17 e le sue allusioni alla storia contemporanea," *RivistBib* 49 (2, '01) 173-201.

After considering the structure of Revelation 17 and its contradictions, the article discusses the contradictions and qualifications of the πόρνη and of the "beast," and treats the prophecies about the end of the beast (17:14) and the judgment of the πόρνη (17:16). Then it deals with the possible references to contemporary history in Revelation 17, and concludes that Babylon refers to Rome of the seven hills and the beast alludes to the saga of Nero *redivivus* and *redux.*—D.J.H.

Rev 19:6-9, § 46-395.

386. D. MATHEWSON, "A Re-Examination of the Millennium in Rev 20:1-6: Consummation and Recapitulation," *JournEvangTheolSoc* 44 (2, '01) 237-251.

In reexamining Rev 20:1-6 contextually and exegetically, the article argues that Rev 20:1-10 recapitulates 19:11-21 but at the same time the reference to the millennium in 20:1-6 should be understood as occurring at the second coming of Christ. So those who espouse an amillennialist approach to Rev 20:1-10 are correct in seeing recapitulation between this segment and 19:11-21, while those who espouse a premillennial approach to 20:1-10 correctly view the one thousand years as inaugurated at the second advent. But in the end the view expressed in this article does not fit comfortably in either traditional category.—D.J.H.

BIBLICAL THEOLOGY

387r. J. BARR, *The Concept of Biblical Theology* [*NTA* § 45-1891r].

W. BRUEGGEMANN, *Theology of the Old Testament* (Minneapolis, MN: Fortress, 1997).

A. O. BELLIS, "Walter Brueggemann and James Barr: Old Testament Theology and Inclusivity," *RelStudRev* 27 (3, '01) 233-238.—After a brief description and evaluation of Barr's and Brueggemann's approaches to biblical theology in their respective works, the article considers how they each address (or do not address) issues of inclusivity with respect to Jewish perspectives, feminist perspectives, perspectives on liberation theology, and perspectives on sexual minorities. It concludes that neither Brueggemann (except on a rhetorical level) nor Barr takes feminist, liberation, African American, or queer biblical scholarship seriously.—C.R.M.

388r. W. BRUEGGEMANN, *Theology of the Old Testament* (Minneapolis, MN: Fortress, 1997).

R. K. GNUSE, "Words That Testify of God: *The Theology of the Old Testament* by Walter Brueggemann," *BibTheolBull* 31 (3, '01) 90-95.—The article offers a precis of Brueggemann's biblical theology, which builds upon the "speech" or "testimonies" of the OT, and offers some critical reflections. Brueggemann's approach is clever and refreshing, and provides a wonderful complement to other OT theologies. But he takes too much delight in criticizing the historical-critical method (without which he could not begin to craft the theology he has articulated) in favor of postmodernist critique. Moreover, by attacking the Enlightenment and its values—often in wide-ranging generalizations—Brueggemann may again be biting the hand that feeds him.—C.R.M.

389. D. M. CARR, "Passion for God: A Center in Biblical Theology," *HorBibTheol* 23 (1, '01) 1-24.

Taking the theme of individual and communal passion for God as a center of Scripture makes it possible to relate many parts of the OT tradition to each other: Torah (covenantal passion for God), Prophets (the ups and downs of the divine-human marriage), and Writings (material for alternative conceptualizations of divine-human passion).—D.J.H.

390. J. D'Souza, "The Relation between the Old and the New Testaments," *Jnanadeepa* [Pune] 4 (2, '01) 137-146.

The article discusses three perspectives from which the question of the relation between the two Testaments has been approached: the priority of the OT, the exclusive priority of the NT, and the OT and NT as one Bible. It concludes with seven brief reflections.—C.R.M.

391. R. E. Murphy, "Once Again—The 'Center' of the Old Testament," *BibTheolBull* 31 (3, '01) 85-89.

After noting that discussion of the "middle" or "center" of the OT has been a favorite topic of books and articles over the last thirty years, the article focuses on the recent suggestions in this regard by B. Janowski (the Shekinah) and H. Spieckermann (steadfast love). For both scholars the two Testaments are part of the theological enterprise; theirs is a biblical theology. The key problem for both scholars is the illusion that the Bible has what could be realistically described as a middle, or even a central theme. The paradox is that a search for a unifying center fails, but it has produced a harvest of insights into the riches of the Bible.—C.R.M.

392. J. J. Scott, "Biblical Theology and Non-Western Theology. Some Observations on the Contribution of Biblical Theology for Christianity in the So-called Two Thirds World," *EvangRevTheol* 25 (3, '01) 242-257.

At this point in time biblical rather than systematic theology is probably the best place to start "doing" theology in and for the nonwestern Two Thirds World. The article treats personal experiences in cross-cultural settings, descriptions of biblical and systematic theology, the traditional gateway to theology, forgotten factors (internal-subjective and societal-cultural) influencing the biblical student, potential problems of western systematic theology in the Two Thirds World, biblical theology and the Two Thirds World, and a paradigm for beginning theology (the goal and the means).—C.R.M.

Christology

393. A. Aschim, "Den 'nye religionshistoriske skole' i nytestamentlig forskning (The 'New *Religionsgeschichtliche Schule*' in New Testament Research)," *TidsTeolKirk* 72 (1-2, '01) 37-50.

Taking L. W. Hurtado's *One God, One Lord. Early Christian Devotion and Ancient Jewish Monotheism* (1988) as its starting point, this article describes the new trend in NT scholarship labeled the "new *Religionsgeschichtliche Schule*," which emphasizes "divine agency" speculations in ancient Judaism as a resource for early christological thinking.—D.J.H.

394. M. Fédou, "Bulletin de Christologie," *RechSciRel* 89 (2, '01) 289-314.

Descriptions and evaluations of twenty-one recently published books (in various languages) appear under three headings: Christology of the NT (three), Christology in history (nine), and contemporary Christology (nine). The three books on NT Christology are by P.

M. van Buren, *According to the Scriptures* (1998); G. Jossa, *Dal Messia al Cristo* (2000); and A. J. M. Wedderburn, *Beyond Resurrection* (1999).—D.J.H.

395. D. C. HAJDUK, "The wedding feast of the Lamb," *HomPastRev* 101 (11-12, '01) 29-32, 57-59.

Taking Rev 19:6-9 as its starting point, the article investigates the significance of Christ's titles of "Bridegroom" and "Lamb," shows their interrelationship, and allows them to shed light on the moral, spiritual, and sacramental life of the church. It concludes that the Bridegroom and the Lamb are one and the same, and that the sacrifice of Christ is the gift of Christ and vice versa.—D.J.H.

396. Z. KUBACKI, "Bóg ofiary ekspiacy jnej czy egzystencjalnej? Wokół teologii ofiary Chrystusa (Le Dieu du sacrifice d'expiation ou du sacrifice existentiel? Sur la théologie du sacrifice du Christ)," *StudTheolVars* 39 (1, '01) 35-70.

After surveying various approaches to Christian soteriology throughout the centuries, the article discusses NT texts that present Jesus' death as a sacrifice with particular attention to their concepts of the sacrifice of Christ and of God. It concludes that Christ's sacrifice should be interpreted not in the perspective of an ascending soteriology as a sacrifice of expiation and satisfaction but rather in the perspective of a descending soteriology as the existential sacrifice of Jesus who in his life and death revealed God's "pro-existence" for us.—D.J.H.

397. J. MARCUS, "The Once and Future Messiah in Early Christianity and Chabad," *NTStud* 47 (3, '01) 381-401.

The recent history of the modern Chabad (Lubavitcher) movement of Hasidic Judaism provides insight into the development of early Christianity. In both movements successful eschatological prophecies increased belief in the leader's authority, and there is a mixture of "already" and "not yet" elements. Similar genres of literature (e.g. miracle catenae, originally independent sayings) were used to spread the good news. Both leaders tacitly accepted the messianic faith of their followers but were reticent about acclaiming their messiahship directly. And the cataclysm of the Messiah's death led to belief in his continued existence and even resurrection.—D.J.H.

398. F.-W. MARQUARDT, "What Think You of Christ? Jesus at Issue between Christians and Jews," *TheolToday* 58 (2, '01) 190-201.

Without changing our confession of Jesus Christ, our thinking about Christ (Christology) can be renewed by taking seriously the Jewishness of Jesus. The article considers Jesus' Jewishness by birth, our inability to know Christ "according to the flesh," our inability by our own reason or strength to believe in Jesus as Lord or to come to him, and his mission as a light to lighten the Gentiles and as the glory of his people Israel.—D.J.H.

399. W. S. ROYER, "The Ancient of Days. Patristic and Modern Views of Daniel 7:9-14," *StVladTheolQuart* 45 (2, '01) 137-162.

On the basis of several patristic texts and the overwhelming consensus of modern biblical criticism, Orthodox biblical exegetes may properly identify the Ancient of Days (see Dan 7:9-14) with God the Father. However, on the basis of other patristic texts and through the utilization of hermeneutics, there are also good grounds for identifying the Ancient of Days with Christ or rather with the preexistent divine Logos.—D.J.H.

400. O. SKARSAUNE, "Ordspråkene 8,22-31 som kristologisk tekst (Prov 8:22-31 as a christological text)," *TidsTeolKirk* 72 (1-2, '01) 113-129.

The birth metaphor in Prov 8:22-31 is close to the emanation metaphors that describe the relationship between God and Wisdom in Wis 7:22–8:1: light and its radiance, the root and the tree, and the source and the river. Early Christian interpretations of these texts and metaphors make full use of the emanation category when describing the Son's relationship to the Father.—D.J.H.

401. A. VALENTINI, "Il volto di Cristo nel Nuovo Testamento. I molti ritratti di un unico volto," *Gregorianum* 82 (3, '01) 487-514.

After a survey of research on recovering the historical Jesus, the article discusses pre-Easter and post-Easter Christology, and considers the Christologies in various parts of the NT: the pre-Markan passion narrative, Q, Acts 2–5, the pre-Pauline tradition, the Pauline christological titles, writings of the Pauline tradition, 1 Peter, Hebrews, the Synoptic Gospels, and John. Then it reflects on the multiplicity and unity of NT Christology, and on developments in the "third quest" for the historical Jesus.—D.J.H.

402. J. WILBUSH, "Behold the Lamb of God which Taketh Away the Sin of the World (John 1:29): An Anthropological Feuilleton," *RelStudTheol* 19 (1, '00) 3-14.

Paul of Tarsus tapped into ancient primeval emotions when he offered redemption by blood sacrifice by the immolation of the first-born. Jesus, as the Son of God, was the perfect expiatory sacrifice. Yet can the crucifixion of one man, even a "god," be ever ethically considered as expiation of the misdeeds of others? [In the same issue N. R. Chaney (pp. 15-20) assesses the claims made by Wilbush, and D. E. Young (pp. 21-25) offers a "riposte" on redemption from the perspective of Buddhism.]—C.R.M.

403. D. ZELLER, "New Testament Christology in its Hellenistic Reception," *NTStud* 47 (3, '01) 312-333.

In reaction to the history-of-religions school, it is now customary to point out the Jewish origins of NT Christology. However, it may still be useful to pay attention to the reception of early Christology in Greco-Roman culture. The article illustrates this approach with reference to the development of beliefs in Jesus as κύριος, as a celestial being appearing on earth, and as Son of God (in Paul and John, Mark, and the NT infancy narratives). It concludes that the pagan mentality that we presuppose in the readers of some NT writings did not play a simply negative role in the reception of the gospel.—D.J.H.

Christology, §§ 46-135, 553.

Church and Ministry

404. V. COSSTICK, "Scripture in pastoral ministry," *Priests & People* 15 (8-9, '01) 302-306.

After reflecting on the nature and history of pastoral care, the article explores the implications of three biblical motifs: shepherds and sheep, creation, and "brother and friend." While the Bible is not a handbook for pastoral care, it is the mold that forms and transforms every Christian carer and those for whom they care.—D.J.H.

405. A. J. DE ALMEIDA, "A origem dos presbíteros-epíscopos na Igreja do Novo Testamento (III)," *PerspTeol* 33 (90, '01) 217-234.

This installment [see § 45-1906] first continues the treatment of the church's mission according to Acts, with particular attention to the relationship between the presbyter-bishops and the apostle-missionaries. Next it treats the homology between presbyter and bishop in the NT, as well as the church structures at Corinth and Philippi. Then it reflects on ecclesial consolidation and on the role of the presbyter-bishop, and offers twelve general observations. It concludes that within the NT the terms "presbyter" and "bishop" are basically the same from the perspective of lexicography and relate to one another as function and content.—D.J.H.

406. J. R. EDWARDS, "Unity Not of Our Making," *ChristToday* 45 (10, '01) 48-50.

What amazed Paul was not diversity in the church but rather the mystery that the diverse members formed one body (see 1 Cor 12:20). The frequent use of the term ὁμοθυμαδόν ("of one accord," "of one mind and purpose") in Acts means that the unity of the church involves correspondence and continuity with the proper understanding of God's will as revealed in Scripture and as corroborated by the Holy Spirit. The same understanding is evident in Jesus' prayer that "they might be one even as we are one" (Jn 17:11).—D.J.H.

407. V. FUSCO, "L'immagine neotestamentaria del pastore e le sfide del nostro tempo," *Seminarium* [Vatican City] 40 (4, '00) 701-713.

The article first considers the image of the pastor in the NT with reference to Jesus, the Twelve, Paul, and postapostolic ministers (presbyters, bishops, deacons). Then it reflects on three challenges facing pastors today: maturity, communion, and radicality.—D.J.H.

408. K. O. GANGEL, "Marks of a Healthy Church," *BiblSac* 158 (632, '01) 467-477.

Healthy churches are measured in spiritual terms, follow biblical patterns of ministry, are based on theological foundations, focus on a ministry model, and adopt scriptural models of leadership.—D.J.H.

409. M. GUERRA GÓMEZ, "Las laicas y los laicos en los primeros siglos de la Iglesia. Una realidad cuestionada," *Burgense* 42 (1, '01) 217-254.

This critical dialogue with A. Faivre's *Les premièrs laics lorsque l'Église naissait au monde* (1999) first clarifies the meaning and significance of the terms pertaining to laity and clergy. Then it takes *1 Clement* as a concrete case for distinguishing between laity and clergy in early Christianity, explains why the word "priest" was not applied to Christian officeholders in the first two centuries A.D., clarifies the nature and role of the laity, affirms that women were part of the laity, notes the difference between directors and directees in the early church, and warns against an esoteric church.—D.J.H.

410. S. GUIJARRO OPORTO, "Cristianos en el mundo. Las comunidades cristianas de la segunda generación en la sociedad helenístico-romana," *Salmanticensis* 48 (1, '01) 5-39.

Using a social-scientific model taken from the study of acculturation, the article explores the various interactions between second generation (post-A.D. 70) Christian communities and Hellenistic-Roman society. After describing the situation of the groups engaged in this encounter, the article examines the different attitudes of the Christian communities toward

Hellenism, identifies missionary activity as the instrument of the acculturation, and considers the newness of Christianity as the result of the interaction.—D.J.H.

411. S. HAUSER BOREL, "Identidad femenina y diaconía en el nacimiento de la Iglesia. Un ensayo teológico basado en testimonios del cristianismo naciente," *AnáMnesis* [Xochimilco, Mexico] 11 (1, '01) 59-82.

With reference to various NT and other early Christian texts, the article first reflects on the concept of *diakonia,* its christological foundation, its different moments, and paschal identity. Then it considers the *diakonia* of women, *diakonia* in the image of the Trinity, three dimensions of *diakonia,* and its place at the heart of the church's life. Finally it discusses the identity of the apostle, the prophet, and the teacher, respectively.—D.J.H.

412. G. HENNIG, "Wie redet die Bibel von der Seelsorge?" *TheolBeitr* 32 (4, '01) 181-198.

After considering what the OT says about the "soul" (*nepeš*) and its characteristics, the article discusses some NT perspectives on the care of souls: Jesus the Savior's call to rest (Mt 11:28-30), the verbs (ἐπι)στηρίζω and παρακαλέω in Acts 14:20-22, "the anchor of our soul" (Heb 6:19), and keeping watch over souls (Heb 13:17). Then it deals with some concrete practices of pastoral care in the NT (visits, letters, church offices) and with biblical perspectives on forms of pastoral care (anamnesis, parochial, visiting, official).—D.J.H.

413. J. HUARTE, "Presencia de los cristianos en el diálogo social," *Communio* 34 (1, '01) 229-260.

After noting some Gospel passages that promote a social dialogue with the world (Mt 4:15; Lk 4:16-30; Mk 7:24-30), the article considers Jews and Christians under the Hellenization of Roman culture with reference to the diversification of religious models, Pharisaic Judaism versus Hellenization, and the opening of Pauline Christianity. Then it reflects on the role of the church in the service of society today (with attention to the Jubilee year) in light of various NT passages and themes.—D.J.H.

414. L. LEGRAND, "'Great People'? . . . 'Little Flock'?" *Jeevadhara* 31 (181, '01) 60-68.

Whether it be the OT prophets, Jesus, or Paul, they did not think in terms of majority domination. The minority situation of the "small remnant" or "little flock" did not appear anomalous to them.—D.J.H.

415. S. R. LLEWELYN, "The Use of Sunday for Meetings of Believers in the New Testament," *NovTest* 43 (3, '01) 205-223.

The NT evidence suggests that early Christians held their meetings on Sunday. (1) In 1 Cor 16:2 the expression παρ' ἑαυτῷ in conjunction with ἕκαστος means "each one individually." There is no impediment to using 1 Cor 16:2 to conclude that a meeting of believers was held on Sunday. (2) The report in Acts 20:7 that the Eucharist was celebrated after midnight on the first day of the week cannot be used to question meetings of believers on Sunday. What is important is that the author of Acts believed that the meeting occurred on the first day of the week. (3) The expression "on the Lord's day" in Rev 1:10 refers to the time of the seer's vision, and in view of growing Christian usage it most probably refers to Sunday.—D.J.H.

416. J. ROLOFF, "Herrenmahl und Amt im Neuen Testament," *KerDog* 47 (2, '01) 68-89.

There is no evidence for a direct relation between Eucharist and ministry in the NT. In early Christianity the celebration of the Lord's Supper was under the responsibility of the local Christian community. It was regarded as a joint action of the community which was authorized by Jesus the exalted Lord. Only gradually did there emerge specific local ministers such as *episkopoi* and *diakonoi* who were in charge of the eucharistic worship. The notion that the presiding minister should represent Christ, thus legitimating the Eucharist, is completely missing in the NT and is not even set forth in Ignatius' letters. However, there are in the NT some traces of an indirect relation between Eucharist and ministry.—D.J.H.

417. O. SKARSAUNE, "Noen trekk ved apostel-bildet i den tidlig-kristne litteratur (1)" [Some Traits of the Apostle Image in Early Christian Literature (1)], *ΙΧΘΥΣ* 27 (1, '00) 3-13.

This installment first notes that the classic apostle legend portrayed the division of the world into twelve missionary areas into which the apostles separately went to preach the gospel to all nations (Mt 28:19). Then it argues that it is possible to distinguish between a "kerygmatic" apostle image (Luke) and a "didactic" apostle image (Matthew). Finally it identifies some historical problems concerning the apostle legend.—C.R.M.

Various Themes

418. J. ALVIAR, "Vida eterna y vida terrena," *ScriptTheol* 33 (2, '01) 397-412.

With reference to various biblical and theological texts, the article first discusses communion between human persons and divine persons as the essence of "eternal life." Then it reflects on earthly life as the proper preparation of humans for definitive life together with the Trinity.—D.J.H.

419. G. BAUDLER, "Vom Ursprung her zur Hölle verdammt? Praktisch-theologische Aspekte der Erbsündenlehre," *ZeitKathTheol* 123 (1, '01) 23-34.

After reflecting on the implications of Augustine's interpretation of original sin, the article discusses E. Drewermann's psychoanalytic approach and R. Schwager's theological appropriation of R. Girard's theory of human society. Then it suggests that the biblical prehistory (Genesis 1–11) offers a different view of humankind and a dynamic concept of God who never lets go of his people. It also notes that Jesus prototypically shows that God can be experienced as a father (*Abba*) taking care of us, and that this experience provides a clear contrast to the traditional interpretations of original sin that claim we are doomed from the very beginning.—D.J.H.

420. U. BERGES, "Zwijgen is zilver — klagen is goud: Pleidooi voor een herontdekking van het bijbelse klagen" [Silence is Silver — Lamenting is Gold. A Plea for the Rediscovery of Biblical Lament], *TijdTheol* 41 (3, '01) 231-252.

The repression of the lament tradition is already evident in the OT book of Psalms and in the NT where quiet endurance becomes the hallmark of imitating Christ (see Jas 5:10-11; 1 Pet 4:19). This tradition promotes a spirituality of lament, complaint, and accusation that ultimately leads to a dramatic and taut relationship between God and humans. The biblical lament is totally different from mere whining. Rather, it is a direct appeal to the help that the God of the covenant has already promised to give and so is part of a practical theodicy that never separates the biblical God from his responsibility to justify himself.—D.J.H.

421. P. BERTHOUD, "Richesse et pauvreté dans la Bible," *RevRéf* 52 (214, '01) 20-38.

The article first considers the covenant as a key notion of the biblical perspective and discusses the covenant of life (Genesis 1–3), the Noachic covenant, and the promise made to Abraham and the Mosaic covenant. Then it suggests that the covenant perspective with its fundamental motif of creation-fall-redemption permits a better understanding of the manner in which the Bible approaches the notions of wealth and poverty. It illustrates the principal aspects of biblical teaching on this double theme with a synthesis taken from Proverbs, including references to other biblical texts and in particular underlining the accents of the Gospels and other NT writings.—C.R.M.

422. C. A. BLAISING, "The Future of Israel as a Theological Question," *JournEvangTheol Soc* 44 (3, '01) 435-450.

Recent study of Romans 9–11 and of Jesus' vision for the restoration of Israel has indicated that, contrary to the traditional Christian theology of supersessionism, Israel has a future in the plan of God. This conviction has important implications for our understanding of God, anthropology, Christology, ecclesiology, and eschatology.—D.J.H.

423. H. BLOCHER, "Yesterday, Today, Forever: Time, Times, Eternity in Biblical Perspective," *TynBull* 52 (2, '01) 183-202.

The classical theological view of the antithesis of time and eternity goes beyond what the biblical evidence clearly warrants. Scripture witnesses both to God's unchangeable possession of his unbounded life and to the authentic renewal of his grace every morning, a renewal that appears to hold a true meaning for God. God's eternal plan embraces our sharing in eternity, our active determination within God's, so that we may not only wait but also speed the time which the Father has set by his own authority (see 2 Pet 3:12).—D.J.H.

424. E. BONNÍN BARCELÓ, "La ley del Espíritu de vida en Cristo Jesús," *EfMex* 19 (56, '01) 155-186.

With reference not only to Pauline texts but also to the Sermon on the Mount and John's Gospel as well as the writings of Augustine, Thomas Aquinas, and other theologians, the article considers the law of the Spirit, its implications for the ethical activity of free persons, the external law in the law of Christ, the "uses" of the external law, and the OT Law in the law of Christ.—D.J.H.

425. L. A. BRIGHTON, "Three Modes of Eternal Life," *ConcJourn* 27 (4, '01) 298-309.

While there is one eternal life that is a gift of God's grace in Jesus Christ, the Scriptures testify that we experience this everlasting life in three different modes: by faith while still in this mortal life here on earth, when the soul is with God in heaven while the body is in the grave, and the reunion of body and soul after the resurrection forever in the new heaven and earth.—D.J.H.

426. A. BUZZARD, "The Kingdom of God: Present or Future?" *JournRadRef* 9 (4, '00) 4-25.

After surveying references to the future coming of the kingdom of God in the Synoptic Gospels and elsewhere in the NT, the article considers references to the kingdom as in some sense present (the kingdom anticipated), the kingdom to come at the second coming of Jesus, and the church's loss of hope and vision when the expected second coming did not come immediately. It concludes that the NT writers give particular prominence to the kingdom as the future reign of Christ.—D.J.H.

427. F. CRÜSEMANN, "The Torah and the Unity of God," *WordWorld* 21 (3, '01) 243-252.

The article investigates the relation of the Torah of Moses to the biblical understanding of God in both the OT and the NT under three headings: the one God and the fullness of reality, the one God and the unity of justice and mercy, and the one God of Israel as the God of all people and all nations. It concludes that the identity of the God of the Bible revealed by Jesus Christ is indissolubly marked by the Torah and by God's relation to Israel, and that a nonbiblicistic orientation to the Torah informed by social history is helpful and liberating for present and future questions of Christian life and practice.—D.J.H.

428. M. A. FERRANDO, "Salvación y encarnación. Las mediaciones humanas de la salvación," *TeolVida* 42 (1-2, '01) 74-88.

The NT texts pertaining to salvation show how the term evolved in meaning from liberation from an illness to participation in God's life. It is always the Father who saves, but he does so through Jesus Christ. After surveying the pertinent NT texts, the article discusses the mystery of the incarnation of the Word (human limits and divine power), the church's role in prolonging the mystery of the incarnation, and the identity of those who are saved.—D.J.H.

429. R. H. FULLER, "Justification and the Holy Spirit," *AnglTheolRev* 83 (3, '01) 499-505.

It is important to recognize the role of the Holy Spirit in justification. The righteousness of Christ, initially imputed to believers by the Spirit in baptism and received by faith alone, continues to bear fruit in good works through the operation of that same Spirit and is thus imparted to us.—D.J.H.

430. J. GARCÍA TRAPIELLO, "Equilibrio bíblico entre tradición e innovación," *Communio* 34 (1, '01) 29-54.

Taking as its starting point the description of the scribe in Mt 13:51-52, the article reflects on the values of historicism and antihistoricism, considers the relationship between the old and the new in the Bible, and proposes criteria for evaluating biblical traditions and innovations.—D.J.H.

431. F. GIARDINI, "I cristiani sperano nella beatitudine eterna," *Sapienza* 54 (2, '01) 129-157.

With reference chiefly to NT and patristic texts, the article considers Christians as strangers and pilgrims on earth, Christian detachment from family and earthly homeland, Christians as citizens of heaven, and Christian participation in Christ's glory in the heavenly homeland. Then it discusses the hope of Christians as pilgrims on earth to participate in Christ's glory in heaven, and the Christian idea of paradise.—D.J.H.

432. J. A. GIBBS, "Regaining Biblical Hope: Restoring the Prominence of the Parousia," *ConcJourn* 27 (4, '01) 310-322.

The NT authors thought, lived, and wrote eschatologically, with their hope fully, firmly, and fervently directed toward the second coming of the Lord Jesus Christ. But Christians have allowed the minor biblical doctrine of the interim state of the soul to become their hope and longing to the practical exclusion of the parousia of Jesus Christ.—D.J.H.

433. R. GRAHAM, "Revelation and Atonement," *LexTheolQuart* 35 (4, '00) 247-257.

The article offers theological observations on the themes of revelation, atonement, and tradition. The section on atonement focuses on the pertinent NT data, and concludes that what is primary is the experience of forgiveness and new life that the first Christians claimed to enjoy.—D.J.H.

434. J.-M. HENNAUX, "L'adoration eucharistique," *NouvRevThéol* 123 (4, '01) 574-582.

With reference to various NT texts, the article explains the theological foundations for eucharistic adoration under the following headings: the eucharistic action of Jesus at the Last Supper, "the many" (Isa 53:12; Mt 26:28; Mk 14:24), the resurrection of the flesh, and the assumption of the material universe in Christ.—D.J.H.

435. V. J. JOHN, "Biblical Interpretation Reflected in the Contemporary Theological Writings on Ecology," *IndTheolStud* 37 (3-4, '00) 256-281.

After considering the current ecological crisis and looking at ecological attitudes in church history, the article discusses the use of biblical resources in ecological interpretations: creation theology (God as creator, "to subdue" and "to dominate," creation and Sophia, the fall and redemption of creation), the covenant model, the trinitarian model, and the incarnational model. It concludes with reflections on ethical implications.—D.J.H.

436. I. H. JONES, "Disputed Questions in Biblical Studies. 4. Exile and Eschatology," *ExpTimes* 112 (12, '01) 401-405.

The article reviews N. T. Wright's thesis that Jewish eschatology in the Second Temple period focused on the hope that what happened in the Babylonian exile would at last be undone. The strengths of Wright's position are manifold. In particular it provides a decisively Jewish setting against which the work of the historical Jesus can be interpreted, and it makes clear the epistemological and hermeneutical problems inherent in eschatological language.—C.R.M.

437. H. KASPER, "Maria — Schwester im Glauben. Vorbild auf dem Weg zu Christus und Helferin zur Einheit der Christen," *Bausteine* [Gersfeld] 41 (163, '01) 5-22.

After reflecting on ecumenical tensions related to Catholic teachings about Mary, the article explores the biblical portrait of Mary as our sister in faith (see Lk 1:45) and describes Mary as our sister and mother in the communion of saints who prays and petitions for us.—D.J.H.

438. S. P. KEALY, "Friendship in the Bible," *Scripture in Church* [Dublin] 31 (124, '01) 507-512.

Friendship is not a major theme in the OT in contrast to the Greek and Roman traditions. Ben Sira gives the most detailed treatment of the topic. The early Christians had a very high ideal of friendship, as can be seen from Acts, John's Gospel, and the letter of James.—D.J.H.

439. C. KONGOLO, "Les lustrations d'eau dans les écrits bibliques," *LavalThéolPhil* 57 (2, '01) 305-318.

The article treats the ritual use of water in the Bible and takes the rituals of the Ndembu people of Africa as a point of comparison. It discusses ritual purifications with water in the ancient Near East, ordinary lustrations, purifying lustrations in the OT, the metaphorical use of washing in the OT, water baptism in the NT, and other uses of water in the NT.—C.R.M.

440. M. McNamara, "Symbolic animals," *Way* 41 (3, '01) 211-223.

After discussing the symbolic world of the Bible, the article considers Ezekiel's four symbolic beings, their appearance in Revelation, and their use as symbols of the Evangelists. Next it treats Leviathan, the Dragon, Behemoth, and Rahab in ancient Near Eastern writings, the OT, later Jewish writings, and the NT. Then it reflects on the medieval "bestiary" as well as beasts and birds in folklore and in Christian meditation.—D.J.H.

441. B. Moser, "Blood & Stone: Violence in the Bible & the Eye of the Illustrator," *Cross Currents* [New York] 51 (2, '01) 219-228.

Only Bible readers who wear the thickest rose-colored glasses can fail to notice all the blood and violence that fill its pages. Indeed, violence plays a mighty role in the birth of both Judaism and Christianity. While all this violence may serve as a warning or make a good story, the biblical reality of blood and death opens a way to greater wisdom and light.—D.J.H.

442. J. Navone, "Il pellegrinaggio alla montagna di Dio. Il paradigma della conversione," *RassTeol* 42 (2, '01) 165-175.

After considering the OT theme of the pilgrimage of all the nations to the mountain of God, the article discusses the NT fulfillment of the prophecy of this pilgrimage and the metaphor of Jesus as the way.—D.J.H.

443. A. O. Nkwoka, "The New Testament Demonology and Some Pastoral Concerns of the Church in Africa," *Bible Bhashyam* 27 (2, '01) 90-105.

The NT writers regarded demons as spiritual beings, not objects of superstition or religious phantoms. They were the spiritual robbers of the kingdom of God that Jesus set out to clear away in his earthly ministry. People in Africa and elsewhere who are possessed by the "bad spirits" are demonized and therefore need to be exorcised if they are to live normal lives.—D.J.H.

444. J. O'Donnell, "Life in the Spirit," *ChicStud* 40 (2, '01) 208-219.

With reference to various biblical texts, the article identifies the five pillars of life in the Spirit: praise, gratitude, poverty, surrender, and compassion.—D.J.H.

445. R. A. Peterson, "Toward a Systematic Theology of Adoption," *Presbyterion* 27 (2, '01) 120-131.

Adoption is an overarching way of viewing the Christian faith. With reference to various NT texts, the paper considers the following theological loci from the perspective of adoption: God, Christ, the saving work of Christ, faith and the Holy Spirit, assurance, the church, sacraments and church discipline, and last things.—C.R.M.

446. S. RAYAN, "Peace. Biblical Perspectives," *Jnanadeepa* [Pune] 4 (2, '01) 103-119.

The books of the OT do not share a common vision on questions of war and peace. Only with the fall of Jerusalem in 587 B.C. did the promise of peace become central to the message of the prophets. Jesus stood for complete nonviolence and radicalized the commandment "You shall not kill." The central message of the NT is unconditional and infinite love and compassion. Its use of military images is clearly symbolic.—D.J.H.

447. M. REISER, "Love of Enemies in the Context of Antiquity," *NTStud* 47 (4, '01) 411-427.

There are three different levels of friend-enemy ethics: (1) Love your friend and hate your enemy; (2) try not to pay back evil with evil; and (3) never take revenge, but love your enemies—with all the consequences. Pre-Christian antiquity, whether Jewish or pagan, remained on the first level in general and occasionally rose to the second level. The third level was reached only by Socrates, a few Roman Stoics, Lev 19:18, and Jesus, who, taking Lev 19:18 as a starting point, was the first to preach a general commandment to love one's enemies. What is not found anywhere is a continuous development from the first to the third level.—D.J.H.

448. S. SCHREIBER, "Cavete Canes! Zur wachsenden Ausgrenzungsvalenz einer neutestamentlichen Metapher," *BibZeit* 45 (2, '01) 170-192.

After introductory observations on the dog as a cultural-historical metaphor, the article discusses three distinct uses of this metaphor of demarcation in early Christianity: children and small dogs (Mk 7:27-28/Mt 15:26-27), holy things and dogs (Mt 7:6; *Gospel of Thomas* 93; *Didache* 9:5), and dogs in one's own ranks (Phil 3:2; Rev 22:15; 2 Pet 2:22; Ignatius, *Eph.* 7:1). The use of this image to represent the dichotomy between Jews and Gentiles gradually lost its relevance in favor of the differentiation between true and false belief.—C.R.M.

449. R. V. G. TASKER, "Biblical Doctrine of the Wrath of God: Part 2," *Themelios* 26 (3, '01) 5-21.

This installment [see § 45-1947] reproduces the second part of a lecture originally delivered in 1951 on the biblical evidence present in both Testaments that reveals God as a God of wrath as well as a God of love. It discusses the manifestation of the divine wrath of God in Jesus Christ, the manifestation of the divine wrath under the new covenant, and the final day of wrath.—C.R.M.

450. W. M. TILLMAN, "The Church's Response to Homosexuality: Biblical Models for the 21st Century," *RevExp* 98 (2, '01) 243-260.

In dealing with homosexuality, simplistic methods of biblical interpretation will not suffice. Whether or not one goes to the Bible to find constructive ways to discuss homosexuality, the issue will press Christians toward a deeper and more clearly articulated understanding of every facet of theological reflection and life.—D.J.H.

451. H. TIROSH-SAMUELSON, "Nature in the Sources of Judaism," *Daedalus* [Cambridge, MA] 130 (4, '01) 99-124.

The tension in the Jewish tradition (OT, rabbinic literature, later writings) regarding nature can be traced to the dialectical relationship between its doctrines of creation and revelation

(Torah). While the beliefs of the Jewish tradition are consistent with environmental protection, the Jewish understanding of the place of humans in the created order conflicts with some convictions of secular environmentalists.—D.J.H.

452. P. TRIGO, "Decir hoy el reino de Dios," *Páginas* [Lima] 25 (164, '00) 55-61.

The article first considers the kingdom of God in the Gospels, the kingdom as an event, Jesus as bearer of the kingdom, reign and kingdom, and kingdom and anti-kingdom. Then it asks why our church does not proclaim the kingdom.—D.J.H.

453. J. TRUBLET, "Entre le temps et l'éternité. L'aujourd'hui dans la Bible," *Christus* 48 (191, '01) 287-297.

With reference to various OT and NT texts, the article first discusses the terms "today," "the day of the Lord," and related expressions. Then it considers Qohelet's meditation on the present moment according to Eccl 3:1-13: the principle (v. 1), the catalogue (vv. 2-8), and the commentary (vv. 9-13).—D.J.H.

454. R. C. VAN LEEUWEN, "'Be Fruitful and Multiply.' Is this a command, or a blessing?" *ChristToday* 45 (14, '01) 58-61.

Gen 1:28 is a blessing, not a commandment. It refers not to what humans must do to please God but to what God does for and through humankind. If Gen 1:28 were a "command" that applied to every individual, then Paul would have been disobedient in his apostolic singleness.—D.J.H.

455. J. WEHRLE, "Wesen und Wandel der Satansvorstellung im Alten Testament," *MünchTheolZeit* 52 (3, '01) 194-207.

After surveying OT uses of the Hebrew root *śṭn,* the article gives particular attention to the figure of Satan in Zechariah 3, Job 1–2, and 1 Chron 21:1, respectively. It concludes that only in postexilic texts does the figure of Satan gradually become the personification of evil, whereas in the earlier parts of the OT God is held responsible for evil.—D.J.H.

456. A. WÉNIN, "'Tu ne convoiteras pas,'" *Spiritus* [Paris] 42 (164, '01) 317-330.

Ancient Israel's openness to strangers was based on its own experiences of being a stranger and its consciousness that its election was to be in the service of all. To be God's chosen people is to prefer God's Law to covetousness and to recognize God as the land's real owner (see Lev 25:23) and the land as God's gift. According to the NT, the Christian is a "stranger" after the pattern of Abraham (see Heb 11:13-16; 13:14; Eph 2:19; 1 Pet 2:11) and is constantly seeking God's kingdom as proclaimed by Jesus.—D.J.H.

457. R. WINTER, "Cutting and Washing. Circumcision and Baptism: Highly Appropriate Symbols in Our Erotic Culture," *Presbyterion* 26 (2, '00) 67-83.

Both circumcision and baptism are rich, powerful, and wonderful reminders of God's covenant of grace, of how precious we are to God, of how sin is cut off and washed away from us, and of God's desire for us to be holy in every aspect of our being. An appendix (pp. 78-83) deals with the social and medical practice of male and female circumcision today.—D.J.H.

458. J. H. GAINES, "Lilith. Seductress, Heroine, Murderer?" *BibRev* 17 (5, '01) 12-20, 43-44.

For 4,000 years Lilith has figured in the imagination of writers, artists, and poets. In most manifestations of her myth, Lilith represents chaos, seduction, and ungodliness. Yet in her every guise Lilith has cast a spell on humankind. She is mentioned in Isa 34:14, resurfaces in the Dead Sea scrolls [see § 46-498], and appears in talmudic and related literature (see especially *The Alphabet of Ben Sira*).—D.J.H.

459r. P. HORDEN AND N. PURCELL, *The Corrupting Sea. A Study of Mediterranean History* [*NTA* 45, p. 431; § 45-1291r].

B. D. SHAW, "Challenging Braudel: a new vision of the Mediterranean," *JournRomArch* 14 ('01) 419-453.—The article presents an extensive description and evaluation under six headings. The authors have aimed not just at essaying a monumental critique of F. Braudel's vision of the Mediterranean world but at replacing it with something better. They seek to provide a workable and workaday model of how things happened, of how the Mediterranean world was generated, of how unity happens out of incessant fragmentation. However prosaic, their machine works. The number of dead-end problems vitiated, the number of shibboleths dissipated, the number of Gordian knots cut, are one proof. Its manifest applicability to a host of other historical problems and data that they have not explicitly confronted in this large book is another. Horden and Purcell's new Mediterranean panorama, which will take a generation of historians to digest and to implement, forms one of those manifest watersheds in the study of antiquity.—C.R.M.

460. J. J. PILCH, "Snakes in the Hebrew Bible," *BibToday* 39 (4, '01) 239-243. [See § 46-375.]

The snake may symbolize both evil and regeneration, and can be the cause of death or the symbol of eternal life. This article surveys references to snakes in the OT, and considers their symbolic significance and their relation to magic and to life.—D.J.H.

Archaeology

461. M. BAIGENT AND R. EISENMAN, "A Ground-Penetrating Radar Survey Testing the Claim for Earthquake Damage of the Second Temple Ruins at Khirbet Qumran," *QumChron* 9 (2-4, '00) 131-137.

The comprehensive radar scan of Khirbet Qumran that was conducted in 1992 revealed no evidence for the destructive earthquake postulated by R. de Vaux.—D.J.H.

462. R. A. BATEY, "Sepphoris and the Jesus Movement," *NTStud* 47 (3, '01) 402-409.

Since Sepphoris is less than four miles north of Nazareth, it is difficult to imagine a serious study of Jesus' life and ministry and of the movement he founded that does not do justice to the exciting new evidence uncovered there. After a survey of the history of Sepphoris and of the excavations there, the article reflects on ten challenges from Sepphoris concerning Jesus and his world, the Jesus movement, and the composition of the Gospels.—D.J.H.

463. J. H. Charlesworth, "Anguine Iconography in the Studium Biblicum Franciscanum Museum and Biblical Exegesis," *StudBibFranLibAnn* 49 ('99) 431-442, plates 5-6.

The article presents an *editio princeps* of seven examples of anguine (serpent-like or snake-like) iconography in the Studium Biblicum Franciscanum Museum in Jerusalem, attempts to place them within the sequence of anguine iconography found in ancient Palestine, and shows how they might illuminate some biblical texts (Genesis 3; Numbers 21; 2 Kings; Mt 10; Jn 3). It concludes that the serpent was a symbol of evil and good, of death and life, and of falsehood and wisdom.—D.J.H.

464. H. Cotton and J. J. Price, "A Bilingual Tombstone from Zo'ar (Arabia). (Hecht Museum, Haifa, Inv. No. H-3029, Naveh's list no. 18)," *Zeitschrift für Papyrologie und Epigraphik* [Bonn] 134 ('01) 277-283, plate 1.

The bilingual inscription on a tombstone from Zo'ar (a village located on the southern shore of the Dead Sea) published in this article contains five lines of Greek text and four lines of Aramaic text. It commemorates Mousias, son of Marsas, who died in the year 253 of the province of Arabia (Greek text) and the year 290 after the destruction of the (Second) Temple (Aramaic text).—D.J.H.

465. C. Dauphin, "From Apollo and Asclepius to Christ. Pilgrimage and Healing at the Temple and Episcopal Basilica of Dor," *StudBibFranLibAnn* 49 ('99) 397-430, plates 1-4.

The 1994 excavation at Dor showed that the Byzantine basilica was erected over a pagan temple which was dedicated first to Apollo and then to Asclepius. At the western end of the basilica, in the large peristyle court, sick people sought healing by undergoing periods of *incubatio.* The basilica at Dor is an example of how Christians absorbed the sacredness inherent in Asclepius sanctuaries by building churches over them.—D.J.H.

466. R. Deutsch, "A Lead Weight of Shimon Bar Kokhba," *IsrExplJourn* 51 (1, '01) 96-98.

The lead weight described in this article bears the following three-line paleo-Hebrew inscription in relief: "Shim'on son of Kosba, Prince of Israel." It weighs 426.1 g., which is ca. thirty *sela.*—D.J.H.

467. W. Eck, "Ein Spiegel der Macht. Lateinische Inschriften römischer Zeit in Iudaea/Syria Palaestina," *ZeitDeutschPalVer* 117 (1, '01) 47-63.

After noting that the *titulus* on the cross of Jesus (in Hebrew/Aramaic, Latin, and Greek) reflects the linguistic situation of Palestine in his time, the article observes that of the 400 Latin inscriptions found in Palestine about 150 are milestones and that of the other 250 about 120 come from Caesarea Maritima and about 30 are from Jerusalem. Then it focuses on Latin inscriptions from Abu Gosh, Caesarea, and the vicinity of Scythopolis/Beth-shean with particular attention to their witness to the exercise of Roman power.—D.J.H.

468. G. Edelstein and J. Zias, "Šty mᶜrwt qbwrh ᶜm glwsqmwt bhr hṣwpym (Two Burial Caves with Ossuaries on Mount Scopus)," *'Atiqot* 40 ('00) 13*-16*, 158.

The article reports on the excavation of two burial caves on the eastern slopes of Mount

Scopus, with particular attention to the ossuaries found in them. Examination of the human remains shows signs of violence.—D.J.H.

469. R. EISENMAN, "The 1988-92 California State University Dead Sea Walking Cave Survey and Radar Groundscan of the Qumran Cliffs," *QumChron* 9 (2-4, '00) 123-130.

The article describes the comprehensive walking survey of all caves from 5 km. north of Qumran to the outskirts of Ein Gedi and the former "Green Line" to the south that was undertaken in 1988-92 in the hope of locating new scrolls in either overlooked or previously inaccessible areas. Twelve color photographs are included between pp. 128-129.—D.J.H.

470. G. G. FAGAN, "The Genesis of the Roman Public Bath: Recent Approaches and Future Directions," *AmJournArch* 105 (3, '01) 403-426.

This paper presents and analyzes the six most influential propositions advanced to explain the unusual form of the typical Roman bath with its system of variously heated rooms and communal bathing pools. While none of these approaches is sufficient in itself to explain the appearance of the Roman-style bath, most advance the analysis in some measure. Although sparse, literary evidence establishes the 3rd century B.C. as a pivotal period in the early history of Roman public baths. Most of our earliest evidence for public baths points to Campania, and wider contextual considerations make it an excellent candidate for the appearance of the Roman public bath. Campania offers ready explanations for the chief characteristics of the Roman public bath: the communal pools and the heated sequential spaces.—C.R.M.

471. J. C. FANT, "Rome's marble yards," *JournRomArch* 14 ('01) 167-198.

The Emporium was active as Rome's first marble yard but ceded to Portus at the time of the Trajanic improvements at both sites and perhaps to a downstream Tiber location as well. All the yards were under direct imperial administration and had workshops with extraordinary skill in salvaging and improving marble damaged in shipping or deemed to be substandard. No strong evidence for an immense stockpile exists. Rather, the picture of busy marble yards processing thousands of quarry artifacts a year, meeting imperial building demands, and selling into an inexhaustible private market meshes better with the general impression of scarcity than that of an inventory swelling year after year.—D.J.H.

472. S. FINE, "Why Bone Boxes?" *BibArchRev* 27 (5, '01) 38-44, 57. [See § 44-2032.]

The practice of ossuary burial by Jews in Jerusalem and environs in the 1st century was made possible by the development of the local stone-carving industry, which in turn was largely fueled by Jerusalem's greater prosperity after the rise of Herod the Great. It may also have been related to developing notions about the individual's place within society and within the family. But there is no evidence for a connection between belief in bodily resurrection and the use of ossuaries.—D.J.H.

473. H. I. FLOWER, "A Tale of Two Monuments: Domitian, Trajan, and Some Praetorians at Puteoli (*AE* 1973, 137)," *AmJournArch* 105 (4, '01) 625-648.

The study reevaluates the historical, epigraphical, and art historical contexts of a large marble block, originally from Puteoli and now in the University of Pennsylvania Museum in Philadelphia. One side of the stone has a unique, completely erased inscription of Domitian, while the other has a relief of three Roman soldiers of the Praetorian Guard. Three distinct moments can be identified in the history of the Puteoli relief, all of considerable significance for the Roman politics of memory. First it was used as a base for an honorific statue of Domitian upon the inauguration in A.D. 95 of the new *Via Domitiana* linking Puteoli to Sinuessa. After Domitian's murder the eulogistic inscription on the stone was erased *in situ* and the erasure was displayed for a short time. Finally the stone was turned and reused, probably in an arch marking the start of the renovated road to Naples, which was opened by Trajan in A.D. 102.—C.R.M.

474. D. GILL, "It's a Natural. Masada Ramp Was Not a Roman Engineering Miracle," *BibArchRev* 27 (5, '01) 22-31, 56-57.

The building of the ramp at Masada was not nearly as demanding as has often been assumed. Study of the geology of the spur and the nearby area shows that the ramp is a layer of man-made earthwork several feet thick that was added on top of what is a large natural spur. The building of the ramp could have been completed by the Romans in a few weeks rather than in many months.—D.J.H.

475. T. ILAN, "An Inscribed Ossuary from a Private Collection," *IsrExplJourn* 51 (1, '01) 92-95.

The inscription on the completely plain ossuary described in this article consists of three names, one above the other, incised deeply in cursive Greek characters. The names, which may be translated as "Shelamzion, Hosaiah, and Jacob," are not unusual in the Second Temple period. There is no indication of a familial relationship among them.—D.J.H.

476. Z. J. KAPERA, "Some Notes on the Statistical Elements in the Interpretation of the Qumran Cemetery," *QumChron* 9 (2-4, '00) 139-151.

The article discusses the number of tombs at Qumran (711), the number of excavated graves (56), and the problems encountered in using statistics in interpreting the cemetery there. It concludes that the graveyard, if properly excavated, might be a key to solving the purpose of the Qumran settlement.—D.J.H.

477. E. A. KNAUF, "History, Archaeology, and the Bible," *TheolZeit* 57 (2, '01) 262-268.

There have been three phases in biblical archaeology or the archaeology of Israel/Palestine: "prove the Bible," national, and processual or scientific. Now the archaeologist tells the biblical scholar from which region and period (Judah in the 7th century B.C.) the vast majority of biblical traditions originated.—D.J.H.

478. E. KOGAN-ZEHAVI, "Šrydy yyšwb wqbrym bh'rbt ṭabbaliah (gbʿt hmṭws) (Settlement Remains and Tombs at Khirbet Ṭabaliya [Giv'at Hamaṭos])," *'Atiqot* 40 ('00) 53*-79*, 162-165.

The article reports on the settlement remains and tombs discovered during excavations at Khirbet Ṭabaliya from the Second Temple period and from the Byzantine and Mamluk periods, respectively. The building remains in Area C were dated by pottery and a few glass vessels to the 1st-2nd centuries A.D., as well as by thirty-one coins of the 1st century A.D. The site seems to have been abandoned hastily, perhaps as a result of the First Revolt or the Bar Kokhba War. [The same fascicle contains reports by Y. Gorin-Rosen on the glass vessels (pp. 81*-95*, 165-166) and G. Bijovsky on the coins (pp. 97*-100*, 166-167) from Khirbet Ṭabaliya.]—D.J.H.

479. J. H. Kroll, “The Greek Inscriptions of the Sardis Synagogue,” *HarvTheolRev* 94 (1, ’01) 5-55.

Notable for its size, richness, basilical form, and prominent location, the synagogue at Sardis is exceptional for the more than eighty inscriptions recovered from its interior. With the exception of six fragments in Hebrew, the inscriptions are in Greek and for the most part commemorate members of the congregation who contributed the many elements of interior decoration: the mosaics on the floor, the marbling of the walls, and architectural and ritual furnishings. After a synthetic introduction to the synagogue and its inscriptions, the article provides for the individual items basic information, the Greek text, a translation, and comments. It concludes that the Sardis synagogue dossier stands out for its sheer richness and scale, and conveys the striking vitality of late Roman Judaism. [The same fascicle contains an introduction by D. G. Mitten (pp. 1-2), photographs of the site (pp. 3-4), and photographs of the individual Greek inscriptions (pp. 57-127).]—D.J.H.

480. Y. Magen, “Byt hqbrwt bbyt ʿnwn sbhr ḥbrwn (The Cemetery at Beit ‘Anun in the Hebron Hills),” *Qadmoniot* 34 (1, ’01) 53-59.

The article reports on the archaeological exploration of the burial complex at Beit ‘Anun in the Hebron hills that includes tombs from the late Second Temple period (Tombs B, D, and E) and the 2nd century A.D. (Tomb A). It gives particular attention to the architectural plans, the ossuaries and their decorations and inscriptions, and the pottery. Photographs and drawings accompany the main text.—D.J.H.

481. J. Magness, “Where Is Herod’s Tomb at Herodium?” *BullAmSchOrRes* 322 (’01) 43-46.

Although scholars (following Josephus) agree that Herod the Great was buried at Herodium, his tomb has never been found. The archaeological and historical evidence suggests that Upper Herodium ceased to function as a palace after Herod’s death and therefore supports the view that Herod’s tomb is located inside the mountain.—D.J.H.

482. E. Marin, “The temple of the imperial cult (Augusteum) at Narona and its statues: interim report,” *JournRomArch* 14 (’01) 81-112.

In the highly Romanized surroundings of ancient Narona (in modern Croatia) Augustan peace was celebrated, and not least through its marble temple. The Augusteum there preserves the largest known group of statues of Julio-Claudian dynastic groups. There are fifteen large statues, another of which only the base survives, and perhaps three small and fragmentary statues. Their possible subjects include Dolabella, Augustus, Tiberius, Claudius, Vespasian, Germanicus, and Livia.—D.J.H.

483. A. Papaconstantinou, “La manne de saint Jean. À propos d’un ensemble de cuillers inscrites,” *Revue des Études Byzantines* [Paris] 59 (’01) 239-246.

The article reinterprets three inscribed (Ἰωάννης ἀποστόλου; ἅγιος Ἰωάννης; φάγε μάνα) spoons of Egyptian origin from the Fouquet Collection in light of the hagiographical tradition pertaining to John the Evangelist. It argues that the mention of “manna” refers to the white powder that flowed out of the apostle’s tomb in Ephesus.—D.J.H.

484. J. Patrich, “The *carceres* of the Herodian hippodrome/stadium at Caesarea Maritima and connections with the Circus Maximus,” *JournRomArch* 14 (’01) 269-283.

Excavation of the starting gates (*carceres*) in the Herodian hippodrome/stadium at

Caesarea Maritima has furnished information not only about the architecture and design but also about the chronology of the building as a whole (phases I-III) and the kinds of races held in it. The significance of the different phases of the Caesarea *carceres* transcends the local level since it sheds light on the changing structure of the *carceres* of Rome and fits into a broader pattern of circuses influenced by Rome's Circus Maximus.—D.J.H.

485. Y. RAPUANO, "The Hasmonean Period 'Synagogue' at Jericho and the 'Council Chamber' Building at Qumran," *IsrExplJourn* 51 (1, '01) 48-56.

The similarities between the eastern structure of the Jericho "synagogue" and the "council chamber" building at Qumran with regard to location, date, orientation, external dimensions, proportions, and internal division, point to a similar concept and function. Whatever other purpose they may have served, it seems probable that at some time both structures were used for assembly.—D.J.H.

486. R. A. RAYA AND B. ZISSU, "Mʿrwt qbwrh mymy hbyt hšny bhr hṣwpym (Burial Caves from the Second Temple Period on Mount Scopus)," *'Atiqot* 40 ('00) 1*-12*, 157.

The article describes a burial complex and two burial caves found during development work in 1995 on the western slopes of Mount Scopus. On the basis of the finds they can be identified as Jewish burial caves used from the 1st century B.C. to the 1st century A.D.—D.J.H.

487. P. REHAK, "The fourth *flamen* of the Ara Pacis Augustae," *JournRomArch* 14 ('01) 284-288.

Four patrician *flamines maiores* appear in the center of the south frieze of the Ara Pacis in a group between the figures of Augustus and Agrippa. Because the fourth *flamen* is carved in low relief, appears in the background, and falls at the end of a slab overlapped by two other *flamines,* it is likely that this figure was originally planned as a background *togatus.* The inclusion of the fourth *flamen* should be viewed as a technical solution by the planners of the altar to accommodate a changed historical situation (Augustus' selection of the new *flamen Dialis* in 11 B.C.).—C.R.M.

488. S. H. SAVAGE, K. A. ZAMORA, AND D. R. KELLER, "Archaeology in Jordan," *AmJournArch* 105 (3, '01) 427-461.

This installment [see § 45-1300] presents brief reports on recent excavations and archaeological projects in the Hashemite kingdom. After discussing general projects and surveys, it provides the reports in chronological order: prehistoric; Bronze Age and Iron Age; and Nabatean, Roman, Byzantine, and Islamic. Among the sites are Abila, Jerash, Tell Madaba, and Petra.—D.J.H.

489. S. G. SCHMID, "Worshipping the emperor(s): a new temple of the imperial cult at Eretria and the ancient destruction of its statues," *JournRomArch* 14 ('01) 113-142.

After comments on the ruler-cult in Greece, the article discusses the building (and its phases) at Eretria identified as the municipal temple for the imperial cult, provides a catalogue of the statues and bases found there, places the building in its urban context, and sketches its history from the 1st century to the 5th or 6th century A.D.—D.J.H.

490. A. SEGAL, "Mbny hqlybh — mqdšym lpwlḥn hqysrym bḥwrn wbtrkwn — nytwḥ hysṭwry-ʾrkyṭqṭwny (The Kalibe Buildings — Temples for the Worship of Emperors

in Hauran and in Trachonitis — a Historical-Architectural Analysis)," *Qadmoniot* 34 (1, '01) 60-66.

The report discusses pagan temples in the Hauran and Trachonitis that were associated with the cult of the Roman emperors. It gives special attention to their building plans and architecture in relation to comparable structures in late antiquity. Photographs and drawings accompany the main text.—D.J.H.

491. G. R. STOREY, "Regionaries-Type Insulae 1: Architectural/Residential Units at Ostia," *AmJournArch* 105 (3, '01) 389-401.

The archaeological data from Ostia suggest that the most fundamental criterion for defining a separate residence in Roman thought was the idea of isolated self-enclosure—a notion that seems easily communicated by the choice of the term *insula* ("island"), which readily lent itself to stand for separation in both a legal and an architectural sense. [To be continued]—D.J.H.

492. N. TERRENATO, "The Auditorium site in Rome and the origins of the villa," *JournRom Arch* 14 ('01) 5-32.

With particular attention to recent excavation work for the construction of a new concert hall in Rome (called the Auditorium), the article reflects on the cultural and social context in which the first villas appeared in Italy and their subsequent history. It contends that classic villa architecture was largely inspired by an ongoing tradition of Etruscan and Roman elite settlements that went back to the archaic period, that only in the late 1st century B.C. did villas undergo a dramatic boom across Italian landscapes, and that these villas could serve a variety of functions depending on the cultural context and the local circumstances.—D.J.H.

493. R. A. TYBOUT, "Roman wall-painting and social significance," *JournRomArch* 14 ('01) 33-56.

After describing the diachronic and synchronic approaches to studying Roman wall-paintings, the article seeks to clear up some misunderstandings pertaining to the diachronic works of H. G. Beyen and A. Mau, and contends that study of the function of Roman wall-painting in defining social space should constantly take into account the results in the field of chronology. Also included is an appendix (pp. 53-56) on a new fixed *terminus* for the "second style." [The same fascicle contains responses to Tybout by B. Bergmann (pp. 56-57) and C. Hallett (pp. 414-416).]—D.J.H.

494. F. VITTO, "Burial Caves from the Second Temple Period in Jerusalem (Mount Scopus, Giv'at Hamivtar, Neveh Ya'aqov)," *'Atiqot* 40 ('00) 65-121.

This report presents the results of rescue excavations conducted in seven Second Temple burial caves at Jerusalem: one on the western slope of Mount Scopus, three on its eastern slope, two at Giv'at Hamivtar, and one at Neveh Ya'aqov. An additional cave of uncertain function, excavated in East Talpiyot, is also discussed. Most of the caves appear to have been small family tombs used over relatively short periods of time. Cave 1 is outstanding in its multi-chambered plan, showing successive phases in its hewing and in its rich repertoire of finds; these indicate a long period of use, from the 1st century B.C. to the mid-1st century A.D. Cave 2 makes contributions to the date of the introduction of ossuaries, piriform bottles, and knife-pared ("Herodian") lamps. Cave 7, located outside the Jerusalem necropolis, seems to have been in use after A.D. 70.—D.J.H.

495r. L. M. WHITE, *The Social Origins of Christian Architecture*, vol. 1 [*NTA* 41, p. 406]; vol. 2 [*NTA* 41, p. 590].

(1) S. J. FRIESEN, "Building on *Building God's House*: Architecture and the Social Settings of Early Churches," *RelStudRev* 27 (3, '01) 223-225.—White's creative, disciplined argument about the development of the early churches that is focused specifically on the analysis of the buildings where Christian congregations assembled pushes the limits of the available evidence in the best sense and moves the scholarly discussion forward. (2) E. KRENTZ ("Building God's House and the Arrival of a New Religion," 225-227) focuses on the modes by which new religions entered an area and the bearing they have (especially in the case of religious emigration) on White's analysis. (3) U. OUTSCHAR ("The *Basilica Privata* and the Origins of Christian Architecture: Finding the Right Stones to Build God's House," 227-228) engages White's work from the perspective of classical archaeology and highlights another aspect of residential buildings—the private basilica—that could be important for the origins of Christian architecture in urban settings, especially in cities of the eastern Roman empire. (4) C. OSIEK ("House Churches and the Demographics of Diversity," 228-231) discusses some aspects of diversity (e.g. with regard to familial status, culture, ethnicity, theology, social status) that are worth considering when examining how the spaces of early Christian churches were used.—C.R.M.

496. W. ZWICKEL, "Biblische Archäologie," *TheolRund* 66 (3, '01) 288-309.

After noting problems associated with the concept of "biblical archaeology," this survey of recent publications (from the late 1980s and the 1990s) deals with excavations and surveys, overview presentations about biblical archaeology, historical topography, architecture and city planning, and iconography. It concludes that while basic theses and viewpoints have not changed much during the past decade, biblical-archaeological research in recent years has become very strongly professionalized.—D.J.H.

Archaeology, § 46-621.

Dead Sea Scrolls

497. F. ASTREN, "The Dead Sea Scrolls and Medieval Jewish Studies: Methods and Problems," *DeadSeaDisc* 8 (2, '01) 105-123.

The links between the Dead Sea scrolls and medieval Jewish groups such as the Karaites and Magharians have been explained in terms of the survival of groups, of sectarian ideological positions, or of texts independent of the existence of real Jewish groups, respectively. But when the scrolls are used to explain the Karaites and other medieval groups and then the medievals are used to explain the scrolls, the result is circular logic. The character of the evidence for a Qumran-Karaite connection resists the development of methodologies that are logically coherent and historically sound, and remain at best tendentious.—D.J.H.

498. J. M. BAUMGARTEN, "The Seductress of Qumran," *BibRev* 17 (5, '01) 21-23, 42.

There are strong reasons for identifying the seductress of 4Q184 with the notorious Lilith, the most durable demoness of the ancient and medieval world [see § 46-458]. For the author of 4Q184 she was the very real and dangerous embodiment of the sinister powers that ruled the realm of darkness. [This article is based on Baumgarten's essay in *RevQum* 15 (57-58, '91) 133-143; see *NTA* 36, p. 296.]—D.J.H.

499. H. Bengtsson, "Jakten på det stora avslöjandet — om Dödahavsrullarna och deras uttolkare under ett halvt sekel" [The Hunt for the Great Revelation — On the Dead Sea Scrolls and Their Interpreters during a Half Century], *SvenskExegÅrs* 66 ('01) 119-138.

The Essene and therefore Jewish provenance of the Qumran scrolls is more or less evident for modern scholars. The scrolls bear witness to the pluralistic Jewish world before the emergence of the church and of rabbinic Judaism. With the publication of the "Son of God" text (4Q246) the question of messianic expectations at Qumran has been debated vigorously again. The claim that early Christian documents have been found among the Qumran scrolls is now generally rejected. While Jewish scholars focus on halakic matters and Christian scholars focus on topics related to the NT, they both have sharpened our understanding of material that is indispensable to research on the Second Temple period.—D.J.H.

500. A. Caquot, "Poésie religieuse de Qoumrân," *RevHistPhilRel* 81 (2, '01) 131-157.

The article presents translations and notes for two series of religious poems discovered among the Qumran manuscripts: the noncanonical psalms contained in 4Q380-381, and the *Barki Nafshi* texts in 4Q434-438.—D.J.H.

501. P. R. Davies, "Who Hid the Scrolls, and When? Reflections on Some Recent Proposals," *QumChron* 9 (2-4, '00) 105-122.

In recent years there have been two important and quite radical proposals concerning the relation between the Qumran scrolls and the caves in which they were discovered that focus on the question of the nature and purpose of their concealment. This essay reviews both assaults on the traditional "Essene hypothesis" (the "Jerusalem hypothesis" of N. Golb, and the thesis of I. Hutchesson and G. Doudna) and surveys the way forward in measuring them against the traditional view. It concludes that the weaknesses in the Essene and Jerusalem hypotheses might be overcome by concluding that the Qumran scrolls are Essene and that they emanate largely from Jerusalem.—C.R.M.

502. D. Dimant, "Resurrection, Restoration, and Time-Curtailing in Qumran, Early Judaism, and Christianity," *RevQum* 19 (76, '00) 527-548.

The work known as *Pseudo-Ezekiel* (4Q385-386) provides the oldest witness for understanding Ezek 37:1-14 as a reference to individual eschatological resurrection. Moreover, it furnishes the earliest evidence for a complex and well developed exegesis linked to the theme of resurrection, one that surfaced in later Jewish and early Christian writings. After a description of *Pseudo-Ezekiel*, the article presents an analysis of 4Q385 i-vi, a survey of early Jewish and Christian exegesis related to resurrection, and a translation of the main fragments of *Pseudo-Ezekiel*.—D.J.H.

503. A. Fincke, "*4QSam^a* Cols. I-IV," *RevQum* 19 (76, '00) 549-606.

The article presents facsimiles (with reconstructions where necessary or possible) and detailed text-critical apparatuses for the first four columns of 4QSam^a (= 1 Sam 1:1–4:8) along with pertinent material from other Qumran manuscripts. Also included are addenda on text-divisions in 4QSam^a (pp. 586-599) and on col. v (= 1 Sam 4:8–5:10; pp. 600-606).—D.J.H.

504. S. D. FRAADE, "To Whom It May Concern: *4QMMT* and Its Addressee(s)," *RevQum* 19 (76, '00) 507-526.

In their present form the manuscripts of 4QMMT bear witness to the active internal employment of the work as an important text of communal study in the 1st centuries B.C. and A.D. Moreover, reconsideration of the various parts of the work (the legal core, the hortatory conclusion, the calendar) and of its language suggests that 4QMMT was composed not as a "letter" or communication to an extramural addressee at all but rather as a work addressed to members or potential members of the community, most likely neophytes or candidates for membership. We need to reframe our view of 4QMMT from extramural polemic to intramural paraenesis.—D.J.H.

505. H. K. HARRINGTON, "Holiness and Law in the Dead Sea Scrolls," *DeadSeaDisc* 8 (2, '01) 124-135.

The goal of the Qumran community was the achievement of maximum holiness. This thesis is supported by the group's self-identification and by the law that the group established. Over 80% of the law in the Qumran scrolls concerns matters of holiness, i.e. the Temple cult and ritual purity. By the stringency of their law the Qumran sectarians were seeking to maximize their acquisition of holiness.—D.J.H.

506. M. KISTER, "5Q13 and the *ʿAvodah*: A Historical Survey and Its Significance," *DeadSeaDisc* 8 (2, '01) 136-148.

By joining fragments 1 and 2 of 5Q13, the text gains much clarity and significance. What 5Q13 describes is God's election of human beings in narrowing circles: creation, [Adam], Enoch(?), Noah, Abraham, Isaac, Jacob, Levi, and Aaron. One of the most ancient *piyyutim* of the *ʿAbodah* type from late antiquity has a structure particularly similar to 5Q13.—D.J.H.

507. P. MANDEL, "Midrashic Exegesis and Its Precedents in the Dead Sea Scrolls," *DeadSeaDisc* 8 (2, '01) 149-168.

The many similarities between Qumranic and rabbinic exegesis are not surprising. The major divergences are also easily understood against the background of the major theological and religious differences between the groups. However, the tool used by the Qumran sect (and by early Christians) of reading the Bible as a treasure of hidden historical references may be seen as a major incentive to the rabbis' peculiar reading of Scripture. The authority of the *dôrēš ha-Torah* at Qumran, understood to come directly from divine inspiration, was transmuted into the authority of the rabbinic *dôrēš* who found his inspiration ultimately in the text itself.—D.J.H.

508r. P. MUCHOWSKI, *Komentarze do rękopisów znad Morza Martwego* (Krakow: Enigma, 2000).

Z. J. KAPERA, "Muchowski's One-Volume Companion to the Dead Sea Scrolls," *QumChron* 9 (2-4, '00) 201-209.—Muchowski's handbook to the Dead Sea scrolls has a pioneering character and should be regarded as a "must" for anyone interested in Dead Sea scrolls research. The review article places the work in the context of similar works, calls attention to its strengths, and notes some weaknesses.—D.J.H.

509. E. PUECH, "L'Esprit saint à Qumrân," *StudBibFranLibAnn* 49 ('99) 283-297.

This investigation of "spirit" and "holy spirit" in the Qumran scrolls shows that the good spirit purifies the human spirit and changes it from within on its way toward perfection and communion with the angels and with God. Opposed to the spirit of darkness, the spirit of light is created by God and (like Wisdom) can exercise its dominion over the children of light. The personification of this spirit paves the way for the concept of a divine hypostasis in the NT.—D.J.H.

510. É. PUECH, "Un nouveau fragment du manuscrit^b de l'*Ecclésiaste* (*4QQohélet^b* ou *4Q110*)," *RevQum* 19 (76, '00) 617-621.

After reflecting on the character of 4Q468^l and its relation to Eccl 1:8-9, the article presents notes on the reading and a transcription, sets it in the context of 4Q110 (= Eccl 1:8-16), and offers a commentary on its readings.—D.J.H.

511. É. PUECH, "Sur la dissimilation de l'interdentale *ḏ* en araméen qumrânien. À propos d'un chaînon manquant," *RevQum* 19 (76, '00) 607-616.

The interdental *ḏ* was spelled in Aramaic first by *qoph* and then by *ʿayin* during the Persian and early Hellenistic periods in various regions. However, Aramaic phonetics does not tolerate two pharyngals in the same word, and so dissimilation is already attested in the 1st century B.C. But examples of an orthography with two *ʿayins* have also been found among the Aramaic Dead Sea scrolls, thus suggesting that a real distinction of the two phonemes written by the same pharygal *ʿayin* was still observed.—D.J.H.

512. É. PUECH AND A. STEUDEL, "Un nouveau fragment du manuscrit *4QInstruction* (*XQ7* = *4Q417* ou *418*)," *RevQum* 19 (76, '00) 623-627.

The nonidentified Qumran fragment designated XQ7 certainly belongs to a manuscript of the work known as 4QInstruction represented in 4Q417 and 4Q418. The article presents a transcription of the fragment, notes on the reading, a translation, and a commentary.—D.J.H.

513. D. RUDMAN, "4QInstruction & Ecclesiastes: A Comparative Study," *QumChron* 9 (2-4, '00) 153-163.

Although 4QInstruction and Ecclesiastes are not directly related, they do in many respects take a common point of departure. 4QInstruction upholds a form of wisdom that mixes proverbial material with eschatological speculation. It has a pronounced future expectation and promises to its disciple mastery over existence and knowledge of the future. Ecclesiastes attacks the kind of wisdom represented by 4QInstruction. It too contains proverbial material but mixes this with sharp criticism of eschatological speculation. Its author sets out to gain a similar mastery over existence but proclaims failure for himself and denies the possibility of success for others.—D.J.H.

514. R. S. SARASON, "The 'Intersections' of Qumran and Rabbinic Judaism: The Case of Prayer Texts and Liturgies," *DeadSeaDisc* 8 (2, '01) 169-181.

The textual commonalities pertaining to prayer and liturgy between Qumran and rabbinic materials can be grouped in three areas: (1) themes and content; (2) prayer-styles, rhetoric, and genres; and (3) vocabulary and idioms. However, the pre-A.D. 70 existence of regularized communal liturgical prayer in any groups outside of Qumran remains speculative. At Qumran as well, the specific uses and performance practices of the liturgical texts remain speculative.—D.J.H.

515r. L. H. SCHIFFMAN, E. TOV, AND J. C. VANDERKAM (EDS.), *The Dead Sea Scrolls. Fifty Years After Their Discovery* [*NTA* 45, pp. 211-212].

Z. J. KAPERA, "The Jerusalem Qumran Congress of 1997. Sum Up and Challenges of the Dead Sea Scrolls Research (Review article)," *QumChron* 9 (2-4, '00) 179-192.—After comments on the 1997 Jerusalem Congress and on the volume of papers, this review article focuses on H. Stegemann's paper entitled "Qumran Challenges for the Next Century" and F. M. Cross's reminiscences on the beginning of the scrollery team. Then it offers general observations about the volume, and concludes that this handsome and valuable book should find its way to the desk of every scholar interested in the Dead Sea scrolls.—D.J.H.

516r. L. H. SCHIFFMAN AND J. C. VANDERKAM (EDS.), *Encyclopedia of the Dead Sea Scrolls* [*NTA* 44, pp. 632-633].

Z. J. KAPERA, "The First Encyclopedia of the Dead Sea Scrolls (Review article). Part 1," *QumChron* 9 (2-4, '00) 193-200.—While the encyclopedia is a marvelous contribution, the editors in chief are too optimistic in characterizing it as an objective work. The encyclopedia is unfortunately one-sided in not allowing dissenting hypotheses or proposals. The bibliographies vary widely in their value.—D.J.H.

517. J. SIEVERS, "Judaísmo y cristianismo a través de los rollos del Mar Muerto," *Cuadernos de Teología* [Buenos Aires] 20 ('01) 37-54.

After an overview of the Dead Sea scrolls, the article discusses some controversial issues: claims about Christianity at Qumran, the type(s) of Judaism encountered there, the Essene hypothesis, their value as a window into the much wider Jewish world, and *Temple Scroll* and 4QMMT. Then it considers the relationship between Qumran and the NT with reference to *Abba,* so-called messianic texts (4Q285, 4Q246, 4Q521), and justification through grace.—D.J.H.

518. M. D. SWARTZ, "The Dead Sea Scrolls and Later Jewish Magic and Mysticism," *DeadSeaDisc* 8 (2, '01) 182-193.

Comparison of mystical, magical, and divinatory texts from Qumran and later esoteric Jewish circles provides interesting examples of both persistence and transformation. The Qumran angelic liturgical texts blend in very well with the sectarian ideology, whereas the corresponding liturgies in *Ma'aseh Merkabah* were "rabbinized" by their attribution to great sages. So too the Qumran anti-demonic hymns recited by a sectarian official and the physiognomic text perhaps used to rank individuals in the *Yaḥad* fit in well with the worldview and social structures of the sect. Judged by the degree of change that affected each, the magical and divinatory traditions have undergone the least change.—D.J.H.

519. A. TÅNGBERG, "The Justification of the Servant of the Lord. Light from Qumran on the Interpretation of Isaiah 53:11aβ," *TidsTeolKirk* 72 (1-2, '01) 31-36.

The Qumran manuscripts of Isa 53:11 confirm the shape of the Masoretic text to a large extent. The language and theology of this text influenced the Qumran writers, who identified themselves with the penitent and paradoxically justified "many" rather than with the "servant." [This fascicle, which is dedicated to the memory of Professor Tångberg (1946-2000), contains a photograph of him, appreciations of him as a theologian by M. Saebø (pp. 5-14) and as a philologist by E. E. Knudsen (pp. 15-19), and a list of his publications compiled by T. Stordalen (pp. 20-30).]—D.J.H.

520. J. VÁZQUEZ ALLEGUE, "'Jurar por Dios en Qumrán' (CD 15, 1-2)," *Salmanticensis* 48 (1, '01) 123-148.

According to *Damascus Document* xv 1-2, no one shall "swear either by *Aleph* and *Lamed,* or by *Aleph* and *Daleth,* except for the oath of the young men, by the curses of the covenant." As background to this text, the article first discusses the God of Qumran, the names of God at Qumran, the verb *šbʿ* ("swear") in Judaism, swearing by the name of God in intertestamental Judaism, the oath in Qumran literature, swearing by the name of God at Qumran, and swearing by God in *Damascus Document.* Then it argues that *Aleph* and *Lamed* signify the divine name *ʾEl* while *Aleph* and *Daleth* refer to the divine name *ʾAdonai,* and that the second part refers to the exception involving the oath of the young men as they enter the community of the covenant.—D.J.H.

521. G. XERAVITS, "Considerations on Canon and the Dead Sea Scrolls," *QumChron* 9 (2-4, '00) 165-178.

After distinguishing between Scripture and canon, the article discusses Scripture and canon in early Judaism, Scripture in Qumran, and the Scripture of the Qumran community. It concludes that speaking of a Qumranic or broadly Jewish canon before the 1st century A.D. is possible only with some restrictions, and notes that this "canon" could only have been inclusive in contrast to the exclusive canon of later Judaism and Christianity.—D.J.H.

522. Y. ZUR, "Shimon ben Shetah as the Preacher of Deceit," *RevBib* 108 (3, '01) 360-375.

"Absalom" in the "House of Absalom" in *Pesher Habakkuk* refers to the maternal uncle of Aristobulus II (see Josephus, *Ant.* 14:71); that is, a brother of Alexandra Salome and at least a half-brother of Shimon ben Shetah. The latter, an aggressive Pharisee leader who brought his party to power under Alexandra Salome's reign, is the most natural identification for the "Preacher of Deceit" in 1QpHab and the "Man of Scorn" in 4QpNah, once one accepts that the date and social setting of the events in the Pesharim are the first half of the 1st century B.C. and the scholarly community of Jerusalem, respectively.—D.J.H.

Dead Sea Scrolls, §§ 46-123, 295, 307, 461, 469, 476, 485, 648.

Jewish World

523. J.-M. AUWERS, "Où va l'exégèse du Psautier? Bilan de six années d'études psalmiques (1995-2000)," *RevThéolLouv* 32 (3, '01) 374-410.

This survey of twenty-seven recently published books (in various languages) on the Psalms contains a section on the reception of the Psalter in Judaism and early Christianity (seven items). They include A. Aejmelaeus and U. Quast (eds.), *Der Septuaginta-Psalter und seine Tochterübersetzungen* (2000); P. W. Flint, *The Dead Sea Scrolls and the Book of Psalms* (1997); E. Zenger (ed.), *Der Psalter in Judentum und Christentum* (1998); P. Grelot, *Le mystère du Christ dans les Psaumes* (1998); W. M. Urassa, *Psalm 8 and its Christological Reinterpretation in the New Testament Context* (1998); and M. Berder, *"La pierre rejetée par les bâtisseurs"* (1996).—D.J.H.

524. J. Azzam, "Le Peshitta (A. T.) et le texte massorétique. Étude comparative," *Parole de l'Orient* [Kaslik, Lebanon] 26 ('01) 89-125.

On the basis of a comparison between the Peshitta and the Masoretic Text (as well as the Septuagint) of 1 Samuel 1; 2 Samuel 9; 10; 12; 1 Kings 20; and 2 Kings 19, the article concludes that the Peshitta is a faithful but not "literal" translation. Its variants vis-à-vis the Masoretic Text rarely concern the meaning of words or phrases. Many of the variants correct errors, clarify ambiguities, or attempt to clear up the meaning of otherwise incomprehensible texts.—D.J.H.

525. E. Baltrusch, "Königin Salome Alexandra (76-67 v.Chr.) und die Verfassung des hasmonäischen Staates," *Historia* [Stuttgart] 50 (2, '01) 163-179.

After discussing the historical background of the Hasmonean state, the article considers the founding of this state by the Maccabees and the constitutional development of the Hasmonean state. Then it treats the person and politics of Queen Salome Alexandra who ruled that state from 76 to 67 B.C., and notes that as "queen" (βασίλισσα) Alexandra followed the Maccabean ideal of alliance with the pious (the Pharisees in her case) and reliance on military strength.—D.J.H.

526. C. Begg, "The Ai-Achan Story (Joshua 7-8) According to Josephus," *Jian Dao* [Hong Kong] 16 ('01) 1-20.

The article investigates how Josephus deals with the perceived problems of the narrative of Achan's theft and Ai's fate in Josh 7:1–8:29 in his retelling of it in *Antiquities* 5:33-48. It examines the text in eight parallel segments under the following headings: the crime, initial defeat, double reaction, God's response, culprit exposed, culprit punished, ambush prepared, and victory and sequels. Josephus relates the entire event in a markedly "streamlined" form that is designed to appeal to the sensibilities and perplexities of his two general audiences of cultivated Gentiles and fellow Jews.—C.R.M.

527. C. Bennema, "The Strands of Wisdom Tradition in Intertestamental Judaism: Origins, Developments and Characteristics," *TynBull* 52 (1, '01) 61-81.

The Jewish sapiential tradition was no homogeneous "melting pot." Rather, in the intertestamental period there were four distinct ways of understanding the concept of W/wisdom that were rooted in the OT wisdom material: the Torah-centered wisdom tradition (Sirach, Baruch 3:9–4:4, *m. 'Abot,* etc.), the Spirit-centered wisdom tradition (Wisdom, Philo, *Joseph and Aseneth*), the apocalyptic wisdom tradition (*1 Enoch, 4 Ezra, 2 Baruch, Testaments of the Twelve Patriarchs*), and the Qumran wisdom tradition. This categorization can help to elucidate the sapiential influence on a specific NT writing against a more sharply defined background.—D.J.H.

528. B. Bohn, "Rape and the Gendered Gaze: *Susanna and the Elders* in Early Modern Bologna," *BibInt* 9 (3, '01) 259-286.

In the course of its long history, pictorial representation of Susanna changed from characterizations of her as a model of female virtue and chastity to portrayals of her as a nude and eroticized temptress. Around the turn of the 17th century, however, the Bolognese painter Ludovico Carracci rejected the eroticism of contemporary depictions by reviving the theme of Susanna's virtue and turning to patristic literature for an understanding of the moral issues raised in the Susanna text.—D.J.H.

529. S. Burkes, "'Life' Redefined: Wisdom and Law in Fourth Ezra and *Second Baruch*," *CathBibQuart* 63 (1, '01) 55-71.

In the context of Jewish existence after A.D. 70, the authors of *4 Ezra* and *2 Baruch* presented markedly different attitudes toward the human condition and the present age. The consciousness of death on both the individual and the community levels became a dominant theme of *4 Ezra*. The Law became the focus of interest, with wisdom a somewhat secondary, though present, descriptor. Life was redefined because meaningful life was no longer possible in a world as corrupt as this one; life was now to be sought on an individual basis and meant personal immortality. The author of *2 Baruch* pulled back from the intense pessimism of *4 Ezra*, and believed that life was still possible for the community in the here and now. Life in both senses is gained through the Law, which is identified with wisdom more frequently than in *4 Ezra*. While this age is dying, it still has a way to go, and in the meantime current life goes on.—D.J.H.

530. J. M. Cañas Reíllo, "Un testimonio inédito de *Vetus Latina* (1 *Macabeos* 1,1-6,40): el Codex Hubertianus (Londres, British Museum, Add 24142), Edición crítica," *Sefarad* 61 (1, '01) 57-82.

The Latin text of 1 Maccabees 1:1–6:40 in Codex Hubertianus (H) is close to other manuscripts that provide evidence for a recension current in the 4th century A.D. and is important for understanding the history of the *Vetus Latina* text of 1–2 Maccabees (especially the *L* recension). After a five-page introduction, the article presents the Latin text according to MS H with a critical apparatus below.—D.J.H.

531. P. Charland, "Tobit: un rendez-vous bien préparé," *Parabole* [Montreal] 24 (1, '01) 5-6.

With particular attention to the theme of preparation for death, the article discusses the tests that Tobit undergoes, his testament in Tob 14:8-11, and his death and burial.—D.J.H.

532. J. Cook, "Lexical Matters in LXX Proverbs," *JournNWSemLang* 26 (2, '00) 163-173.

The Septuagint translator of Proverbs was a stylist with an exceptional knowledge of Jewish and Greek culture. He made use of 153 *hapax legomena* borrowed from the Greek world and was responsible for 31 neologisms. He also applied a large number of lexemes that appear either exclusively in Proverbs or are shared with a small number of Septuagint books.—D.J.H.

533. J. Corley, "Judith: An Unconventional Heroine," *ScriptBull* 31 (2, '01) 70-85.

The character of Judith is portrayed as good, appropriate, like traditional OT prototypes, and consistent. But she does reverse conventional assumptions of what is expected for a woman, since her role also follows models of male warriors from Israel's history. Judith appears as both a heroine in her own right and an instrument of divine deliverance.—D.J.H.

534. J. S. Croatto, "Un midrás sobre la desaparición de personas (Isaías 57:1-4; Sabiduría 3-4)," *Cuadernos de Teología* [Buenos Aires] 20 ('01) 23-36.

The ancient motif of disappearance (as in the cases of Enoch in Gen 5:22-24 and Noah in Gen 6:9) implies the actual disappearance of the righteous in the prophetic tradition (see Isa 57:1-4), while in the sapiential tradition (Wisdom 1–5, especially 3–4) it refers to the persecution and elimination of those who are faithful to their own religious and cultural identity within the framework of Hellenization in Alexandria. Both developments are examples of midrashic activity.—D.J.H.

535. J. S. Custer, "Man of Desires: Eros in the Book of Daniel," *DownRev* 119 (416, '01) 217-230.

Daniel is called "man of desires" (*ʾyš ḥamûdôt*) in Dan 10:11 and 10:19 (see also 9:23), and the Greek noun ἐπιθυμία that corresponds to the Hebrew root *ḥmd* is very prominent in the story of Daniel and Susanna. Desirable as Daniel may be, he desires only God. Therefore his own desires do not tempt him. Daniel provides a model of how one can become "a man of (right) desires" and beloved of God and of angels.—D.J.H.

536. E. G. Dafni, "Natürliche Theologie im Lichte des hebräischen und griechischen Alten Testaments," *TheolZeit* 57 (3, '01) 295-310.

The article first considers the origin and meaning of the concept of "natural theology" with reference to Stoic texts and to Wisdom 13. Then it discusses the presence of "natural theology" in the OT in general and with regard to two OT passages from the Abraham cycle that concern the natural revelation of God (Gen 14:18-20, 22; 20:1-18) according to their Hebrew and Greek versions.—D.J.H.

537. E. G. Dafni, "Σάρξ μου ἐξ αὐτῶν (LXX-Hosea ix 12). Zur Theologie der Sprache der Septuaginta," *VetTest* 51 (3, '01) 336-353.

The theological variant σάρξ μου ἐξ αὐτῶν in the Septuagint of Hos 9:12 echoes the idea developed in chapters 1–3 that the relationship between God and his people is comparable to that between husband and wife. The use of σάρξ μου with respect to God reflects the "husband-wife-one flesh" schema found in Gen 2:23-25.—D.J.H.

538. L. Day, "Faith, Character and Perspective in Judith," *JournStudOT* 95 ('01) 71-93.

When assessed by means of character analysis and point of view, Judith's often noted piety is not as exemplary as has been assumed. Judith acts more on her own initiative than in response to God, and she evidences a questionable relationship with the Israelite community. The deceit and violence that she utilizes are not so much necessitated by circumstances but intrinsic to her character. Moreover, evaluation of her character is not static throughout the book. Perspective differs between the readers and the other characters, and it shifts as the actions of the story progress.—D.J.H.

539. P. G. R. de Villiers, "Pagan Oracles and Jewish Apocalypses in Graeco-Roman Times," *Acta Patristica et Byzantina* [Pretoria] 11 ('00) 47-73.

After characterizing the Greco-Roman period as an eclectic age, the article discusses Jewish attitudes—negative and positive—toward pagan prophecies and oracles. Then it considers various aspects of the interchange between pagan oracles and Jewish apocalypses with regard to form, ideology, function, and language. It concludes that Jewish authors in the Greco-Roman period created unique texts (e.g. *Sibylline Oracles*) when they appropriated pagan oracular conventions and forms.—D.J.H.

540. B. Dupuy, "L'édition de Leyde de la Peshitta de l'Ancien Testament," *Istina* 46 (2, '01) 127-138.

Taking as its starting point *The Old Testament in Syriac According to the Peshitta Version* (1966-), the article discusses the origins of the Peshitta, the parallels between the Peshitta and the Targums, the milieu in which the Peshitta originated, the Peshitta and the Diatessaron, the date and place of the constitution of the Syriac Bible, and the relationship of the Peshitta to the Hebrew Bible.—D.J.H.

541. L.-O. ERIKSSON, "'Fruktansvärd var vreden som drabbade Israele' — om berätteknik och gudsbild i Mackabeerböckerna" ['Terrible was the Wrath that Came Upon Israel' — On Narrative Technique and the Representation of God in the Books of Maccabees], *SvenskExegÅrs* 66 ('01) 95-117.

Taking as its starting point 1 Macc 1:64 ("very great wrath came upon Israel"), the article examines the contents, narratives techniques, and portrayals of God in 1 and 2 Maccabees, respectively. It concludes that despite their apparent differences in narrative style and theological emphases, there are basic similarities in the theologies of the two books.—D.J.H.

542r. L. H. FELDMAN, *Judean Antiquities 1-4* [*NTA* 44, p. 618].

É. NODET, "Un nouveau commentaire des œuvres de Josèphe," *RevBib* 108 (3, '01) 386-421.—After describing the new commentary series on Josephus' writings edited by S. Mason and published by Brill, the article discusses some general matters: the audience for Josephus' *Antiquities*, his attitude toward the Law of Moses, and the date of Josephus' death. Then it focuses on matters in Feldman's remarkably complete commentary on *Antiquities* 1–4 with particular attention to the treatment of biblical texts. Finally it notes some areas for further study: literary analysis, Josephus' Bible, Josephus and Judaism, and Josephus and the ancient rabbinic tradition.—D.J.H.

543. L. H. FELDMAN, "On Professor Mark Roncace's Portraits of Deborah and Gideon in Josephus," *JournStudJud* 32 (2, '01) 193-220.

This response to Roncace's critique [§ 45-1391] of Feldman's articles on Josephus' portraits of Deborah and Gideon first deals with some particular points regarding etymologies of names of biblical personalities, Josephus' misogyny, Deborah as a biblical heroine, and Josephus' account of Gideon. Then it explains the value and the methodology of comparing Josephus' portraits of biblical figures with treatments in early Jewish, OT, and classical sources.—D.J.H.

544. J. FOSSUM, "The Angel of the Lord in Samaritanism," *JournSemStud* 46 (1, '01) 51-75.

Although the angelic name "Kebala" probably derives from a Dosithean exegesis and thus may be called "heterodox," the essential figure of Kebala as he appears in the later Samaritan liturgical texts is no "medieval" invention but rather is a replica of the "Glory of God"—the angel of the Lord as he appears in Marqah's works. Moreover, the portrayal of this figure can be paralleled closely by what is predicated of the principal angel in Jewish texts and is by no means "strange."—D.J.H.

545. S. FREYNE, "The Geography of Restoration: Galilee–Jerusalem Relations in Early Jewish and Christian Experience," *NTStud* 47 (3, '01) 289-311.

The article explores Galilee-Jerusalem relations within the horizon of Jewish restoration hopes, considers the extent to which such an ideology of restoration may have actually functioned in Galilee, and examines those writings of earliest Christianity that are deemed to exhibit most clearly the opposition between Galilee and Jerusalem (i.e. Mark and Q) in light of the broader horizon being proposed. The paper argues that while a lateral ethnicity model lay behind the Hasmonean expansion to include Galilee within the territory of the Jewish nation, a vertical model also functioned that was more concerned with establishing strong boundaries between native and foreign, based on the purity system emanating from the Jerusalem Temple. Jerusalem was crucial to both systems as the symbolic center, though its role was different in each. The main "fault line" between these two models does not relate to a Galilee-Jerusalem opposition but rather to different ways of envisaging an ideal Israel and the possibility for realizing that in the present.—C.R.M.

546. E. A. GREEN, "The Queen of Sheba: a Queen of Egypt and Ethiopia?" *JewBibQuart* 29 (3, '01) 151-155.

The article provides support for Josephus' identifications of the Queen of Sheba with "a queen of Egypt and Ethiopia" (see *Ant.* 8:159, 165) and of Sheba with Meroe in Nubia (*Ant.* 2:249).—D.J.H.

547. P. HÖFFKEN, "Zum Kanonsbewusstsein des Josephus Flavius in *Contra Apionem* und in den *Antiquitates*," *JournStudJud* 32 (2, '01) 159-177.

Comparison of Josephus' statements about the books of Jewish Scripture in *Against Apion* 1:37-42 and his earlier comments in *Antiquities* on the topic reveals only partial agreement and warns against attributing to Josephus the same canonical consciousness in both works. It is likely that Josephus' approach to the canon in *Against Apion* reflects the heightened interest in canonical questions among Jews ca. A.D. 100 as witnessed in *4 Ezra* 14 and the debate associated with the catchword "Yavneh/Jamnia."—D.J.H.

548r. M. IDEL, *Messianic Mystics* (Princeton: Princeton University Press, 1998).
H. LENOWITZ, *The Jewish Messiahs. From Galilee to Crown Heights* [*NTA* 44, p. 425].

M. GOLDISH, "New Approaches to Jewish Messianism," *AJSRev* 25 (1, '00-'01) 71-83.—These two books represent an important step forward in the field of Jewish messianism. They offer the latest in textual scholarship and sophisticated interpretation in English for the use of a broad readership, bring together a wide view of Jewish messianic history, and propose important theories concerning the relationship between movements. While Lenowitz brings fresh ideas and literary sensibilities to the field, Idel pushes forward the frontiers of interpretation by proposing a new realm of messianic possibilities in Jewish history.—D.J.H.

549. O. KAISER, "Das Verständnis des Todes bei Ben Sira," *NeueZeitSysTheolRelPhil* 43 (2, '01) 175-192.

Ben Sira advises his pupils and readers to accept death as their fate and the view that humans have no other life than the present one. The transitory character of human life gives a reason for seeking God's mercy and observing his commands, as well as for using property for gifts to friends, embellishing one's life, and taking care of one's name. While one should not withdraw from those who are dying, lengthening the time of mourning does no good for the mourner or the deceased. Ben Sira's conservative outlook protected him against philosophical and apocalyptic speculations that he judged to be divorced from reality.—D.J.H.

550. J. LUST, K. HAUSPIE, AND A. TERNIER, "Ezekiel 4 and 5 in Hebrew and in Greek: Numbers and Ciphers," *EphTheolLov* 77 (1, '01) 132-152. [See § 45-1382.]

The main differences between the Masoretic and Septuagint texts of Ezekiel 4–5 are to be found in their use of numerals. After discussing the numbers in 4:4-9 and 5:2, 12, the article surveys all the Greek equivalents of the cardinal and ordinal numbers in the Hebrew text. Then it considers the dates in the book, the detailed measurements in the final vision, and the alphabetic numerals in P. 967. Finally it provides a close reading of Ezekiel 4 and 5, respectively.—D.J.H.

551. M. J. MARTIN, "Philo's Interest in the Synagogue," *Ancient Near Eastern Studies* [Leuven] 37 ('00) 215-223.

While Philo did not attribute to the synagogue a place of absolute centrality in his thought, the paucity of explicit references to the synagogue cannot be used to argue for Philo's general lack of interest in the institution. In fact, Philo's thought and writing presuppose a synagogue Judaism. He does not discuss frequently that which he takes for granted.—D.J.H.

552. B. W. MATYSIAK, "Hebrajski tekst Księgi Syracha (Der hebräische Text des Buches Jesus Sirach)," *StudTheolVars* 39 (1, '01) 211-220.

After discussing Ben Sira and his book, the article provides information about the Hebrew manuscripts discovered at Qumran and Masada as well as the six codexes (A-F) from later times. About 68% of the book is now available in Hebrew.—D.J.H.

553. T. MEADOWCROFT, "Exploring the Dismal Swamp: The Identity of the Anointed One in Daniel 9:24-27," *JournBibLit* 120 (3, '01) 429-449.

In the various contexts of the book of Daniel as a whole, of chapter 9, and of 9:24-27, the most natural understanding of the "anointed one" (*mšyḥ*) in vv. 25 and 26 is as that which is anointed in v. 24, namely the *qdš qdšym*. Therefore the identity and fate of the anointed one in both v. 25 and v. 26 are a specification of what happens to the holy of holies. The "most holy place" can be taken as expressive of a people who are anointed, with the possibility that this perception is occasionally concretized into an individual.—D.J.H.

554. P. MULLINS, "The Religious Roles of Women in Ancient Israel," *MilltownStud* 47 ('01) 106-139.

After outlining some of the gender differences of ancient Israelite religious observance in general and the different ways in which ritual purity laws affected men and women, the article [see §§ 43-1969; 44-1952] discusses the roles of women in Israelite religion and the gender differences under four categories: heads of families (patriarchs and elders), rulers (the royal priesthood), shamans (wise women and prophetesses), and priests (including Levites). —D.J.H.

555r. J. NEUSNER AND A. J. AVERY-PECK (EDS.), *The Blackwell Companion to Judaism* (Oxford—Malden, MA: Blackwell, 2000).

——, *The Blackwell Reader in Judaism* [*NTA* 45, p. 434].

C. H. MIDDLEBURGH, "Reliable Account of Judaism," *ExpTimes* 112 (10, '01) 341.— These monumental volumes achieve the editors' goals of providing a thorough, balanced, objective, reliable, and proportionate account of Judaism. They will be the benchmark by which future examples of the genre will be measured.—D.J.H.

556. A. A. ORLOV, "Overshadowed by Enoch's Greatness: 'Two Tablets' Traditions from the *Book of Giants* to *Palaea Historica*," *JournStudJud* 32 (2, '01) 137-158.

Besides Josephus' writings the "two tablets/stelae" tradition appears in many other sources, including the Armenian *History of the Forefathers* and the Armenian *Abel*, the Latin *Life of Adam and Eve*, various Christian chronographers, and a fragment from the Greek *Palaea Historica*. Even a brief review of these documents shows that the "two stelae" narrative contains traces of Enochic traditions. Various Enochic roles are attributed to the alleged "authors" of the antediluvian stelae. The interaction seems to involve some details of the Watchers/Giants story.—D.J.H.

557. A. PASSONI DELL'ACQUA, "Greco biblico e *koinē*. In margine a J. Lust - E. Eynikel - K. Hauspie, *A Greek English Lexicon of the Septuagint*," *Aegyptus* [Milan] 79 (1-2, '99) 157-166.

After noting other LXX and NT lexicographical projects, the article discusses the two-volume *Greek-English Lexicon of the Septuagint* (1992, 1996) with particular attention to its classification of neologisms. It also offers suggestions about terms for colors and architecture as well as additional bibliographical resources for inclusion in a new edition.—D.J.H.

558. M. PESCE, "I Giudei, i Romani e la tolleranza religiosa. La rappresentazione di Flavio Giuseppe," *AnnalStorEseg* 17 (2, '00) 355-382.

The context for the Jewish ideals of respect for individual decision in religious matters and of the coexistence among religions was the pluralism of 1st-century Judaism and the necessity for Jews to coexist with peoples practicing other religions in the land of Israel and in the Diaspora. For Josephus, what was common to all religions was the search for justice and its practice. In this matter Josephus was in part influenced by the Roman attitude of religious tolerance, which also influenced later Christian thinkers.—D.J.H.

559. T. E. PHILLIPS, "Revisiting Philo: Discussions of Wealth and Poverty in Philo's Ethical Discourse," *JournStudNT* 83 ('01) 111-121.

The key to the "observable pattern" that explains the seeming inconsistency between Philo's warnings about the dangers of wealth and his personal affluence is not to be found in the will of the possessor [see § 28-783]. Rather than idealizing poverty, Philo extols the virtues of overcoming the passions and of controlling desire. For Philo, the actual possession of wealth was less significant for ethical discourse about issues of wealth and poverty than was one's desire for wealth.—D.J.H.

560. A. PORTIER-YOUNG, "Alleviation of Suffering in the Book of Tobit: Comedy, Community, and Happy Endings," *CathBibQuart* 63 (1, '01) 35-54.

The author of Tobit attempts to offer insight into how God responds to the problem of individual suffering, and seeks to demonstrate that God is present in the lives of suffering individuals. After considering the sufferings of Tobit and Sarah through their stories and prayers in Tobit 1–3, the article examines the divine response to their cries for help as detailed in the rest of the book. It gives particular attention to the themes of community (linking lives together), "eucatastrophe" (the magic of fairy tales and happy endings), and "co-medication" (engaging the funny side of Tobit).—D.J.H.

561. F. RAURELL, "La recerca sobre els LXX," *EstFran* 102 (430, '01) 1-52.

This survey of research on the Septuagint first treats its history: the origin of the Greek version, revisions toward the Hebrew, and Christian editions. Next it considers progress in research on the Septuagint: the discovery of new documents, and the Kaige-Theodotion recension. Then it deals with the dominant themes in current research: textual criticism and literary criticism; grammar, translation techniques, and vocabulary; Origen and Lucian; and the Septuagint and Christian origins. It concludes with reflections on the importance of the Septuagint.—D.J.H.

562. A. Y. REED, "From Asael and Semiḥazah to Uzzah, Azzah, and Azael: 3 Enoch 5 (§§ 7-8) and Jewish Reception-History of 1 Enoch," *Jewish Studies Quarterly* [Tübingen] 8 (2, '01) 105-136.

In *3 Enoch* 5 (§§ 7-8) the angels Uzzah, Azzah, and Azael teach the generation of Enosh sorceries that allow them to bring the "sun and moon, stars and constellations" down to earth to serve their idols. Although unique in Hekhalot literature, this unit evokes the corruption of humanity through the revelation of forbidden wisdom by the fallen angels—particularly Asael—in *1 Enoch* 6–11. In this case *3 Enoch* 5 reflects direct knowledge of *1 Enoch* 6–11, most likely as part of the reinfusion of certain early Jewish pseudepigraphical sources into postrabbinic Jewish circles due to the anthological activities of Byzantine Christian chronographers such as George Syncellus.—D.J.H.

563. E. REGEV, "Ḥnwkh, swkwt wymy hmylwʾym bspr mqbym b (Hanukkah, Succot and the Days of Milluim in II Maccabees)," *Beth Mikra* [Jerusalem] 166 ('01) 227-243.

The connection between Hanukkah and Sukkot in 2 Maccabees lies in the fact that inauguration (*milluʾîm*) ceremonies were practiced on or near Sukkot in First and Second Temple times. It is possible that this strange name for Hanukkah was meant to legitimate the celebration of Judas Maccabeus' inauguration of the renewed Temple worship. The lack of attention to this characteristic of Hanukkah may derive from the fact that the Pharisees (or rabbis), Sadducees, and Qumran sectarians believed that the biblical *milluʾîm* ceremony took place in the spring (in Nisan).—D.J.H.

564. B. ROCHETTE, "Juifs et Romains. Y a-t-il eu un antijudaïsme romain?" *RevÉtudJuiv* 160 (1-2, '01) 1-31.

The article first places Judaism at Rome in its historical context, with reference to the introduction of foreign cults, provisions made against Jews, and Jews and Christians. Then it surveys the comments about Jews made by important Latin authors: Cicero, Horace, Petronius, Juvenal, Seneca, and Tacitus. It concludes that hostile feelings about Jews at Rome belonged to the religious sphere (Sabbath observance, circumcision, food laws) and never gave rise to exterior manifestations of violence, and that the negative image of Jews at Rome (at its height at the end of the 1st and beginning of the 2nd century A.D.) arose from their refusal to integrate into Roman society.—D.J.H.

565. J. T. SANDERS, "When Sacred Canopies Collide. The Reception of the Torah of Moses in the Wisdom Literature of the Second-Temple Period," *JournStudJud* 32 (2, '01) 121-136.

The article first considers historical developments to clarify how the Mosaic Torah became the dominant force in Jewish religion by examining the struggle within the ancient sapiential tradition with reference to Ben Sira, Qumran wisdom texts, and Wisdom of Solomon. Then it draws on sociological literature dealing with symbolic universes (P. L. Berger and T. Luck-mann) to understand this historical process. It concludes that the wisdom tradition (the older "sacred canopy") faced with the choice of accommodating or dying, accommodated. It absorbed the Mosaic Torah in such a way as to maintain what it took to be the essential elements of the sapiential tradition.—C.R.M.

566. S. SCHREIBER, "Hoffnung und Handlungsperspektive in der *Assumptio Mosis*," *JournStudJud* 32 (3, '01) 252-271.

While NT scholars often appeal to *Assumption of Moses* 10 to clarify the concept of the eschatological kingdom of God, it is important to recognize that the work's central emphasis is obedience to the Torah. After considering the various dimensions in the book's literary-theological framework, the article discusses its approach to Israel's history as a preparation, its concept of the present as the prelude to the end-time, and Taxo as the model of the behavior appropriate to the situation (in accord with the Torah as the *taxis* or "order" that represents God's will and constitutes God's people). It concludes that *Assumption of Moses* promotes strict observance of the Torah and the vision of a purely future and Israel-centered kingdom of God.—D.J.H.

567. S. SCHROER, "Die Gerechtigkeit der Sophia. Biblische Weisheitstraditionen und feministische Diskurse," *TheolZeit* 57 (2, '01) 281-290.

After reviewing research on personified Wisdom in Hebrew and Greek biblical texts, the article discusses wisdom as the heart of righteousness/justice (*ḥokmâ* as the heiress of Egyptian *maat*), biblical criticisms of the wisdom of the wise, and the relationship between wisdom and fear of God.—D.J.H.

568. D. SHALEV, "Illocutionary Clauses Accompanying Questions in Greek Drama and in Platonic Dialogue," *Mnemosyne* 54 (5, '01) 531-561.

Illocutionary clauses accompany a speech act and give explicit identification of the speech act intended. Line 120 of Ezekiel's *Exagoge* ("God: What do you have there in your hands? Quickly tell.") serves as the point of departure for discussing this feature of verse text and its comparison with prose text. Here the illocutionary expression λέξον τάχος accompanying the question, follows it and may be termed a postpositive clause. These expressions are used in Plato in much the same way as in drama, and may in fact be considered a mark of dramatization in the typology of the Platonic dialogues.—D.J.H.

569. J. SIEVERS, "Josephus, First Maccabees, Sparta, the Three *haireseis*—and Cicero," *JournStudJud* 32 (3, '01) 241-251.

The awkward presence of the three "schools" (Pharisees, Sadducees, and Essenes) passage in Josephus' *Antiquities* 13:171-173 and the absence of a parallel to 1 Macc 12:19-23 (the letter of Arius the Spartan king to Onias the high priest) in this context can be best explained by recognizing that Josephus had already quoted 1 Macc 12:19-23 in 12:226-227, and by supposing that on noting this duplication Josephus inserted the "schools" passage in its place in a second draft or second edition by a cut-and-paste procedure analogous to what Cicero described in a letter to his friend and publisher Atticus (414.4 [16.6.4]).—D.J.H.

570. C. TERMINI, "La creazione come ἀρχή della legge in Filone di Alessandria (*Opif. 1-3*)," *RivistBib* 49 (3, '01) 283-318.

This study of Philo's *De opificio mundi* 1-3, which presents creation as the ἀρχή of the

Law, places the work in the framework of the treatises in which the Pentateuch is expounded in the "rewritten Bible" form. It compares Moses' legislative style with the decrees of Greco-Roman law and with the civil theology (in Stoic terms) that combines law and myth. It shows how Philo allows Moses' superiority to emerge by assimilating features of the Torah to the Platonic doctrine of the preludes to the laws and to the Stoic concept of natural law.—D.J.H.

571. P. L. TITE, "Textual and Redactional Aspects of the Book of Dreams (1 Enoch 83–90)," *BibTheolBull* 31 (3, '01) 106-120.

The "Book of Dreams" is a composite of two distinct Enochic traditions that have been tied together by the redactor of book four of *1 Enoch.* The article treats textual aspects of the "Flood Vision" (*1 Enoch* 83–84), the textual nature of the "Animal Apocalypse" (*1 Enoch* 85–90), and redactional activity in the "Book of Dreams." It notes that the "Book of Dreams" has a slightly different message from the independent "Flood Vision" and "Animal Apocalypse," indicating that the redactor has created a new text by his additions. Looking back upon the victory of the Maccabean revolt, the redactor, dated anywhere within a century following the revolt, may have approved of that event but not of the utopian outcome proposed by the "Animal Apocalypse" and so reinterpreted the latter's viewpoint with the "Flood Vision."—C.R.M.

572. P. W. VAN DER HORST, "The Samaritan Languages in the Pre-Islamic Period," *Journ StudJud* 32 (2, '01) 178-192.

In pre-Islamic Samaritan communities Hebrew was the holy language. Aramaic was the vernacular of the Samaritans in the Palestinian heartland, though Greek had made a heavy impact there (as the many Samaritan inscriptions in Greek recently discovered on Mount Gerizim make clear). But in the sizable Diaspora, most, if not all, Samaritans spoke Greek and perhaps even some of them wrote in that language. The impact of Greek culture on the Samaritans should not be underrated.—D.J.H.

573. D. VOLGGER, "Die Adressaten des Weisheitsbuch," *Biblica* 82 (2, '01) 153-177.

The addressees in the book of Wisdom are neither "pagans" nor "Jews." Rather, its instructions to "kings and rulers" point to a literary model in Jewish texts from the 1st centuries B.C. and A.D., and its themes of conversion and changing one's approach give the work a particular orientation. The addressees are above all pagans who are well off and culturally involved, and who show an interest in Jewish traditions.—D.J.H.

574r. M. P. WEITZMAN, *The Syriac Version of the Old Testament. An Introduction* [*NTA* 43, p. 632].

Y. MAORI, "Is the Peshitta a Non-Rabbinic Jewish Translation?" *JewQuartRev* 91 (3-4, '01) 411-418.—Although most of Weitzman's conclusions about the Peshitta present no fundamental innovations, his treatments contain a wealth of new material in addition to an updated and critical summary of the state of the question. His major contribution is the hypothesis that the Peshitta was created within a nonrabbinic Jewish community (apparently in Edessa), which found it easy to adopt the Christian religion when it bequeathed the translation to members of that faith community. But the evidence that Weitzman adduces to prove that the exegetical tradition reflected in the Peshitta to the Pentateuch is a general Jewish tradition and not a rabbinic tradition is not convincing. It appears that his desire to see the Peshitta as the product of a nonrabbinic Jewish community caused him, perhaps unconsciously, to limit incorrectly the relationship of the Peshitta to the exegetical/translational tradition reflected in the Aramaic Targums and to reject any proof of connection between the Peshitta and rabbinic literature.—D.J.H.

575. M. F. WHITTERS, "Some New Observations about Jewish Festal Letters," *Journ StudJud* 32 (3, '01) 272-288.

Jewish festal letters arose as a peculiarly Jewish response to the challenge of maintaining a uniform religious calendar and enforcing a rigid moral code in the face of societal opposition. Examination of several Jewish festal letters (Esth 9:20-32; 2 Macc 1:1-9 and 1:10–2:18; the Passover Papyrus of the Jews at Elephantine; and *2 Baruch* 78–87) shows that they exhibit literary elements that are proper to a genre: independence of the festal letter in relation to a corresponding festal literary narrative, reliance on the Jewish covenant and/or Jewish authority figures, the use of elevated speech, and the possible use of the festal letter as a liturgical reading for the feast that it promotes.—D.J.H.

Jewish World, §§ 46-191, 281, 522, 618, 630, 633.

Rabbinics

576. G. BLIDSTEIN, "*Hanukka* in *Hazal*: The Missing Players," *Tradition* 35 (3, '01) 20-23.

After noting the peculiar character of the talmudic story of Hanukkah, the article reflects on possible rationales for the rabbinic repression of the memory of Jewish Hellenizers and of civil war as the matrix of Hanukkah.—D.J.H.

577. B. J. J. BOTER ET AL., "Bibliography," *JournAramBib* 2 (2, '00) 269-272.

This installment [see § 45-1408] provides bibliographic information (along with lists of keywords and primary texts) about recent books and articles on the Targums and related topics.—D.J.H.

578. D. BOYARIN, "Justin Martyr Invents Judaism," *Church History* [Durham, NC] 70 (3, '01) 427-461.

The label "Yavneh" is better interpreted as the effect, not the cause, of the institutions and discursive practices of rabbinic Judaism. While both early rabbinic texts and Justin Martyr's writings are busy producing both a border between "Jews" and "Christians" and concomitantly one between the orthodox and the "heretics," these borders are actually not nearly as clear as the "authors" of these texts would want us to believe. Instead of thinking of Justin as reacting to a "Jewish" model or understanding the rabbis as reacting to a Christian development, it is preferable to suppose a complex process of mutual self-definition, testing of borders and boundaries and of definitions of what could be shared and what would be differential between the nascent formations that would by the 4th century A.D. or so truly become separate religions. Justin's *Dialogue with Trypho* and the pertinent mishnaic passages should be viewed as representative of the cauldron of "Judaeo-Christianity" taken as a cultural system.—D.J.H.

579. D. Boyarin, "One Church; One Voice: The Drive Towards *Homonoia* in Orthodoxy," *Religion & Literature* [Notre Dame, IN] 33 (2, '01) 1-22.

By the 4th century A.D. inner-Christian controversy presented a serious apologetic ("spin") problem for church leaders. But whereas an increasingly common response to this crisis was to demonize the Christian sophist, the talmudic response to the same sort of crisis was to divinize the dialectician and to regard disagreement as exemplary of the divine mind. Instead of conducing to an ideal of *homonoia* produced ultimately out of the conviction that God's second person is the Logos, the Babylonian Talmud leads to an ideal of *polynoia*—the many-mindedness of God.—D.J.H.

580. B. Chilton, "Four Types of Comparison between the Targumim and the New Testament," *JournAramBible* 2 (2, '00) 163-188.

The composite nature of the Targums is such that every so often one may discern in them the survival of materials that circulated in the time of Jesus and influenced his teaching and/or the memory of that teaching among those disciples who were familiar with such traditions. The article explains the types and principles for distinguishing among the four main types of affinity between the NT and the Targums, and then discusses examples of each type: (1) comparable material with cognate wording associated with the same text of Scripture, (2) comparable understanding of the same biblical passage, (3) the appearance of characteristically targumic phrases in the NT, and (4) shared thematic emphasis. It concludes with reflections on literary comparison and historical analogy with respect to the resonances observed between the NT and the Targums.—C.R.M.

581. L. Díez Merino, "Interpretación de la toponimia como método hermenéutico en el Tárgum de Jonás, Miqueas, Nahum, Habaquq, Ageo y Sofonías," *EstBíb* 59 (1, '01) 79-100.

Place-names in the Targums are important not only for dating the texts but also for theological, historical, and hermeneutical reasons. The article discusses various place-names (in alphabetical order from "Acco" to "Zanaán") in the Targums of six books of the Minor Prophets (Jonah, Micah, Nahum, Habakkuk, Haggai, and Zephaniah) and draws seven general conclusions from the analyses.—D.J.H.

582. B. Ego, "God as the Ruler of History: Main Thematic Motifs of the Interpretation of Megillat Esther in Targum Sheni," *JournAramBible* 2 (2, '00) 189-201.

The targumization of the story of Esther in *Targum Sheni* on *Megillat Esther* functioned for Jews in late Byzantine Palestine as a means for dealing with their actual historical situation. The article discusses the main outlines of this targumic work. It concludes that the targumization of *Megillat Esther* aims to understand and explain the biblical text as an expression of God's acting in history, and should also be viewed as an attempt to conceive and master the nonfictional world.—C.R.M.

583. B. Gesundheit, "Suicide — A Halakhic and Moral Analysis of *Masekhet Semahot*, chapter 2, laws 1-6," *Tradition* 35 (3, '01) 34-51.

Masekhet Semaḥot 2:1-6 represents the primary halakic sources for the laws pertaining to suicide. While the rabbis unequivocally reject the right to kill oneself, they also extend maximum consideration to the surviving relatives and seek to find extenuating circumstances or the benefit of the doubt in every actual instance.—D.J.H.

584. A. GOSHEN-GOTTSTEIN, "Critical Encounters with Rabbinic Doctrines of Creation: The Teacher as Source of Authority or as Partner in Dialogue," *TeachTheolRel* 4 (3, '01) 155-165.

Taking as its starting point *Genesis Rabbah* 1:5, the article reflects on the pedagogical tensions revolving around the rabbinic mythical perception of creation proceeding from primary negative matter and later philosophical belief in *creatio ex nihilo.* Then it explores the various strategies for dealing with issues of authority and interpretation, and concludes with reflections on integrating traditional and academic modes of learning and on shifting the role of the classroom teacher from source of authority to partner in dialogue.—D.J.H.

585. G. GREENBERG, "A Kindly Interpretation of *mšwbh* and *šwbb*?" *JournAramBib* 2 (2, '00) 203-212.

The Hebrew terms *mšwbh* and *šwbb,* which occur twenty-one times in the Hebrew Bible (mostly in Jeremiah), have often been understood as censorious. But in the Peshitta, the Targum, and the Septuagint, there are cases where the translators judged that undeniably derogatory terms were inappropriate in rendering *mšwbh* and *šwbb.* This phenomenon appears to reflect an exegetical tradition held in common.—D.J.H.

586. S. E. HOLTZ, "'To Go and Marry Any Man That You Please': A Study of the Formulaic Antecedents of the Rabbinic Writ of Divorce," *JournNearEastStud* 60 (4, '01) 241-258.

The article identifies a thematic continuity between the rabbinic writ of divorce and its Akkadian predecessors with regard to the clause about releasing the woman and allowing her to marry another. When Aramaic replaced Akkadian as the legal language of the Near East, the formulaic conventions were retained in the new *lingua franca.* While the Elephantine and rabbinic documents preserve different aspects of the Akkadian release terminology, both components (release and remarriage) were part of the essential idea expressing the woman's release in the Mesopotamian documents.—D.J.H.

587. A. HOUTMAN, "Planning a New Targum Edition: Look Before You Leap," *JournAramBib* 2 (2, '00) 213-231.

After an overview of research on the textual criticism of *Targum Jonathan to the Prophets* (with an emphasis on Isaiah), the article reports on plans for a new Targum edition with reference to the subsequent stages as envisioned in the plan, the necessary historical base for a new edition, and an example of a possible methodological approach for an edition of *Targum of Isaiah.*—D.J.H.

588. H. JACOBSON, "Antoninus and Judah the Prince," *OrChristPeriod* 67 (1, '01) 179.

In *b. Abodah Zarah* 10b the emperor "Antoninus" says to Judah the Prince: "I wish I could serve as your mattress in the world to come." In *Acts of John* 96:9-10, Jesus uses the same image. It is possible that the rabbis took a Jesus-saying and assigned it to the Roman emperor.—D.J.H.

589. D. MUÑOZ LEÓN, "El rostro nuevo del Pentateuco en el Targum. Reflejos en el Nuevo Testamento," *StudBibFranLibAnn* 49 ('99) 299-328.

The article illustrates how the Targums give a "new face" to the Pentateuch and illuminate

NT texts with reference to fourteen themes: the oneness of God, anthropomorphisms and the more spiritual idea of God, the justification of God, the exaltation of the Law, the creative word of God, the manifestations of God and his glory, belief in resurrection (Eden and Gehenna), messianic hope, the eschatological battle and the representation of the end, capital punishment and the need for witnesses, the morality of actions by the patriarchs and prophets, the portrayal of biblical figures, the exaltation of the chosen people, and the reinforcement of paraenesis.—D.J.H.

590. J. NEUSNER, "The Religious Meaning of Bodily Excretions in Rabbinic Judaism: The Halakhah on Leviticus Chapter Fifteen: Zabim and Niddah," *Annual of Rabbinic Judaism* [Leiden] 3 ('00) 67-91.

This consideration of the religious meaning of bodily excretions in rabbinic Judaism treats bodily excretions, the halakah of *Zabim,* the halakah of *Niddah,* and the religious principles of *Zabim* and *Niddah.* Since the goal of nature, its telos in procreation, pertains to Israel and the propagation of the holy people, the central and generative focus of the teleology realized in uncleanness or sanctification pertains only to the Israelite. The systematic goal is for life to be created and maintained as if it were lived in the holy Temple and protected from the sources of contamination that pollute the Temple.—C.R.M.

591. B.-Z. ROSENFELD AND J. MENIRAV, "Methods of Pricing and Price Regulation in Roman Palestine in the Third and Fourth Centuries," *JournAmOrSoc* 121 (3, '01) 351-369.

The literature of the Jewish sages (Mishnah, Tosefta, Palestinian Talmud, and early Midrashim) provides useful information on price regulation in Roman Palestine. The pricing system of the Roman empire and of Palestine in particular was flexible, dynamic, and subject to frequent change. The authorities did not usually fix market prices arbitrarily but according to actual market forces. They supervised them, kept them stable and organized, and took care through the agency of the *agoranomoi* and various local forces such as the sages in Palestine to avoid extreme fluctuation.—D.J.H.

592. J. ROVNER, "An Early Passover Haggadah: Corrigenda," *JewQuartRev* 91 (3-4, '01) 429.

The article provides two corrections to the author's study [§ 45-2081] of Jewish Theological Seminary MS 9560, an early recension of the Palestinian form of the Passover Haggadah.—D.J.H.

593. J. L. RUBENSTEIN, "The Bavli's Ethic of Shame," *ConsJud* 53 (3, '01) 27-39.

In the Babylonian Talmud to shame, embarrass, or humiliate another person is one of the most heinous sins, whereas to avoid humiliation and to preserve honor and dignity count among the greatest virtues. The Bavli's distinct emphasis on shame can be seen clearly when comparing traditions that appear in the Bavli with parallel versions in the Yerushalmi or in other Palestinian midrashim. This ethic can be traced primarily to the Bavli's post-Amoraic redactors, the Stammaim.—D.J.H.

594. A. SALVESEN, "Symmachus and the Dating of Targumic Traditions," *JournAramBib* 2 (2, '00) 233-245.

After considering the problem of dating haggadic traditions, the article examines passages in the Pentateuch where Symmachus appears to be the earliest datable witness to comparable traditions that appear in the Targums (Gen 3:16; 4:7; 4:15, 24; 6:16; 14:1, 9; etc.). The parallels in Symmachus prove that those interpretations must date from tannaitic times, if not earlier.—D.J.H.

595. J. S. SCHECHTER, "A Still-Wandering Aramean. A Solution to the Haggadah's Prooftexts," *ConsJud* 53 (3, '01) 52-62.

The four odd biblical citations drawn from Ezekiel, Chronicles, Isaiah, and Joel in the middle section of the expanded recitation of the exodus story in the Passover Haggadah provide a set of reasons and reassurances for later readers to bear with the heavy load of exile and not to demand a redemption that is as sudden as the exodus portrayed within the Haggadah.—D.J.H.

596. S. SPERO, "Jacob's Death-Bed Farewell to His Sons: According to the Rabbis," *Jew BibQuart* 29 (3, '01) 167-170.

In their elaborations of Jacob's farewell to his sons, the rabbis took as their point of departure the seeming repetition of Jacob's call to his children to gather around him (Gen 49:1-2) and imputed to the biblical figures the thinking and sensitivities of their own times ("deliberate anachronism").—D.J.H.

597. I. F. STONE, "The Precarious Ties That Bind Us: Sotah 2a," *Cross Currents* [New York] 51 (2, '01) 273-287.

The article provides a translation and interpretation of the mishnah and gemara contained in *b. Sotah* 2a, and gives particular attention to the rhetoric and logic of the passage and to its teachings about human marriage and about the marriage between humanity and God.—D.J.H.

598. R. SYRÉN, "The Targum as a Bible Reread, or, How does God Communicate with Humans?" *JournAramBib* 2 (2, '00) 247-264.

The targumists understood the biblical texts as a self-sustained unity, in which everything belongs together, so that any given text can be read in the light of and interpreted on the basis of any other relevant text. To illustrate the genre of the Targums as the "Bible reread," the article uses Judg 13:2-22 and Gen 19:1-22 as "key" texts, and then examines five "difficult" texts: Gen 18:1-16; 32:24-33; 37:15; Exod 4:24-26; and Josh 5:13-15. These passages demonstrate that the targumists agreed in their general concept of how God communicates with human beings, and brought their views consistently to bear upon the biblical texts.—D.J.H.

599. D. VOGEL, "Midrashic Implications of the Term *holid,*" *JewBibQuart* 29 (3, '01) 143-150.

In treating the various genealogies in the Torah, it appears that the midrash found in the terms *hwlyd* and *hwlydw* ("begat") hints at the father's influence on the son and at the child's destiny.—D.J.H.

600. D. E. WEISBERG, "The Babylonian Talmud's Treatment of Levirate Marriage," *Annual of Rabbinic Judaism* [Leiden] 3 ('00) 35-66.

For the authors of the Babylonian Talmud, like those of the Mishnah [see § 45-706], levirate marriage and *halîṣâ* were two equally valid responses to a levirate bond. The sugyot of the Bavli suggest that some sages preferred levirate marriage over *halîṣâ* and vice versa. But overall both were regarded as honorable institutions. Some situations required levirate marriage, while others necessitated *halîṣâ*. When either was viable, the sages generally left the choice to the levir, though they would encourage or even insist on *halîṣâ* at the behest of women.—D.J.H.

Rabbinics, §§ 46-273, 458, 507, 514, 518.

Greco-Roman World

601. M. ACHARD, "Philosophie antique. *Logos endiathetos* et théorie des *lekta* chez les Stoïciens," *LavalThéolPhil* 57 (2, '01) 225-233.

The article offers remarks on two interpretative hypotheses advanced by C. Panaccio in his *Le discours intérieur. De Platon à Guillaume d'Ockham* (1999) [see § 46-671] on the Stoic conception of *logos endiathetos* with respect to the relation between *logos endiathetos* and *lekta,* and whether *logos endiathetos* is tied to language or is prelinguistic. It concludes with observations on the history of the elaboration of traditional grammatical categories in Stoic thought and their relation to conceptual thought. [In the same issue (pp. 261-276) Panaccio responds to questions raised by this paper and others in the same fascicle.]—C.R.M.

602. A. A. BARRETT, "Tacitus, Livia and the Evil Stepmother," *Rheinisches Museum für Philologie* [Frankfurt] 144 (2, '01) 171-175.

While Tacitus shamelessly exploited the negative connotations of *noverca* ("stepmother") to blacken Livia's name, he did not invent the concept of Livia as the evil stepmother. His portrayal of Livia in this way probably arose in connection with Agrippa's adoption by Augustus in A.D. 4 and his subsequent emancipation.—D.J.H.

603. S. BENOIST, "Le prince, la cité et les événements: l'année 68-69 à Rome," *Historia* [Stuttgart] 50 (3, '01) 279-311.

The article first discusses the chronology of events at Rome in A.D. 68-69 with reference to the emperors Nero, Galba, Otho, and Vitellius. Then it considers how the office of *princeps* evolved in this tumultuous time with regard to the visibility of power, problems of legitimation, the emperor's powers, and the reaffirmation of the roles of the senate and of the people. Finally it deals with the places of power at Rome: the Capitol, Forum, Palatine, Field of Mars, and Praetorian Camp.—D.J.H.

604. A. BERRIMAN AND M. TODD, "A Very Roman Coup: The Hidden War of Imperial Succession, AD 96-8," *Historia* [Stuttgart] 50 (3, '01) 312-331.

The reign of Nerva stands as a bridge between two dynasties: after Domitian the last of the Flavians, and before Trajan the first of the so-called adoptive emperors. With particular attention to the evidence relating to the Roman army, the article seeks to offer for the events of A.D. 96-98 a "plausible model" concerning the political background to the reign of Nerva, the accession of Trajan, and the demonization of Domitian.—D.J.H.

605. K. BRADLEY, "Fictive Families: Family and Household in the *Metamorphoses* of Apuleius," *Phoenix* [Toronto] 54 (3-4, '00) 282-308.

Although it is a fictional source set in Greece, Apuleius' *Metamorphoses* contains a great deal of information about the "Roman" familial universe, the household universe, and family norms (marriage, children, conflict). It allows access to the rich diversity of life and society in the Roman imperial age, and expresses how the traditional culture of Rome the city (*Romanitas*) could be absorbed and accepted by the provincial of means.—D.J.H.

606. C. CHAMPION, "Romans as BAPBAPOI: Three Polybian Speeches and the Politics of Cultural Indeterminacy," *ClassPhilol* 95 (4, '01) 425-444.

After discussing the Greek cultural politics of assimilation and alienation with regard to Rome, the article analyzes Polybius' "barbarology" vis-à-vis Rome with particular attention to his reported speeches, and explores the implications regarding the political predicament of Greek statesmen of the 2nd century B.C. in the face of Roman power. It concludes that Polybius' representations of Romans as both "honorary Greeks" and as barbarians left the Romans in an indeterminate cultural position.—D.J.H.

607. C. A. CIANCAGLINI, "The Syriac Version of the Alexander *Romance*," *Muséon* 114 (1-2, '01) 121-140.

The article reexamines the validity of the evidence advanced by T. Nöldeke in *Beiträge zur Geschichte des Alexanderromans* (1890) to prove the existence of a Pahlavi (or rather Middle Persian) intermediary version between the Greek ps.-Callisthenes and the Syriac version of the Alexander Romance (a thesis that was accepted almost unanimously by scholars), and puts forward some arguments to demonstrate that the Syriac version was based directly on a Greek text. It treats Nöldeke's hypothesis, Grecisms (calques from the Greek, errors resulting from misunderstandings of the Greek text), and the historical and cultural context. It concludes that a large number of Persian elements entered the text of the Syriac Alexander Romance long after the time of the first translation from the Greek.—C.R.M.

608. P. DE SOUZA, "Ancient Rome and the Pirates," *History Today* [London] 51 (7, '01) 48-53.

To judge from literary evidence and inscriptions, pirates were a serious problem during the 1st century B.C. in the waters that the Romans liked to call "our sea" (*mare nostrum*). The creation of a monarchy and the subordination of aristocratic rivalry under Augustus made possible the effective Roman suppression of piracy in the Mediterranean.—D.J.H.

609. J. DOCHHORN, "Zur Entstehungsgeschichte der Religion bei Euhemeros - mit einem Ausblick auf Philo von Byblos," *ZeitRelGeist* 53 (4, '01) 289-301.

Close analysis of Euhemerus' account of the beginnings of Greek religion (according to Ennius as quoted in Lactantius' *Divinae institutiones* 1.11.63, and according to Diodorus as quoted in Eusebius' *Praeparatio evangelica* 2.2.58) and Philo of Byblos' account of the beginning of Phoenician religion (according to Eusebius, *Praeparatio evangelica* 1.9.20–10.55) reveals several key points in common: the importance of astral phenomena (stars, sun) and the elements of nature (air, fire, water), and the growing perception of the existence of the gods and their "personal" character.—D.J.H.

610. P. P. M. ERDKAMP, "Beyond the Limits of the 'Consumer City.' A Model of the Urban and Rural Economy in the Roman World," *Historia* [Stuttgart] 50 (3, '01) 332-356.

The article defends the concept of the "consumer city" against recent criticism and seeks to establish its value as the best analytical tool in the examination of the economic functioning of ancient, in particular, Roman cities. It discusses the consumer city and the urban economy, the limits of the consumer city, trade and manufacture in the consumer economy, and rural enterprises in the consumer economy. It concludes that if Rome had not been a consumer city, it would not have been the "eternal city."—D.J.H.

611. L. H. FELDMAN, "Financing the Colosseum," *BibArchRev* 27 (4, '01) 20-31, 60-61.

After discussing the 5th century Latin inscription on a large block of marble that refers to the repair of the Colosseum in A.D. 443 or 444, the article details how G. Alföldy deciphered the original dedicatory inscription of the emperors Titus and Vespasian by studying the holes in the marble that once held pegs on which were fastened the metal letters of the original inscription. The conjectured inscription's reference to *manubiis* ("booty") as the source of the funding for the structure is consistent with the huge amount of booty taken by Vespasian and Titus in the Jewish War of A.D. 66-70.—C.R.M.

612. F. FROST, "Sausage and Meat Preservation in Antiquity," *GkRomByzStud* 40 (3, '99) 241-252.

Meat was available in the Greek diet but subject to seasonal surpluses or shortages. Both Cato and Columella describe procedures for salting and preserving hams. The most convenient way of saving smaller pieces of meat or by-products was by converting it into sausages. The Greeks and Romans had appropriate technology to preserve their surplus meat and to distribute it throughout the year.—D.J.H.

613r. P. GREEN, *The Argonautika* [see *NTA* 42, p. 418]

H. PELLICCIA, "Was Jason a Hero?" *New York Review of Books* 48 (12, '01) 53-56.—In spite of Green's strenuous efforts in his introduction to argue otherwise, Apollonius did not share Homer's aims and did not seek Homer's wide public audience. Apollonius found in or made out of the traditional materials of the fleece story just the kind of loose, commodious, episodic structure that Aristotle condemned and his own contemporary Callimachus embraced in his *Aetia*. Green's translation is generally lively and readable, and his commentary is useful and (with the rich glossary) provides enlightening and interesting information. But the interpretation on which the translation is founded gives up on the poem that Apollonius wrote and substitutes for it an oddly misshapen adventure story.—D.J.H.

614. A. B. GRIFFITH, "Mithras, Death, and Redemption in Statius, *Thebaid* I, 717-720," *Latomus* [Brussels] 60 (1, '01) 108-123.

Statius' *Thebaid* contains the earliest reference (ca. A.D. 79) to Mithras in a Roman context, in a passage where the god is linked with Titan and Osiris (1.717-720). The oppositional counterpart involving female lunar deities indicates that Statius had not just read about Mithras in passing but had a deeper familiarity with a cult already reasonably well developed and well known to him in Rome.—D.J.H.

615. J. M. HØJTE, "Imperial Visits as Occasions for the Erection of Portrait Statues?" *Zeitschrift für Papyrologie und Epigraphik* [Bonn] 133 ('00) 221-235.

The epigraphic evidence from the statue bases of Trajan, Hadrian, and Antoninus Pius shows that imperial visits generally did not motivate cities or individuals in the provinces immediately to erect statues of the emperor, and that basing a chronological sequence of portrait types on portraits found at places visited by an emperor is consequently unjustified. The number of portraits of an emperor was determined by a whole range of factors: the level of economic activity, the spread of the habit of erecting imperial statues, imperial policy, the popularity of an emperor, etc.—D.J.H.

616. M. HOSE, "Post-Colonial Theory and Greek Literature in Rome," *GkRomByzStud* 40 (4, '99) 303-326.

After sketching the main outlines of postcolonial theory, the article speculates on what the consequences of a victory over the Romans by Alexander the Great might have been for the history of Roman literature. It notes that Rome did in fact develop just as, according to the theory of colonialism, it would have had to have developed if Alexander had actually conquered Rome. It then applies the observations and analyses of postcolonial theory to the study of early Roman history and the relations between Greeks and Romans.—D.J.H.

617. D. R. JORDAN, "P.Duk.inv. 230, an Erotic Spell," *GkRomByzStud* 40 (2, '99) 159-170.

Inscribed on a lead tablet, the Greek erotic spell designated P.Duk.inv. 230 (at Duke University) is meant to bring a woman to a man. After general observations about Greek and Latin erotic spells, the article presents a description of the tablet, a facsimile, transcription, translation, and commentary.—D.J.H.

618. B. J. KAVANAGH, "The Conspirator Aemilius Regulus and Seneca's Aunt's Family," *Historia* [Stuttgart] 50 (3, '01) 379-384.

According to Josephus (*Ant.* 19:17-19), the great conspiracy of A.D. 41 against Caligula included Aemilius Regulus of Cordova. This most likely refers to Aemilius Rectus, a relative of Seneca, who had strong ties to the Stoics at Rome and became a leader in the conspiracy. His involvement was exposed perhaps because of his own careless indiscretion, and he was executed before the assassination of Caligula was carried out.—D.J.H.

619. C. LAVERS, "The Ancients' One-Horned Ass: Accuracy and Consistency," *GkRomByzStud* 40 (4, '99) 327-352.

The animals contributing to the descriptions of the one-horned ass by Ctesias, Pliny, and Aelian can be found in the highlands of Central Asia. Indeed, Central Asia appears to be the only place on the earth's surface that could have given rise to the corpus of ancient accounts of the unicorned ass and the animals that shared its landscape. Ctesias' one-horned ass seems to have been composed of the Indian rhinoceros, the Tibetan chiru, and the Tibetan kiang.—D.J.H.

620. M. MACKINNON, "High on the Hog: Linking Zooarchaeological, Literary, and Artistic Data for Pig Breeds in Roman Italy," *AmJournArch* 105 (4, '01) 649-673.

Pigs were important animals to the ancient Romans in Italy. Linking the zooarchaeological, literary, and artistic data about them shows the presence of at least two different breeds:

a large, fat, short-legged variety; and a small, bristled, long-legged variety. Zooarchaeological data confirm that the smaller breed figured more prominently as a source of meat in the Roman diet. The texts suggest that this breed was kept in herds and pannaged in forests for its food. The larger breed seems to have been raised in a different manner, being stall fed, and in much reduced numbers compared to its smaller equivalent. Moreover, because of its large size and the message of social and economic prosperity with which this quality was associated, the larger breed predominates among artistic depictions of pigs in Roman visual culture.—D.J.H.

621. J. MAGNESS, "The Cults of Isis and Kore at Samaria-Sebaste in the Hellenistic and Roman Periods," *HarvTheolRev* 94 (2, '01) 157-177.

The article reexamines the archaeological, numismatic, and epigraphic evidence for the cults of Isis and Kore at Samaria-Sebaste in the Hellenistic and Roman periods. It concludes that the cult of Isis and Sarapis was established at Samaria during the Hellenistic (Ptolemaic) period. It was centered around a shrine or temple located on a terrace north of the acropolis. This structure may have been rebuilt in the Gabinian period (mid-1st century B.C.). After 30 B.C., because of its connections with Cleopatra and Antony, Herod the Great replaced the earlier shrine and its cult of Isis with the equivalent but neutral Greco-Roman temple and cult of Kore. In the 3rd century A.D. a new temple of Kore was erected, apparently in the vicinity of the earlier Herodian and Hellenistic or Gabinian buildings.—C.R.M.

622. A. MARCONE, "La storia di una riedizione difficile: La *Social and Economic History of the Roman Empire* di M. Rostovtzeff," *Historia* [Stuttgart] 50 (3, '01) 357-373.

After sketching the publication history of Rostovtzeff's *Social and Economic History of the Roman Empire* (1926) and its German (1931) and Italian (1933) versions, the article provides excerpts from the correspondence (involving Rostovtzeff, A. Momigliano, P. M. Fraser, and others) pertaining to the revision of the English version (which appeared in 1957 and was reprinted in 1998).—D.J.H.

623. S. D. MARTIN, "*Imperitia*: The Responsibility of Skilled Workers in Classical Roman Law," *AmJournPhilol* 122 (1, '01) 107-129.

By the early 2nd century A.D. the Roman jurists were invoking the term *imperitia* ("lack of skill or experience") as a basis for the legal responsibility of skilled individuals who damaged another's property in the course of their work. The jurists' development of *imperitia* as a legal doctrine was the product of a complex relationship between law and its social and economic context. The jurists tended to favor a method of evaluation that focused on the quality of the performance based on external and objective criteria rather than on the individualized fault of the worker.—D.J.H.

624. J. K. McVAY, "The Human Body as Social and Political Metaphor in Stoic Literature and Early Christian Writers," *Bulletin of the American Society of Papyrologists* [Ann Arbor, MI] 37 (1-4, '00) 135-147.

The use of the human body as a metaphor for society or the state becomes especially marked in Stoic literature and plays an important role in early Christian literature. It appears in sources as varied as the scribbled characters of a young Egyptian, the fables of Aesop, the speech of Menenius Agrippa, various works by Seneca, and the Pauline epistles (e.g. Rom 12:4-8; Eph 4:11-16; Col 2:19).—D.J.H.

625. E. E. Perry, “Notes on *Diligentia* as a Term of Roman Art Criticism,” *ClassPhilol* 95 (4, ’01) 445-458.

According to Pliny the Elder, *diligentia* characterized the best artists, and this quality was directly related to their ability to produce convincing likenesses or *similitudines*. However, in Pliny’s view, which appears to have been shared by other Roman writers, an artist might be excessively *diligens* and might on this account destroy other qualities that were desirable in a work of art.—D.J.H.

626. M. Pucci Ben-Zeev, “L. Tettius Crescens’ *expeditio Iudaeae*,” *Zeitschrift für Papyrologie und Epigraphik* [Bonn] 133 (’00) 256-258.

While L. Tettius Crescens may not have been a soldier, the mention of an *expedito Iudaeae* on his epitaph has to be taken into consideration when dealing with the events that took place in Judea at the end of Trajan’s reign.—D.J.H.

627. C. Rountree, “The (Almost) Blameless Genre of Classical Greek Epideictic,” *Rhetorica* 19 (3, ’01) 293-305.

Although Aristotle distinguished between epideictic speeches of praise and of blame, he gave little attention to speeches of blame. Moreover, examples of speeches of blame such as Aristotle described are hard to find, perhaps due to fear of lawsuits and the availability of alternatives for accomplishing public blaming. Scholars of classical rhetoric should not assume too readily that the epideictic speech of blame was common or significant.—D.J.H.

628. C. E. Schultz, “Modern Prejudice and Ancient Praxis: Female Worship of Hercules at Rome,” *Zeitschrift für Papyrologie und Epigraphik* [Bonn] 133 (’00) 291-297.

Close inspection of the pertinent literary sources reveals that they do not really support the modern scholarly conclusion that Roman women were excluded from the cult of Hercules. Moreover, the existence of many female-authored inscriptions set up in Hercules’ honor undermines the likelihood of a complete interdiction of women worshippers in this god’s cult. Finally, archaeological evidence (terra-cotta breasts and uteri) from an unpublished votive deposit found at Praeneste can be identified through epigraphic material as belonging to the Hercules cult.—D.J.H.

629. R. J. Starr, “The Flexibility of Literary Meaning and the Role of the Reader in Roman Antiquity,” *Latomus* [Brussels] 60 (2, ’01) 433-445.

When Roman commentators wrote their notes on Virgil’s *Aeneid* and other literary works, they commonly included several different explanations of the same word or phrase and often expressed no preference for one explanation over another. Their inclusion emphasized the reader’s active role in making sense of the text. This role in turn created a flexible and inclusive tradition of literary interpretation that helped to preserve the same canonical texts through vast historical changes.—D.J.H.

630. L. Troiani, “Il giudaismo negli autori greci e latini dei primi secoli d.C.,” *Annal StorEseg* 17 (2, ’00) 341-353.

The article traces the various stages in the evolution of attitudes among Greek and Latin authors (in literary, philosophical, and doctrinal sources) toward Jews, with particular attention to their approach to the peculiarities of the Jewish religion rather than to everyday life within Judaism.—D.J.H.

631. R. VALANTASIS, "Musonius Rufus and Roman Ascetical Theory," *GkRomByzStud* 40 (3, '99) 207-231.

The first tangible articulation of an ascetical theory emerged from the summaries written by Lucius, a student or follower of Musonius Rufus. After noting that Musonius' ascetical theory begins in his understanding of the human condition and its attendant debilitation by negative socialization, the article discusses the cardinal virtues as the goals of ascetical effort, the two systems of asceticism (one for the soul and body together, one for the mind alone), and the relation of asceticism to Stoic philosophy and ethics.—D.J.H.

Greco-Roman World, §§ 46-144, 294, 299, 310, 355, 539, 564, 568–569, 675.

The Early Church

632. D. ALIBERT, "Vision du monde et imaginaire dans quelques textes de la collection dite du Pseudo-Abdias," *Apocrypha* 11 ('00) 207-226.

The article explores whether the collection of ps.-Abdias [see § 46-636] proposes a vision of the world and society that agrees with the view of the church in the 9th and 10th centuries. It treats the known world and the bestiary (geography, landscapes, the animal world), political and religious structures (governmental structures, ecclesiastical hierarchy, objects of devotion), and representations of the world (precious, unclean, paradise).—C.R.M.

633. J. P. AMAR, "Reflections on the Interplay of Prayer and Scripture in the Syriac-Maronite Tradition," *Diakonia* [Scranton, PA] 34 (3, '01) 189-202.

The influence of Judaism on early Syriac Christianity began with a shared Scripture that developed and emerged from a particular form of Judaism within the Aramaic-speaking Jewish community in Edessa and Adibene. The *Odes of Solomon* were consciously modeled on the biblical Psalms in both their language and structure. Syriac Christianity also reflects the influence of an ascetic form of Judaism like that of the Qumran community, and its language of prayer is paralleled by developments within Merkabah mysticism.—D.J.H.

634. M. A. BEAVIS, "'Pluck the rose but shun the thorns': The ancient school and Christian origins," *StudRel/SciRel* 29 (4, '00) 411-423.

The article examines the school as an aspect of urban reality in antiquity and considers its significance for religious competition and coexistence. It discusses schools in antiquity, the involvement of Christians in Greco-Roman schools, Christian schools (the exception, rather than the rule), and contributions of the ancient school to the success of Christianity. It concludes that early Christians made good use of the Greco-Roman school system (especially for grammar and rhetoric), and that the educational system may have offered a forum for proselytizing.—C.R.M.

635. T. A. BERGREN, "The List of Leaders in 5 Ezra 1:39-40," *JournBibLit* 120 (2, '01) 313-327.

After considering the individual elements in the list of the leaders of the coming people of God in *5 Ezra* 1:39-40, the article discusses formal analogues to the list in early Jewish and Christian sources, functional analogues in texts describing resurrection, and the "twelve angels with flowers." It gives particular attention to the theme of resurrection that underlies the various elements in the list.—D.J.H.

636. G. Besson, "La collection dite du Pseudo-Abdias. Un essai de définition à partir de l'étude des manuscrits," *Apocrypha* 11 ('00) 181-194. [See § 46-632.]

The article treats basic methodological issues connected with the study of the collection of ps.-Abdias (ca. 16th century), a regrouping of various Latin episodes of the lives and passions of the apostles. It discusses the teachings of the manuscripts, the select configurations, and the question of the order of the notices dedicated to the twelve apostles.—C.R.M.

637. P. Bobichon, "Fonctions et valeurs des noms dans les écrits de Justin martyr," *Apocrypha* 11 ('00) 93-121.

The study explores the particular value that Justin accorded to names with attention to the numerous occurrences of verbs and substantives in *Dialogue with Trypho* and *Apology* that translate this relation of language to beings and to things under the following headings: fiction and truth, historical and cultural realities, collectivities, filiations, name changes, christological titles, hermeneutics, and name and predisposition. Justin's thinking on names exhibits similarities to Platonic onomastics, midrashic or Philonic exegesis, and even certain conceptions connected to magic.—C.R.M.

638. F. Bovon, "Names and Numbers in Early Christianity," *NTStud* 47 (3, '01) 267-288.

Early Christians used the categories of "name" and "number" as theological tools. Often they consciously interpreted names and numbers in a symbolic way, and even their nonreflexive usage relied on implicit conceptualizations very different from our nominalist-based thinking. The article investigates early Christian reflection on names and numbers under the following headings: biblical memories, enumerations and meaningful names, in the name of Jesus, holy numbers, and unity and diversity—unity and duality. For early Jews and Christians names and numbers were culturally understood as a gift from God that express an extralinguistic reality beyond what other words were capable of transmitting.—C.R.M.

639r. J. N. Bremmer (ed.), *The Apocryphal Acts of Peter* [*NTA* 43, p. 194].

E. Norelli, "Sur les Actes de Pierre: À propos d'un livre récent," *Apocrypha* 11 ('00) 227-258.—The article first offers fuller discussions and evaluations of the contributions by Bremmer, G. Luttikhuizen, and C. M. Thomas, respectively, before offering brief remarks on the remaining contributions. The volume is rather uneven and does not really investigate the great problems of *Acts of Peter* (date and place of its origin, history of its composition, its ideological features). Nevertheless, most of the studies contain valuable, if scattered, insights.—C.R.M.

640. M. Brossard-Dandré, "La collection du Pseudo-Abdias. Approche narrative et cohérence interne," *Apocrypha* 11 ('00) 195-205.

The article examines the narrative elements of the collection of ps.-Abdias [see § 46-636] to address the question of its internal coherence and whether it is to be considered a simple collage of preexisting texts or a rewriting of the notices according to a particular design. It considers the length of the various notices, the manner of the apostle's death in each case, relations to canonical texts, relations to the source texts, narrative motifs, endings, and doctrinal contents. It concludes that the entire collection appears to be an organized composition, even if many questions still remain.—C.R.M.

641. A. E. Cairus, "Sabbath and Covenant in the Epistle of Barnabas," *AndUnivSemStud* 39 (1, '01) 117-123.

There are no clear references to Sunday in *Barnabas* 15, and nothing in it disallows Sabbath observance. A careful study of the argumentative function of the OT quotations in the epistle shows that the author is attempting to invalidate Sabbath-keeping as a means of obtaining the covenantal favor of God for literal Israel. But he is not attempting to discourage Sabbath-keeping in general. This epistle cannot be claimed as a witness to the substitution of Sunday for Sabbath observance in primitive Christendom.—D.J.H.

642. P. Caspar, "Aux origines d'une Tradition: culture de vie, culture de mort chez les Pères apostoliques," *NovVet* 76 (3, '01) 55-65.

The article reviews texts in writings of the Apostolic Fathers that voice the unequivocal condemnation of abortion and the exposure of new-born children: *Didache* 2:2; 5:2; *Epistle of Barnabas* 19:5; 20:2; Ignatius, *Eph.* 10:2; *Epistle to Diognetus* 5:6-8; and Hermas *Vis.* 2.2.2. These texts testify to the moral position taken by the early Christian community on these issues over against pagan morality. The dominant idea is the definition of a new style of life founded on the anthropological intuition that human beings are created in the image of God (Gen 1:27).—C.R.M.

643. E. A. Clark, "Women, Gender, and the Study of Christian History," *Church History* [Durham, NC] 70 (3, '01) 395-426.

Scholars of early Christian history (from whose sources most of the examples in this article are drawn) are largely textualists, practitioners of a species of intellectual history. "Womens' studies in religion" has appropriated the social history model, while "gender studies in religion" has begun to adopt the hermeneutical paradigm of historical studies. Noting the alleged advantages and problems of the two approaches, the article argues that keeping both models in play enriches historical studies of Christianity.—D.J.H.

644. D. Côté, "Une critique de la mythologie grecque d'après l'*Homélie pseudo-clémentine* IV," *Apocrypha* 11 ('00) 37-57.

The article presents a French translation of ps.-Clementine *Homilies* 4.1-25 that has been prepared for the second volume of *Écrits apocryphes chrétiens* in the Le Pléiade series [see *NTA* 42, pp. 412-413], along with extensive notes that exceed the limits of the latter collection. This section of the text features a discussion between Appion the grammarian and Clement that proposes a remarkably efficient and original critique of Greek culture, and especially of Greek mythology, which appears to depend on a 2nd-century "Jewish apology" (also attested in ps.-Clementine *Recognitions* 10.15-31).—C.R.M.

645. É. Cothenet and R. Winling, "Histoire du christianisme," *EspVie* 111 (38, '01) 3-13.

The first volume in *Histoire du christianisme* edited by J.-M. Mayeur, C. and L. Pietri, A. Vauchez, and M. Venard, is subtitled *Le Nouveau Peuple (Des origines à 250)* (2000). It treats the birth of Christianity, the church militant and suffering, the diverse spheres of the

Christian world, and Christianity in the first half of the 3rd century A.D. After a brief introduction, Cothenet discusses the essays in the first two parts except for the chapter on gnostic currents, and Winling deals with the essays in the third and fourth parts except for the chapter on the genesis and development of the Christian "scriptures."—D.J.H.

646. G. DORIVAL, "Un groupe judéo-chrétien méconnu: les Hébreux," *Apocrypha* 11 ('00) 7-36.

While scholarship has identified three groups of ancient Jewish Christians, this article contends that a fourth group, the Hebrews, is attested at Alexandria between the 2nd and 4th centuries by Clement of Alexandria, Origen, and Didymus. After discussing and evaluating the various witnesses for *Gospel according to the Hebrews,* it considers with particular attention to Origen the OT according to the Hebrews, and the group of the Hebrews, respectively. The Alexandrian sources permit a partial reconstruction of the theology and exegesis of this Jewish Christian current. They appear to be historically and theologically close to the Nazoreans but should neither be confused with them nor distinguished from them absolutely, even if Jerome identifies them.—C.R.M.

647. A. FAIVRE, "'Préceptes laïcs (λαικὰ προστάγματα) et commandements humains (ἐντάλματα ἀνθρώπων)'. Les fondements scripturaires de *1 Clément* 40, 5," *Rev SciRel* 75 (3, '01) 288-308.

The first Christian reference to "lay" (λαϊκός) appears in *1 Clement* 40:5: "the lay person is bound by lay regulations." For Clement, the "lay" person belongs to the people (λαός) of Israel and is bound by the precepts peculiar to this people. After examining the context of the term in *1 Clement,* the article considers the development from Isa 29:13 to *1 Clement* 40:5 (a Christian adaptation of the OT theme of the rejection of human commandments), the role of the προστάγματα in the call for repentance addressed by Clement to the Corinthians, the good and the evil προστάγματα according to Ezekiel (see Ezek 11:20; 20:25; etc.), the links between Ezekiel and Clement, and the alleged anti-Judaism of Clement.—D.J.H.

648. N. I. FREDRIKSON, "L'esprit saint et les esprits mauvais dans le *Pasteur* d'Hermas: sources et prolongements," *VigChrist* 55 (3, '01) 262-280.

The article considers the sources of the dualistic pneumatological teachings of *Shepherd of Hermas* in light of the Dead Sea scrolls and several other texts. After highlighting similarities and differences between *Shepherd,* on the one hand, and *Community Rule* and *Testament of the Twelve Patriarchs* on the other, it focuses on motifs that *Shepherd* shares with Aphrahat in connection with the indwelling or abandonment of the Holy Spirit based on 1 Sam 16:14 LXX.—C.R.M.

649. E. L. GIBSON, "Jewish Antagonism or Christian Polemic: The Case of the *Martyrdom of Pionius,*" *JournEarlyChristStud* 9 (3, '01) 339-358.

Neither *Martyrdom of Pionius* nor the circumstantial evidence of Rev 2:8-11 and *Martyrdom of Polycarp* demonstrates that this martyrology is a witness for Jewish incitement of the persecution of Christians in ancient Smyrna. The speeches in *Martyrdom of Pionius,* often used to advance this case, are instead artillery in the intra-Christian debate about the ongoing validity and role of Jewish practice, in this case synagogue attendance, among those who follow Jesus.—D.J.H.

650. R. GOUNELLE AND Z. IZYDORCZYK, "Thematic Bibliography of the *Acts of Pilate*: Addenda and corrigenda," *Apocrypha* 11 ('00) 259-292.

The bibliographic listings presented here correct and supplement the 968-item bibliography of editions of and studies on *Acts of Pilate* published in Izydorczyk (ed.), *The Medieval Gospel of Nicodemus* (Tempe, AZ: Medieval & Renaissance Texts & Studies, 1997) 419-519. The corrections and additions follow the same style as the original publication, which was organized in three thematic sections: *Acts of Pilate* itself, its cultural and textual backgrounds and legacies, and its impact on the visual arts.—C.R.M.

651. P. GRAY, "Abortion, Infanticide, and the Social Rhetoric of the *Apocalypse of Peter*," *JournEarlyChristStud* 9 (3, '01) 313-337.

Apocalypse of Peter 8 groups "those who have caused their children to be born untimely and have corrupted the work of God who created them" together with those who are guilty of infanticide, placing both of them in hell. This essay employs the insights of sociorhetorical criticism as a heuristic device for sorting out and following the various threads of the discourse (inner texture, intertexture, social-cultural texture) about abortion and infanticide in *Apocalypse of Peter* 8. It shows that while the text seeks to discourage certain kinds of behavior that are within the power of the readers to control, at the conclusion God has mercy on the sinners in response to the pleadings of the righteous.—D.J.H.

652. A. HENSLEY, "Submission to Bishop, Presbytery and Deacons in the Letters of St Ignatius of Antioch," *LuthTheolJourn* 35 (2, '01) 75-86.

Ignatius wants the laity to submit to their bishop and his colleagues so that they may be certain of their Eucharist, their own Christian identity, and their corporate identity as church. Submission to bishop, presbyterate, and deacons is ultimately about submission to the triune God who is present in the divine service.—D.J.H.

653. C. AND F. JULLIEN, "Porteurs de salut: Apôtre et marchand dans l'empire iranien," *Parole de l'Orient* [Kaslik, Lebanon] 26 ('01) 127-143.

The article considers early Christian and Manichaean documentation for the determining role of the merchant in the diffusion of Christian elements within the Iranian empire. After noting that the itinerant nature of certain socio-professional categories offered privileged channels for the circulation of new ideas, it first treats the assimilation of the missionary to the milieu of the merchant with particular reference to *Doctrine of Addai, Acts of Mār Mārī*, and *Acts of Thomas*. Then it discusses the thematic development and spiritualization of the classic metaphorical association of the apostle and the merchant.—C.R.M.

654. A. MCGOWAN, "Marcion's Love of Creation," *JournEarlyChristStud* 9 (3, '01) 295-311.

The study first considers Marcion's views on the nature and origin of matter, including the questions of the source of the notion of evil unformed matter and of the importance of the Creator and his character. Then it takes up the relatively neglected issue of the actual uses (and avoidances) of real material things. It concludes that early Marcionite Christians understood material things in no fewer than three different ways: (1) Some things and practices were to be avoided altogether (meat and wine, sexual intercourse); (2) most objects, foodstuffs, and other substances could be used in relatively normal or unremarkable ways; and (3) certain objects or substances (e.g. bread, water, oil, milk, and honey) were used ritually, which implies some form of positive transvaluation comparable in form and content to the practice of other Christian communities and traditions. It observes that world denial may be a presupposition for Marcion but that it is not the last word.—C.R.M.

655. S. C. MIMOUNI, "Qui sont les Galiléens dans la littérature chrétienne ancienne?" *Proche-Orient Chrétien* [Jerusalem] 49 (1-2, '99) 53-67. [See § 43-725.]

The term "Galilean" has often been considered as one of the names used to designate early Christians, especially those of Jewish origin. But examination of the references to Galileans in the NT, patristic literature, and the Bar Kokhba letters shows that this term was generally applied toponomically to designate the inhabitants of Galilee and not as a religious appellation (except perhaps in a pejorative sense).—D.J.H.

656. S. C. MIMOUNI, "Qui sont les Jesséens dans la notice 29 du *Panarion* d'Épiphane de Salamine?" *NovTest* 43 (3, '01) 264-299.

This study presents a detailed literary and historical analysis of Epiphanius' treatment of the Nazoreans [see § 43-725] in *Panarion* 29 in order to shed light on the identity of the "Jesseans" mentioned in this same section of his heresiological work. It also evaluates the historical value of Epiphanius' notice with regard to the practices and beliefs of the Nazoreans as well as their localization in time and space. It shows that the Nazoreans of the 4th century traced back to the first Christians and consequently were in no way "heretical." It demonstrates that the principal objective of Epiphanius' digression on the "Jesseans" was a rhetorical one that allowed him to classify the Nazoreans among the heretics. By representing that the first disciples of Jesus had been called "Jesseans" (a name Epiphanius derives either from Jesse or Jesus) and not Nazoreans, and that the Nazoreans had left the former group in order to continue observing the Torah (a practice that Epiphanius considers equivalent to heresy; *Panarion* 29.9.1: "they are nothing but Jews"), Epiphanius shows that the Nazoreans are a secondary, and therefore heretical, development of Christianity.—C.R.M.

657. S. E. MYERS, "Initiation by Anointing in Early Syriac-Speaking Christianity," *StudLiturg* 31 (2, '01) 150-170.

This examination of the evidence for the rite of initiation in early Syriac-speaking Christianity examines the five initiation accounts in *Acts of Thomas,* water imagery in *Odes of Solomon* (and *Gospel of Thomas* and 1QH), and references to oil in the Syriac *History of John, the Son of Zebedee* and *Gospel of Philip.* The evidence of *Acts of Thomas* calls into question the common assumption that anointing with oil occurred in addition to immersion in water, and the water references in *Odes of Solomon* appear to be sapiential rather than baptismal. This suggests that anointing with oil, followed by Eucharist, was sometimes the only initiatory element in early Syriac-speaking Christianity, and that water at an early stage in the east Syrian tradition was absent or optional.—C.R.M.

658. T. NICKLAS, "Erzähler und Charakter zugleich. Zur literarischen Funktion des 'Petrus' in dem nach ihm benannten Evangelienfragment," *VigChrist* 55 (3, '01) 318-326.

The article considers the literary problematic of *Gospel of Peter* resulting from the fact that "Peter" as a character acts on another level of communication and possesses a different perspective on the narrative world from that of the narrator "Peter." It first examines "Peter" as a character of the narrative world in vv. 26-27 and 59-60, respectively. Then it treats the narrator of *Gospel of Peter* and his perspective. It concludes that notwithstanding the limitations in perspective of the character Peter a basic continuity still exists between his evaluative perspective and that of the nearly omniscient narrator. By identifying his narrator with Peter, the author of the text made the most of the authority and effective history of the historical Peter.—C.R.M.

659. J.-N. PÉRÈS, "Untersuchungen im Zusammenhang mit der sogenannten *Epistula Lentuli*," *Apocrypha* 11 ('00) 59-75.

The 14th-century or later *Epistle of Lentulus,* presented here in German translation, is an apocryphal work that refers to the handsome physical appearance of Jesus even as it inquires how this beauty relates to the Suffering Servant. The article treats the *Epistle of Lentulus,* correspondences between it and views of the Church Fathers on the contradictory positions about Christ's beauty and ugliness, and the soteriological perspective of *Epistle of Lentulus.*—C.R.M.

660. A. K. PETERSEN, "Føniх mellem tradition og nybrud. Inkulturationsproblemet i den tidlige kristendom" [Phoenix between Tradition and Novelty. The Problem of Inculturation in Early Christianity], *DanskTeolTids* 64 (3, '01) 189-212.

The adoption of the Phoenix myth enabled the cultured Christian elite to place the Christian religion in a tradition belonging to the days of old while maintaining the motif of novelty and radical change. The use of the Phoenix myth in early Christianity also illustrates how a foreign element is integrated by being transformed in conformity with the religious universe of the early Christians.—D.J.H.

661. K. RODDY, "Politics and Religion in late Antiquity: The Roman Imperial *Adventus* Ceremony and the Christian Myth of the Harrowing of Hell," *Apocrypha* 11 ('00) 147-179.

The study seeks to demonstrate the correlation between displays of Roman imperial oratory and iconography and the account of Christ's descent into hell in *Gospel of Nicodemus.* After commenting on the Christian context by the 2nd century, it considers the Roman imperial *adventus* ceremony in the 2nd-4th centuries, the harrowing of hell in Late Antiquity, and parallels between the *adventus Christi* and the Roman political ceremony. It concludes that the harrowing of hell episode provided a real and culturally vibrant allegory by which a people allowed themselves access to transcendent hope.—C.R.M.

662. R. ROUKEMA, "De doorwerking van Paulus in 1 Clemens en in christelijke gescriften uit de tweede eeuw (Paul's Impact on 1 Clement and on Second Century Christian Writings)," *Analecta Bruxellensia* [Brussels] 5 ('00) 113-128.

It is possible to detect in *1 Clement* some influence of Paul's letter to the Romans on the Roman Christians. Also, it appears that Clement alluded to Paul's ethical teachings in Romans and 1 Corinthians, and that he reproduced some echoes of Paul's teaching on justification.—D.J.H.

663. P. SELLEW, "An Early Coptic Witness to the *Dormitio Mariae* at Yale. P.CtYBR inv. 1788 Revisited," *Bulletin of the American Society of Papyrologists* [Ann Arbor, MI] 37 (1-4, '00) 37-69.

A Coptic version of *Dormition of Mary* preserved in fragments in MS P.CtYBR inv. 1788 (9th century) at the Beinecke Library of Yale University provides valuable new information about the emergence of this tale in Christian antiquity. The papyrus reedited in this article confirms the antiquity of the "heterodox" elements of the "pre-Palm" or "Book of Mysteries" dormition narrative otherwise attested fully only in the Ethiopic *Liber requiei.*—D.J.H.

664. S. THIEL, "Das Amtsverständnis der Apostolischen Väter — eine Hilfe für den nächsten Schritt in der Ökumene," *Bausteine* [Gersfeld] 41 (163, '01) 33-39.

With reference to pertinent NT texts and passages from the Apostolic Fathers, the article shows the continuity in the official ministries within the church and reflects on its significance for the next step in ecumenism.—D.J.H.

665. P. TOMSON, "The Centrality of Jerusalem and its Temple as Viewed by Clement of Rome, Luke, and Jesus," *Analecta Bruxellensia* [Brussels] 5 ('00) 97-112.

In *1 Clement* and Luke-Acts, the Temple and the city of Jerusalem appear prominently as the abode of God's presence where awe and holiness are required. Likewise, Jesus' public ministry culminating in his crucifixion can be best understood in light of his passionate attachment to the holiness of the Temple.—D.J.H.

Early Church, §§ 46-409, 483, 578–579, 588, 670.

Gnosticism

666. E. ALBRILE, "La posterità di *IAO*. Gnosi e teurgia nella 'sfera magica' del Museo di Atene," *Antonianum* 76 (3, '01) 521-549.

From the reconstruction and interpretation of the words and images on the surface of the "Magic Sphere" (2nd-3rd century A.D.) discovered at the Theater of Dionysius in Athens in 1866, there emerge ideas and suggestions from mystery cults and theurgy that point to a version of gnosticism somewhere between the ancient Mediterranean world and the Near East. These concepts provide a deeper insight into gnosticism that can be attributed to "culture" in its narrow definition in modern anthropological thought. This insight presupposes a system of symbolic references in which cosmological and anthropological elements define events of the enlightened soul, the struggle with fate, and the beginner's path to pleromatic salvation, i.e. the exit from the "archontic" cosmos and the return to the kingdom of light.—D.J.H.

667. R. CHARRON AND L. PAINCHAUD, "'God is a Dyer.' The Background and Significance of a Puzzling Motif in the Coptic *Gospel According to Philip* (CG II,*3*)," *Muséon* 114 (1-2, '01) 41-50.

The dyeing motif appears twice in *Gospel of Philip,* once applied to God (61,12b-20a) and once to the Son of Man (63,25-30a). This study focuses on the first passage. After discussing the Coptic text and translation of 61,12b-20a, it surveys previous interpretations of the passage. Then it analyzes the text's content in light of Greco-Egyptian alchemical literature about dyes and dyeing. It concludes that this passage provides unique evidence of the influence of alchemical literature on *Gospel of Philip* (which is also apparent in 63,25-30a).—C.R.M.

668. A. D. DECONICK, "The True Mysteries. Sacramentalism in the *Gospel of Philip,*" *VigChrist* 55 (3, '01) 225-261.

This study proposes that ritual activity in *Gospel of Philip* and its sacramental theology can be reconstructed by seeing these traditions as reflective of similar traditions developing simultaneously in early Jewish mystical circles that were advocating mystical ascent through the heavenly temple and a transforming vision of God. It operates with a broader definition of "sacrament" that includes not only ritual activities but also human thoughts and actions that have been invested with sacral meaning. It treats initiatory sacramental rituals, the Eucharist sacrament, marriage as a sacrament (human marriage, the eschatological bridal chamber), and redemption. Its findings support the conclusion that a sacramental marriage virtually was required between Valentinian Christians since it enacted and embodied the supernal hierogamy and the union of the transcendent aeons.—C.R.M.

669. T. ONUKI, "Le monde comme matrice. Aspect sexuel de la nature et ascétisme chez les gnostiques," *Apocrypha* 11 ('00) 123-145.

The article first illustrates the three different ways in which the image of the "womb" is employed among the gnostics: in the physical and neutral sense, to designate the domain of the divine fullness (πλήρωμα), and to designate the entirety of the real world sustained by human procreation. Then it examines the evidence for the third use with particular attention to the opposition between asceticism and sexual desire. Finally it reviews other examples of the metaphorical representation of the world as a womb (e.g. Origen, Porphyry, Seneca, Marcus Aurelius) within an anthropological framework and notes that only *Paraphrase of Shem* clearly uses such images in a cosmological sense.—C.R.M.

670. B. A. PEARSON, "Early Christianity and Gnosticism in the History of Religions," *StudTheol* 55 (1, '01) 81-106.

This essay treats early Christianity and gnosticism as phenomena in the general history of religions with a view to coming to some conclusions about the meaning of the data and what historical trends they reflect. With particular attention to sound method, it discusses early Galilean Christianity (whether a particular brand of Galilean Christianity lies behind Q), early Gentile Christianity versus early Christian Judaism (the question of just how "Gentile" the Christianity espoused by members of Paul's churches was), the early cult of Christ (the origins of the Lord's Supper), and gnosticism in early Christianity (the early interpenetration of gnosticism and Christianity).—C.R.M.

671. P.-H. POIRIER, "Gnose et patristique. À propos de deux attestations du discours intérieur," *LavalThéolPhil* 57 (2, '01) 235-241.

The article discusses two texts concerning mental language (Philo, *Quaestiones in Genesim* 5[4].96 and Irenaeus, *Adversus haereses* 2.13.2) with reference to C. Panaccio's treatment of them in his *Le discours intérieur. De Platon à Guillaume d'Ockham* (1999) [see § 46-601] and with attention to the evidence of some Christian apocryphal and gnostic texts. [In the same issue (pp. 261-276) Panaccio responds to questions raised by this paper and others in the same fascicle.]—C.R.M.

672. J. C. REEVES, "Adam Meets the Evil Archon. The Biblical Roots of a Persian Religion," *BibRev* 17 (4, '01) 34-41, 51-52.

After surveying ancient sources about Mani, the article discusses his life and activity, and traces the spread of the movement that he began. Then it considers the Manichaean reworking of the creation narrative in Genesis in which Adam and Eve along with other biblical characters are woven into an alien account of a primal battle between the Father of Greatness and the Sons of Darkness where Seth appears as the spiritual ancestor of Mani.—D.J.H.

673. G. S. ROBINSON, "A Plea for Gender Equality in a Partially Restored Coptic Codex (Papyrus Berolinensis 20 915)," *Muséon* 114 (1-2, '01) 15-39.

The article presents the text of six reconstructed pages (facsimiles of each page are included) of the fragmentary 4th-century Coptic manuscript P. Berol. 20915 [see § 45-1500] along with a translation and commentary. In these pages two passages from Scripture (Gen 2:23a and 46:26) are quoted and almost repudiated in a plea for gender equality. The discussion of the soul in terms of gender equality in this text is only part of the author's broader teaching on the soul, which in turn is part of the codex's overarching theme of creation.—C.R.M.

674. J. O. RYEN, "Mandeerne i Irak og Iran. Gnostisk religionssamfunn med jødiske røtter" [The Mandaeans in Iraq and Iran. A Gnostic Religious Community with Jewish Roots], *TidsTeolKirk* 72 (3, '01) 229-245.

This survey of the Mandaean religion with attention to its genesis argues with K. Rudolph and J. J. Buckley for its Jewish origin. Its birthplace is to be sought among the baptist movements in the Jordan valley around the start of the Christian era. Although Mandaeism is a gnostic religion, unlike other gnostics it maintains a positive view of marriage and sexual life in line with its Jewish heritage. Some striking parallels to Mandaean imagery may be found in the NT (e.g. the shepherd of Jn 10 and the vine of Jn 15), but the NT texts appear to be older. Today there are Mandaean communities in Europe, Australia, and North America. But the greatest Mandaean population is still to be found in Iraq (Baghdad and Basra) and Iran.—C.R.M.

675. R. VALANTASIS, "Demons, Adversaries, Devils, Fishermen: The Asceticism of *Authoritative Teaching* (NHL, VI,*3*) in the Context of Roman Asceticism," *JournRel* 81 (4, '01) 549-565.

The central role of asceticism in Roman religious and philosophical life has often been obscured by scholars of Western civilization. The Nag Hammadi treatise *Authoritative Teaching* is neither a Christian nor a gnostic text but part of the Roman tradition of ascetical speculation. The study first develops the ascetical theology articulated in *Authoritative Teaching* with general reference to the first recorded ascetical theorist, Musonius Rufus. Then it develops a general scheme for the gradual development of Roman ascetical theory in the first three centuries A.D. and locates *Authoritative Teaching* within that evolving ascetical theoretical discourse. The resonance of the treatise's Roman ascetical psychology with the Christian monastic experience of the world led to the preservation of *Authoritative Teaching* by monks to further their ascetical agenda.—C.R.M.

Gnosticism, § 46-178.

NOTES ON JOURNALS

Ceased Publication

The Month (London), with vol. 34, no. 3 (March, 2001).

Changed

Skrif en Kerk is now *Verbum et Ecclesia* (Faculteit Theologie, Universiteit van Pretoria, Pretoria 0002, South Africa), with vol. 22, no. 1 (2001). Biannual, R 50 (foreign $35).

Recently Inaugurated

Spiritus: A Journal of Christian Spirituality (Johns Hopkins University Press, Journals Publishing Division, 2715 N. Charles Street, Baltimore, MD 21218-4363), vol. 1, no. 1 (2001). Biannual, $48.

Studia Bobolanum (Pontificia Facultas Theologica Varsaviensis, Sectio S. Andreae Bobola, ul. Rakowiecka 61, 02-532 Warsaw, Poland), vol. 1, no. 1 (2001).

BOOK NOTICES

THE NEW TESTAMENT: GENERAL

J. W. AAGESON, *In the Beginning. Critical Concepts for the Study of the Bible* (Boulder, CO: Westview, 2000, paper $18) xii and 153 pp., 21 figs., 2 tables. Indexed. LCN: 99-087540. ISBN: 0-8133-6620-8.

Intended to help students to think like biblical interpreters, the sixteen essays in this volume treat the following topics: an issue of distance; two religions, one set of texts; a matter of method; from a hunch to a hypothesis; what about language; to hear and to see; historical and literary interpretation; whether the Bible is a book or a library; like an ever-flowing stream; reading literally; what is truth?—fact, myth, and moral critique; this canon has one "n"; the three legs of interpretation; a question of purity; digging in the text and in the dirt; and the Bible and the examined life. Aageson is professor of NT at Concordia College in Moorhead, MN.

P. J. ACHTEMEIER, J. B. GREEN, AND M. M. THOMPSON, *Introducing the New Testament. Its Literature and Theology* (Grand Rapids—Cambridge, UK: Eerdmans, 2001, $35) xii and 624 pp. Illustrated. Bibliographies. Indexed. LCN: 2001019359. ISBN: 0-8028-3717-4.

Intended for Bible students and those approaching the Christian Scriptures for the first time, this volume is primarily concerned with explaining the background, content, and theology of the NT writings. After considering what the NT is and the world of the NT, it deals with the nature of the Gospels, Matthew, Mark, Luke, John, and Jesus of Nazareth. Next it treats Acts, letters in the NT, Paul and his world, Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians, Colossians and Philemon, 1 and 2 Thessalonians, 1 and 2 Timothy and Titus, Hebrews, James, 1 and 2 Peter and Jude, 1–3 John, Revelation, and the formation of the NT canon. Achtemeier is professor emeritus at Union Theological Seminary in Virginia; Green is professor of NT interpretation and dean at Asbury Theological Seminary in Wilmore, Kentucky; and Thompson is professor of NT interpretation at Fuller Theological Seminary in Pasadena, CA.

D. H. AKENSON, *Surpassing Wonder. The Invention of the Bible and the Talmuds* (Chicago—London: University of Chicago Press, 2001, paper $25) xi and 658 pp., 2 figs., 5 tables. Indexed. LCN: 2001027979. ISBN: 0-226-01073-2.

The paperback edition of a work first published in 1998, this volume explores how the ancient Hebrew Scriptures, the Christian NT, and the Talmuds of the rabbis are related and how collectively they make up the core of Western consciousness. After a fourteen-page introduction ("us and the Semites"), it examines the inventing of the covenant: apparent woe and great invention, returning with Yahweh to Jerusalem, and history's all-embracing arms—the covenant. Next it explores inventive fecundity and Judahist multiplicity in the later Second Temple era ("Siloam's teeming pool"). Then it treats the invention of Christianity: the reinvention of the species, and from Yeshua of Nazareth to Jesus the Christ. Finally it considers the invention of the Jewish faith under the following headings: don't stare at the neighbors; the hermetic, perfect Mishnah; taming the Mishnah—tractate *Aboth*, the Tosefta, *Sifra*, and the Yerushalmi; the bounteous Bavli and the invention of the dual Torah; and surpassing wonder. There are five appendixes, including a 68-page treatment of modern biblical scholarship and the quest for the historical Yeshua. Akenson is the author of *Saint Saul. A Skeleton Key to the Historical Jesus* (2000).

Antiquity and Humanity. Essays on Ancient Religion and Philosophy. Presented to Hans Dieter Betz on His 70th Birthday, ed. A. Yarbro Collins and M. M. Mitchell (Tübingen: Mohr Siebeck, 2001, DM 278) xx and 561 pp., frontispiece, 4 tables. Bibliography. Indexed. ISBN: 3-16-147585-2.

The twenty-four essays honoring Professor Betz on his 70th birthday appear under three major headings: biblical and Hellenistic Jewish literature (three), early Christian literature (sixteen), and Greco-Roman philosophy and religion (five). They are by J. J. Collins on spells pleasing to God—the binding of Isaac in Philo the epic poet; T. Frymer-Kensky on the end of the world and the limits of biblical ecology; T. K. Seim on Abraham as ancestor or archetype—a comparison of Abraham language in *4 Maccabees* and Luke-Acts; Yarbro Collins on Jesus' action in Herod's Temple; P. D. Duff on vision and violence—theories of vision and Mt 5:27-30; R. D. Kotansky on Jesus and the Lady of the Abyss (Mk 5:25-34)—*hieros gamos,* cosmogony, and the elixir of life; E. C. Park on the problem of the ἀπουσία of Jesus in the Synoptic resurrection traditions; N. A. Dahl and D. Hellholm on garment metaphors—the old and the new human being; I. Gruenwald on Paul and ritual theory—the case of the "Lord's Supper" in 1 Corinthians 10–11; J. A. Harrill on invective against Paul (2 Cor 10:10), the physiognomics of the ancient slave body, and the Greco-Roman rhetoric of manhood; H. Koester on Paul's letters as theology for the community; T. W. Martin on "live unnoticed"—an Epicurean maxim and the social dimension of Col 3:3-4; J. K. Riches on theological interpretation of the NT and the history of religions—some reflections in the light of Gal 5:17; A. C. Wire on reconciled to glory (2 Cor 2:14–7:4); L. R. Donelson on Jude as a text with an excess of context; A. J. Droge on discerning the body—early Christian sex and other apocryphal Acts; R. M. Grant on the structure of eucharistic prayers; Mitchell on reading rhetoric with patristic exegetes—John Chrysostom on Galatians; W. T. Wilson on turning words—Jas 4:7-10 and the rhetoric of repentance; E. Asmis on choice in Epictetus' philosophy; H. Cancik and H. Cancik-Lindemaier on the "pre-existent form" of Christianity—philological observations concerning F. Nietzsche's early construction of the history of ancient religions; C. A. Faraone on a collection of curses against kilns (Homeric *Epigram* 13.7-23); E. R. Gebhard on the gods in transit—narratives of cult transfer; and J. C. Thom on Cleanthes' *Hymn to Zeus* and early Christian literature. Also included are a photograph of the honoree, a three-page preface by the editors, and a list of his publications (to October 2000).

H. D. Betz et al. (eds.), *Religion in Geschichte und Gegenwart. Handwörterbuch für Theologie und Religionswissenschaft.* Band 3, *F-H* (4th, rev. ed.; Tübingen: Mohr Siebeck, 2000, DM 398) lxix and 992 pp., 19 figs., 4 maps. Bibliographies. ISBN: 3-16-146943-7.

The first two volumes in the fourth edition of this project were described in *NTA* 43, p. 568 and 44, pp. 364-365, respectively. This third volume includes sections on how the following topics (among the many topics covering theology, church history, religious institutions, etc.) are treated in the NT and early Christianity: C. Osiek on the family, E. Reinmuth on flesh and spirit, D. Dormeyer on forms/*Gattungen,* O. Wischmeyer on women, S. Vollenweider on freedom, J. T. Fitzgerald on friendship, J. Koenig on hospitality, R. Gebauer on prayer, J. D. G. Dunn on the Holy Spirit, R. J. Banks on the community, W. Klaiber on righteousness and on God's righteousness, W. Zager on God's judgment, C. Rowland on history, H. Räisänen on law, G. Dautzenberg on conscience, M. D. Hooker on faith, C. Kähler on parables, D. Sänger on grace, C. Markschies on gnosis/gnosticism, A. Lindemann on God, L. T. Johnson on worship, J. Becker on fear of God, H. von Lips on laying on of hands, U. Mell on heresy, G. Lüdemann on Gentile Christians, J.-W. Taeger on sacred and profane, G. Schunack on hermeneutics, J. Zumstein on God's glory, Rowland on heaven, M. E. Boring on the ascension of Jesus, A. du Toit on hope, H.-J. Klauck on the high priest, H. Frankemölle on hell, and M. Lattke on hymns. Also included are articles by D. Lührmann on Galatians, Betz on E. J. Goodspeed, H. W. Attridge on Hebrews, F. Bovon on *Gospel of the Hebrews,* and J. K. Elliott on F. J. A. Hort.

M. Black and H. H. Rowley (eds.), *Peake's Commentary on the Bible* (London—New York: Routledge, 2001, paper $39.95) xv and 1144 pp., 16 maps. Bibliographies. Indexed. ISBN: 0-415-26355-7.

The paperback edition of the one-volume commentary (1962) on the Bible [*NTA* 7, p. 262] that replaced the older version (1919) edited by A. S. Peake. It consists of general articles, introductory articles and commentaries on the OT, and introductory articles and commentaries on the NT. The contributors include N. Turner on the language of the NT, W. D. Davies on the Jewish state in the Hellenistic world, R. McL. Wilson on pagan religion at the coming of Christianity, J. Marsh on the theology of the NT, K. Stendahl on Matthew, Wilson on Mark, G. W. H. Lampe on Luke and Acts, C. K. Barrett on John, T. W. Manson on Romans, H. Chadwick on Ephesians, C. F. D. Moule on Colossians and Philemon, F. F. Bruce on Hebrews, C. E. B. Cranfield on 1 Peter, and Turner on Revelation.

D. A. CARSON, *New Testament Commentary Survey* (5th ed.; Grand Rapids: Baker, 2001, paper $12.99; Leicester, UK: Inter-Varsity) 144 pp. Indexed. LCN: 2001037636. ISBN: 0-8010-2287-8 (B), 0-85111-196-3 (I-V).

The purpose of this work is to provide theological students and ministers with a handy survey of the resources, especially commentaries, that are available in English to facilitate an understanding of the NT. The fourth edition was described in *NTA* 38, p. 112. After introductory notes (on the need for several types of commentaries, individual commentaries and series, older commentaries, one-author sets), it discusses NT introductions and theologies. Then it assesses individual commentaries on each NT book (Synoptics, Matthew, Mark, Luke, John, Acts, Romans, 1 Corinthians, and so on) and offers a list of "best buys." Carson is research professor of NT at Trinity Evangelical Divinity School in Deerfield, IL.

N. CASALINI, *Iniziazione al Nuovo Testamento,* Studium Biblicum Franciscanum 53 (Jerusalem: Franciscan Printing Press, 2001, paper $25) 396 pp. Bibliographies. ISBN: 965-516-002-5.

In the first part of his introduction to the books of the NT, Casalini, professor of exegesis and biblical theology at the Studium Biblicum Franciscanum in Jerusalem, treats the origin (author, place and date of composition), literary plan, and theological scope of Mark, Matthew, Luke and Acts, and John, respectively. Then he deals with the literary plan and theology of the Pauline letters: Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 and 2 Thessalonians, the Pastorals, Philemon, and Hebrews. Finally he discusses the literary plan and theology of the other NT writings: James, 1 Peter, 2 Peter, Jude, 1–3 John, and Revelation.

E. C. COLWELL WITH E. W. TUNE, *A Beginner's Reader-Grammar for New Testament Greek* (Peabody, MA: Hendrickson, 2001, paper $12.95) 111 pp. LCN: 2001016825. ISBN: 1-56563-599-X.

The reprint of a work published in 1965 [*NTA* 9, p. 422], this volume is designed to open up to students the lexicon and grammar of the Greek NT and to give them control of its basic vocabulary. It first provides a concise grammar under four major headings: forms with tenses, forms with cases, forms with tense and case, and forms without tense or case. Then on pp. 65-99 it offers a "reader" divided into twelve sections. Also included are a list of identified verb forms and paradigms of the verb.

H. CONZELMANN AND A. LINDEMANN, *Arbeitsbuch zum Neuen Testament,* UTB für Wissenschaft: Uni-Taschenbücher 52 (13th ed.; Tübingen: Mohr Siebeck, 2000, paper DM 29.80) xix and 590 pp. Bibliographies. Indexed. ISBN: 3-16-147488-0 (MS), 3-8252-0052-3 (UTB).

The first edition of this handbook for studying the NT was described in *NTA* 20, p. 228. More recent German editions were noticed in *NTA* 36, p. 410 and in *NTA* 40, p. 509. The English version was described in *NTA* 33, pp. 233-234, and the French version was treated in *NTA* 44, p. 147. For this 13th German edition the first part of the book (on methodology) has been newly formulated, and bibliographical material published since 1998 has been included. The five major parts treat methodology, the NT world, the NT writings, Jesus of Nazareth, and the history of early Christianity. Conzelmann (1915-89) was professor of NT in Göttingen, and Lindemann is professor of NT at the Kirchliche Hochschule Bethel.

M. S. DEMOSS, *Pocket Dictionary for the Study of New Testament Greek* (Downers Grove, IL: InterVarsity, 2001, paper $7.99) 138 pp. LCN: 2001024839. ISBN: 0-8308-1464-7.

Intended primarily for students to help them in using standard tools and understanding technical terms used in biblical studies, this volume provides brief definitions of terms from "*a fortiori*" to "zoomorphism." For example, it treats "form criticism" in the following way: "The discipline concerned with the stories about Jesus and his teaching in their pre-literary state; how these distinct units of material arose out of certain cultural contexts according to identifiable forms and were transmitted by the early church. Translation of the German *Formgeschichte*." The majority of the entries pertain to language study. Some are terms from traditional grammar and literary analysis; others are peculiar to learning Koine Greek; and still others are derived from modern linguistic analysis. The book also contains a corpus of terms pertaining to textual criticism. DeMoss is book review editor and production manager of *Bibliotheca Sacra*, which is based at Dallas Theological Seminary.

D. M. DORIANI, *Putting the Truth to Work. The Theory and Practice of Biblical Application* (Phillipsburg, NJ: P&R, 2001, paper $17.99) x and 342 pp., 15 figs., table. Indexed. LCN: 00-066938. ISBN: 0-87552-170-3.

After explaining the three-faceted foundation (exegesis, covenant, grace) on which our grasp of the Bible's relevance rests, Doriani, dean of the faculty and professor of NT at Covenant Theological Seminary in St. Louis, MO, discusses the nature of biblical application, God-centered application, the interpreter, the seven biblical sources for application (rules, ideals, doctrines, etc.), the four aspects of application (duty, character, goals, discernment), and using the four questions. Then after a brief reminder about interpretation and context, he presents methods for applying narratives, doctrinal passages, and ethical passages, and also establishes theoretical foundations for the proposed methods. Finally he considers Christ-centered application and the proper selection of a text.

J. S. DUVALL AND J. D. HAYS, *Grasping God's Word. A Hands-On Approach to Reading, Interpreting, and Applying the Bible* (Grand Rapids: Zondervan, 2001, $37.99) 431 pp., figures. Bibliographies. Indexed. LCN: 2001026153. ISBN: 0-310-22832-8.

Intended to help serious believers (especially college and beginning seminary students) to learn to read, interpret, and apply the Bible, this textbook tries to give plain-language explanations informed by the best of evangelical biblical scholarship. After reflecting on the interpretive journey and providing basic tools for reading the book (sentences, paragraphs, discourses), it deals with contexts: what we bring to the text, the historical-cultural context, the literary context, word studies, and Bible translations. Next it considers meaning and application: who controls the meaning, levels of meaning, the role of the Holy Spirit, and application. Finally it treats the various parts of the NT (Letters, Gospels, Acts, Revelation) and the OT (Narrative, Law, Poetry, Prophets, Wisdom). The appendixes concern (1) writing an exegetical paper and (2) building a personal library. An accompanying paperback *Workbook* ($17.99, 159 pp. ISBN: 0-310-24304-1) is designed primarily to facilitate the completion of assignments by students and the collection of those assignments by the professor (i.e. it has tear-out sheets). Duvall and Hays teach at Ouachita Baptist University in Arkadelphia, Arkansas.

E. E. ELLIS, *History and Interpretation in New Testament Perspective*, Biblical Interpretation 54 (Leiden—Boston—Cologne: Brill, 2001, 156.46 gld. or $83) xvi and 177 pp. Indexed. LCN: 00-066743. ISBN: 90-04-12026-2.

Intended as a sequel to *The Making of the New Testament Documents* (1999), this volume presents revisions and/or updatings of nine essays that have appeared previously in various places. They concern historical-literary criticism after two hundred years (1987), pseudonymity and canonicity of NT documents (1992), dating the NT [§ 25-2], "the end of the earth" in Acts 1:8 (1991), the origin and composition of the Pastoral epistles (1993), Paul and his coworkers (1993), the interpretation of the Bible within the Bible itself (1998), how Jesus interpreted his Bible [§ 34-82], and preformed traditions and their implications for the origins of Pauline Christology (2000).

G. D. FEE, *To What End Exegesis? Essays Textual, Exegetical, and Theological* (Grand Rapids—Cambridge, UK: Eerdmans, 2001, paper $26; Vancouver, BC: Regent College Publishing) x and 378 pp. LCN: 2001040361. ISBN: 0-8028-4925-3 (E), 1-57383-218-9 (RCP).

The twenty-one essays in this collection appear under three headings: textual studies (five), exegetical studies (seven), and theological studies (nine). They concern "one thing is needful" in Lk 10:42 (1981), the inauthenticity of Jn 5:3b-4 [§ 27-578], the text and meaning of Jn 20:30-31 (1992), 1 Cor 1:2 and 2:1, 10 (1992), text and commentary on 1 and 2 Thessalonians (1992), Jn 7:37-39 [§ 22-452], 1 Cor 7:1 in the NIV [§ 25-978], χάρις in 1 Cor 1:15—apostolic parousia and Paul-Corinth chronology [§ 23-572], εἰδωλόθυτα once again—an interpretation of 1 Corinthians 8–10 [§ 25-191], 2 Cor 6:14–7:1 and food offered to idols [§ 21-510], freedom and the life of obedience according to Gal 5:1–6:18 [§ 39-334], Phil 2:5-11 as hymn or exalted prose [§ 37-884], the theology of 1 Corinthians (1993), Christology and pneumatology in Rom 8:9-11 and elsewhere—Paul as a trinitarian (1994), "another gospel which you did not embrace"—2 Cor 11:4 and the theology of 1 and 2 Corinthians (1994), Eph 4:30 and Pauline pneumatology (1994), exegesis and spirituality in Phil 4:10-20 [§ 43-393], πνεῦμα and eschatology in 2 Thess 2:1-2—"testing the prophets" and the purpose of 2 Thessalonians (1994), a theology of 2 Timothy from a Pauline perspective (1997), Paul and the Trinity—the experience of Christ and the Spirit for Paul's understanding of God (1999), and Wisdom Christology in Paul—a dissenting view (2000). Fee is professor of NT studies at Regent College in Vancouver, British Columbia.

M. A. GETTY-SULLIVAN, *Women in the New Testament* (Collegeville, MN: Liturgical Press, 2001, paper $7.95) ix and 269 pp. Bibliography. Indexed. LCN: 2001029592. ISBN: 0-8146-2546-0.

This volume focuses on the women of the NT: who they were, what they did, and how we can be inspired and challenged because of them. It treats them under six headings: women of expectant faith (Elizabeth, Mary, Anna), women changed by Jesus/healed by Jesus (the widow of Nain, Jairus' daughter, the woman with a hemorrhage, etc.), more women changed by Jesus (the Samaritan woman, the woman judged forgiven, etc.), women of prominence (Herodias and her daughter, Pilate's wife, the mother of Zebedee's sons, Sapphira, etc.), women and discipleship (the Galilean women at the cross and at the tomb, Mary Magdalene, Martha and Mary, etc.), and more women and discipleship (the mother of Jesus, women of the upper room, Lydia and the women of Philippi, Phoebe and the women of Rome). Getty-Sullivan is associate professor at Saint Vincent College in Latrobe, PA.

R. GOODRICH AND D. DIEWERT, *A Summer Greek Reader. A Workbook for Maintaining Your Biblical Greek* (Grand Rapids: Zondervan, 2001, paper $14.99) 112 pp. ISBN: 0-310-23660-6.

Designed to help students of introductory Greek to strengthen their grasp of the essentials, this volume encourages them to memorize new words while applying the basics of Greek grammar to translating larger blocks of the NT text. The passages (1 Jn 3:22–5:6; Jn 16:1-33; Mt 16:13–17:18; Jn 6:25-59; 12:44–13:30; 13:31–14:31; Mt 26:27-63; 22:20–23:13; Jn 6:60–7:24; 8:12-45; Mk 13:3-37; Jn 5:1-38) have been selected for their straightforward syntax. Unfamiliar words are cross-referenced or defined in footnotes, eliminating the need for lexical work. And English translations are provided for each passage so that students can check their work. Goodrich is completing his doctoral studies at the University of St. Andrews in Scotland, and Diewert is associate professor of biblical languages at Regent College in Vancouver, British Columbia.

M. J. Gorman, *Elements of Biblical Exegesis. A Basic Guide for Students and Ministers* (Peabody, MA: Hendrickson, 2001, paper $16.95) x and 239 pp., chart. Bibliographies. Indexed. LCN: 00-067299. ISBN: 1-56563-485-3.

After introducing the task of biblical exegesis and providing basic information about the biblical text and its translations, this volume explains the major elements in the process of biblical exegesis: survey (preparation and overview), contextual analysis (the historical and literary contexts of a text), formal analysis (the form, structure, and movement of the text), detailed analysis (the various parts of the text), synthesis (the text as a whole), reflection (the text today), and expansion and refinement of the initial exegesis. Also included are chapters on exegesis and the exegete (errors to avoid, discoveries to make) and on resources for exegesis, as well as five appendixes: a chart of exegetical methods, practical guidelines for writing a research exegesis paper, a short sample exegesis paper, a longer sample exegesis paper, and selected Internet resources for biblical studies. Gorman is dean and professor of NT and early church history at the Ecumenical Institute of Theology, St. Mary's Seminary and University, Baltimore, MD.

P. Harrison, *The Bible, Protestantism, and the Rise of Natural Science* (Cambridge, UK—New York: Cambridge University Press, 2001, paper $22.95) xi and 313 pp. Bibliography. Indexed. LCN: 98-20967. ISBN: 0-521-00096-3.

The paperback edition of a work first published in 1998, this examination of the role that the Bible played in the emergence of natural science shows how both the Bible's content and the way in which it was interpreted influenced conceptions of nature from the 3rd to the 17th century A.D., and links the rise of modern science to the Protestant approach to texts that spelled an end to the symbolic world of the Middle Ages and established the conditions for the scientific and technological exploitation of nature. After a ten-page introduction, it deals with worlds visible and invisible, sensible signs and spoken words, the two reformations, rereading the two books, the purpose of nature, and Eden restored. Harrison, professor of philosophy at Bond University in Australia and the author of *Religion and the Religions in the English Enlightenment* (1990), concludes that the modern approach to texts, driven by the agenda of the Reformers and disseminated through Protestant religious practices, created the conditions that made possible the emergence of modern science.

R. Heiligenthal and A. von Dobbeler, *Menschen um Jesus. Lebensbilder aus neutestamentlicher Zeit* (Darmstadt: Primus, 2001, paper DM 34.90) 248 pp. Bibliography. Indexed. ISBN: 3-89678-411-0.

After an eight-page introduction, this volume discusses various characters from NT times: the political world in Jesus' time (Herod the Great, Pontius Pilate), the intellectual-spiritual world of Judaism (Flavius Josephus), the religious world in Jesus' time (John the Baptist), Jesus of Nazareth and his family (Mary and Joseph, Jesus the Messiah from Nazareth), people who stood near Jesus (Peter, Mary Magdalene), Jerusalem and the beginnings of the mission (Philip, James the Lord's brother), the spread of Christianity (Apollos, Barnabas, Paul the apostle of the Gentiles), and charismatics and prophetesses (the daughters of Philip). Heiligenthal is professor of biblical studies at the Institut für Evangelische Theologie at the University of Koblenz-Landau, and von Dobbeler is Privatdozent for NT at the Evangelical theological faculty at the University of Bonn.

R. H. Hiers, *The Trinity Guide to the Bible* (Harrisburg, PA: Trinity Press International, 2001, paper $24) xvii and 293 pp., table. Bibliography. Indexed. LCN: 2001027466. ISBN: 1-56338-340-3.

This introductory volume is intended to provide those who wish to read some or all of the books of the Bible with a survey of their historical contexts, the major literary forms, and their authors' or editors' principal concerns. After a five-page introduction, it presents three background essays on the historical context—main events and developments between 1500 B.C. and A.D. 100, the biblical literature, and basic themes and issues in biblical faith and understanding. Then it treats the individual books in the OT (Genesis, Exodus, Leviticus, etc.), the OT Apocrypha (1 Esdras, 2 Esdras, Tobit, Judith, etc.), and the NT (Matthew, Mark, Luke, John, Acts, Romans, etc.). For each book it provides a summary of basic features, highlights of significant passages, historical setting, related events of biblical history, literary features, and central religious themes. Hiers is professor of religion at the University of Florida.

J. IMBACH, *Lust auf die Bibel. Praxisorientierte Zugänge zur Heiligen Schrift* (Würzburg: Echter, 2000, paper DM 39.80) 284 pp. Indexed. ISBN: 3-429-02219-3.

Imbach, who is professor of fundamental theology and interdisciplinary questions between literature and theology on the San Bonaventura theological faculty in Rome, explains and illustrates various praxis-oriented approaches to reading Scripture under the following headings: the mirror of life—drawing near through identification, the language of the soul—depth-psychological interpretation, the protest of women—feminist exegesis, the cry of the oppressed—liberation theological readings, the table of the word—spiritual biblical reading, the fascination of the letter—fundamentalist readings, the search for sources—the complex of historical-critical methods, the ambivalence of concepts—text-semantic analysis, the language of God—revelation and Scripture, and the answer of faith—the Bible's claim. A six-page glossary is included.

N. B. MACDONALD, *Karl Barth and the Strange New World within the Bible. Barth, Wittgenstein, and the Metadilemmas of the Enlightenment,* Paternoster Biblical and Theological Monographs (Carlisle, UK: Paternoster, 2000, paper £19.99) xxvi and 403 pp., frontispiece. Bibliography. Indexed. ISBN: 0-85364-970-7.

This thesis of this book is that Barth anticipated—in the true sense of the word—the reaction of the Enlightenment to the Bible and forestalled its critique before it got going. After discussing the metadilemmas of the Enlightenment (Barth, L. Wittgenstein, and "Wittgenstein's Vienna"), it deals with the metatheological dilemma and the *Church Dogmatics* (the historical truth-claims of the strange new world within the Bible), the Enlightenment's final epistemological reckoning with the Bible (Kant's "measure of God" versus Barth's conception of the Reformers' *analogia fidei*), Barth against the Englightenment's final reckoning (the creation history, the resurrection-appearances history, and the pre-Easter Gospel narrative), and Wittgenstein and Barth—from the Enlightenment to Hegel. MacDonald is lecturer in dogmatic theology at New College, University of Edinburgh.

B. L. MACK, *The Christian Myth. Origins, Logic, and Legacy* (New York—London: Continuum, 2001, $25.95) 237 pp. Bibliography. LCN: 2001032495. ISBN: 0-8264-1355-2.

Mack, author of *The Lost Gospel. The Book of Q and Christian Origins* (1993) and *Who Wrote the New Testament? The Making of the Christian Myth* (1995), aims to redescribe and understand the cultural and anthropological modalities whereby Christian myths and rituals were first conceived and agreed upon. After an eleven-page prologue, he discusses the scholars' quest for the historical Jesus and the notion of Christian origins that it assumes: the historical Jesus "hoopla," the case for a Cynic-like Jesus, and the challenge of redescribing Christian origins. Next he attempts to construct a social theory with regard to explaining religion (a theory of social interests) and explaining Christian mythmaking (a theory of social logic). Then he presents analyses of two variants of the Christian myth, the Gospel of Mark and the NT as a whole, plus a brief history of the social affect of the Christian myth in the USA. A fourteen-page annex describes the "Christian Origins Project."

M. D. MCGEHEE, *The Bible Doesn't Have to Be Hard to Read* (Macon, GA: Smyth & Helwys, 2001, paper $14) viii and 103 pp. LCN: 2001018383. ISBN: 1-57312-328-5.

Written for a nonspecialist audience, this volume discusses the different literary genres found in the Bible and seeks to help readers to discover the original message communicated by the biblical writers. Each of its eighteen chapters are headed by a question: If Jesus told a joke, would you laugh? Why do Christians argue so much about the Bible? Is a parable fact or fiction? Does every proverb apply to everyone all the time? What biblical promises are meant for me? Do we have to believe the hymns we sing? Is "the story of Jesus and his love" just a story? How are St. John's letters different from "Dear John" letters? Does poetry in the Bible have to rhyme? and so forth. McGehee, who has taught theology at the college and seminary levels, currently has a bivocational writing ministry in Arizona.

A. E. McGRATH, *In the Beginning. The Story of the King James Bible and How it Changed a Nation, a Language, and a Culture* (New York—London: Doubleday, 2001, $24.95) x and 340 pp., table. Illustrated. Bibliography. Indexed. LCN: 00-060348. ISBN: 0-385-49890-X.

McGrath, professor of historical theology at Oxford University and principal of Wycliffe Hall, Oxford, investigates the origins of the King James Bible and tells the story of how it came to be a literary and religious classic. After a four-page introduction, he presents his account in twelve chapters: unknown to the ancients—the new technology, the rise of English as a national language, the great tumult—the Reformation, the first printed English Bibles, explaining the "hard places"—the Geneva Bible, a Puritan king?—the accession of King James, the decision to translate—the Hampton Court conference, translation—the Englishing of the Bible, production—the early printings of the King James Bible, translators and traitors—the problems of Bible translation, the Bible and the shaping of modern English, and triumph—the final acclamation of the King James Bible. McGrath observes that the King James translation of the Bible achieved a transparency that allowed its readers to forget that they were reading what was originally written in a foreign language.

B. M. METZGER, *The Bible in Translation. Ancient and English Versions* (Grand Rapids: Baker, 2001, paper $14.99) 200 pp., table. Indexed. LCN: 2001037427. ISBN: 0-8010-2282-7.

The first part of this volume describes all the ancient Bible versions of which significant portions have survived today: ancient versions of the OT made for the use of Jews, and ancient versions intended chiefly for Christians. The second part treats English versions from the 11th century to the present: English Bibles before the King James Version, the King James Bible, between the King James Bible and the Revised Version, the British Revised Version (1881-85) and the American Standard Version (1901), early modern-speech versions, the Revised Standard Version (1952), the Jerusalem Bible (1966), the New American Bible (1970), the New English Bible (1970), the New International Version (1978), Jewish translations, revision after revision, simplified and easy-to-read versions, and paraphrases of the English Bible. Metzger, professor emeritus of NT language and literature at Princeton Theological Seminary, explains the circumstances under which each translation was produced and offers insights into its underlying objectives, characteristics, and strengths.

J. ROGERSON (ED.), *The Oxford Illustrated History of the Bible* (Oxford—New York: Oxford University Press, 2001, $40) xvi and 395 pp., 16 plates. Illustrated. Bibliography. Indexed. ISBN: 0-19-860118-2.

This illustrated guide to the history of the Bible first presents three essays on the making of the various parts of the Bible: Rogerson on the OT, P. Davies on the Apocrypha, and M. Davies on the NT. Next there are four chapters on texts and translations: G. Khan on the Hebrew Bible, P. Davies on the Apocrypha, D. Parker on the NT, and S. E. Porter on modern translations. Then there are seven articles on the study and use of the Bible: H. G. Reventlow on the early church, G. R. Evans on the Middle Ages to the Reformation, D. Wright on the Reformation to 1700, R. Clements on 1700 to the present, G. Bebawi on the Bible in the Eastern churches, P. Alexander on the Bible in Judaism, and D. Jasper on the Bible in literature. Finally after Y. Sherwood's essay on feminist scholarship, there are contributions on liberation theology in Latin America by M. D. Carroll R., in Africa by G. West, and in Europe by L. Schottroff.

B. Schaller, *Fundamenta Judaica. Studien zum antiken Judentum und zum Neuen Testament,* ed. L. Doering and A. Steudel, Studien zur Umwelt des Neuen Testaments 25 (Göttingen: Vandenhoeck & Ruprecht, 2001, DM 118) 243 pp. Bibliography. Indexed. ISBN: 3-525-53379-9.

The eleven papers in this collection deal with ancient Judaism (three), the NT (six), and exegesis in the church and society today (two). They concern Philo of Alexandria and the Holy Land (1983), the composition and conception of *Testament of Job* (1989), whether the Greek text of *Paraleipomena Jeremiou* is the original text or a translation [see § 45-1394], the sayings about divorce and remarriage in the Synoptic tradition (1970), Jesus and the Sabbath (1994), Jesus as a Jew from Galilee in G. Vermes's trilogy [§ 42-1615], the textual character of the quotations of Job in the Pauline corpus [§ 26-577], ἥξει ἐκ Σιὼν ὁ ῥυόμενος—the textual form of Isa 59:20-21 in Rom 11:26-27 (1984), 1 Cor 10:1-10(13) and the Jewish presuppositions of Paul's biblical interpretation, Jesus the Jew (1994), and Jewish and Christian messianic expectations (1993). A list of Schaller's publications between 1961 and 2000 is included.

E. Schüssler Fiorenza, *Wisdom Ways. Introducing Feminist Biblical Interpretation* (Maryknoll, NY: Orbis, 2001, paper $20) x and 229 pp., 4 figs. Bibliography. Indexed. LCN: 2001036547. ISBN: 1-57075-383-0.

Invoking the metaphor of wisdom as quality and mentality and Wisdom as a biblical female figuration of the divine, Schüssler Fiorenza, author of *But She Said. Feminist Practices of Biblical Interpretation* (1992) and *Sharing Her Word. Feminist Biblical Interpretation in Context* (1998), is interested not so much in explaining what we read in the Bible but rather in exploring how to interpret critically in the interest of wo/men. She seeks to introduce readers to the practice and process of feminist "meaning making" that seeks deeper understanding and insight not just into the Bible but also into the self and the world in order to engage in struggles for survival and justice. After a twenty-page introduction, she treats the following topics: mapping Wisdom's terrain, roadblocks in Wisdom's ways, wo/men's movements—Wisdom's struggles, Wisdom power—a feminist social analytic, Wisdom steps—feminist methods of interpretation, and Wisdom's dance—hermeneutical moves and turns. Eighteen worksheets and a ten-page glossary (by L. B. Bugg) are included.

Social Scientific Models for Interpreting the Bible. Essays by the Context Group in Honor of Bruce J. Malina, ed. J. J. Pilch, Biblical Interpretation 53 (Leiden—Boston—Cologne: Brill, 2001, 246.82 gld. or $138) vi and 438 pp., 12 figs., 8 tables. Bibliographies. Indexed. ISBN: 90-04-12056-4.

The fourteen essays honoring Professor Malina on his 65th birthday are by J. H. Elliott on social-scientific criticism of the Bible—confessions of an intact admirer; P. F. Craffert on the "goodness of fit" of B. R. Wilson's sect model; S. Joubert on Seneca's views on benefit-exchange in *De beneficiis* as the framework for a model of social exchange; P. F. Esler on "by the hand of a woman"—culture, story, and theology in the book of Judith; D. E. Oakman on models and archaeology in the social interpretation of Jesus; D. C. Duling on recruitment to the Jesus movement in social-scientific perspective; H. Moxnes on transformations of place and power in the kingdom of God in Luke's Gospel; S. Guijarro Oporto on kingdom and family in conflict—a contribution to the study of the historical Jesus; R. L. Rohrbaugh on gossip in the NT; C. Bernabé Ubieta on Eph 2:19 and Pauline Christian communities—defining a new territoriality; R. A. Piper on glory, honor, and patronage in the Fourth Gospel—understanding the *doxa* given to disciples in Jn 17; W. Stegemann on sacrifice as metaphor; T. R. Hobbs on soldiers in the Gospels—a neglected agent; and J. H. Neyrey on prayer, in other words—NT prayers in social-science perspective. Also included are a personal appreciation by Pilch and list of Malina's publications.

J. Stott, *The Story of the New Testament. Men with a Message,* rev. S. Motyer (Grand Rapids: Baker, 2001, $16.99) 157 pp. Illustrated. Bibliographies. Indexed. ISBN: 0-8010-1231-7.

The 1994 edition of Motyer's revised and expanded version of Stott's 1954 introduction to the NT was described in *NTA* 40, p. 136. The volume explains how the message of the saving grace of God in Christ was communicated by Mark, Matthew, Luke, John, Paul, the author of Hebrews, James, Peter, and John the Seer, respectively.

R. S. SUGIRTHARAJAH, *The Bible and the Third World. Precolonial, Colonial and Postcolonial Encounters* (Cambridge, UK—New York: Cambridge University Press, 2001, cloth $64.95, paper $22.95) x and 306 pp. Bibliography. Indexed. LCN: 00-065173. ISBN: 0-521-77335-0 (cloth), -00524-8 (paper).

This volume traces how the Christian Bible has been transmitted, received, appropriated, and even subverted by Third World people in the precolonial, colonial, and postcolonial periods. After considering the precolonial reception (the Bible as a marginal and minority text), it treats the colonial embrace: white men bearing gifts—diffusion of the Bible and scriptural imperialism, reading back—resistance as a discursive practice, the colonialist as a contentious reader—J. W. Colenso and his hermeneutics, and textual peddlers—distributing salvation, and colporteurs and their portable Bibles. Finally it deals with postcolonial reclamations: desperately seeking the indigene—nativism and vernacular hermeneutics, engaging liberation—texts as a vehicle of emancipation, and postcolonializing biblical interpretation. Sugirtharajah, reader in biblical interpretation at the University of Birmingham, is the author of *Asian Biblical Hermeneutics and Postcolonialism* (1998).

D. B. WALLACE, *The Basics of New Testament Syntax. An Intermediate Greek Grammar* (Grand Rapids: Zondervan, 2000, $29.99) 334 pp., 81 figs., 10 tables. Indexed. LCN: 00-029003. ISBN: 0-310-23229-5.

This intermediate NT Greek Grammar is essentially an abridgment of Wallace's *Greek Grammar Beyond the Basics. An Exegetical Syntax of the New Testament* [*NTA* 41, p. 141]. Among the materials that have been omitted are the rarest categories of usage, most exegetical discussions, most of the biblical examples and cited references, the select bibliographies at the beginning of each chapter, virtually all text-critical notes, advanced material, and many of the more detailed discussions of the semantics of a particular category. What have not been altered or removed are category titles, "arrowed" and "daggered" categories indicating which uses are common and abused, and the vast bulk of charts and tables. The abridgment is designed more for students whose interests are focused on Greek syntax than for those who desire to see the relevance of syntax for exegesis. Wallace is professor of NT studies at Dallas Theological Seminary.

W. J. WEBB, *Slaves, Women & Homosexuals. Exploring the Hermeneutics of Cultural Analysis* (Downers Grove, IL: InterVarsity, 2001, paper $24.99) 301 pp. Bibliography. Indexed. LCN: 2001016772. ISBN: 0-8308-1561-9.

Webb, professor of NT at Heritage Theological Seminary in Cambridge, Ontario, and author of *Returning Home. New Covenant and Second Exodus as the Context for 2 Corinthians 6:14–7:1* (1993), not only discusses how slaves, women, and homosexuals are to be viewed in the light of Scripture but also makes a case for a specific hermeneutical approach (cultural analysis) to reading the relevant biblical texts. Under the heading "toward a hermeneutic of cultural analysis," he lays out a framework: the Christian and culture, a redemptive-movement hermeneutics, and cultural/transcultural analysis. Then he discusses eighteen intrascriptural and extrascriptural criteria for helping us to determine what components in the biblical text have ongoing applicational significance: preliminary movement, seed ideas, breakouts, purpose/intent statement, basis in fall or curse, basis in patterns of original creation, basis in original creation—primogeniture, basis in new creation, competing options, opposition to original culture, closely related issues, penal code, specific instructions versus general principles, basis in theological analogy, contextual comparisons, appeal to the OT, pragmatic basis between two cultures, and scientific and social-scientific evidence. He concludes that the homosexuality texts in the Bible are almost entirely transcultural in nature whereas the women and slavery texts are heavily bound by culture. Four appendixes are included.

R. D. WITHERUP, *Biblical Fundamentalism. What Every Catholic Should Know* (Collegeville, MN: Liturgical Press, 2001, paper $8.95) xiv and 90 pp. Bibliography. LCN: 2001029259. ISBN: 0-8146-2722-6.

Witherup, provincial of the U.S. Province of Sulpicians and former professor of Sacred Scripture at St. Patrick Seminary in Menlo Park, CA, aims to provide a concise but thorough response to questions that Catholics have about fundamentalism. His purpose is threefold: (1) to offer instruction on the origins and main ideas of biblical fundamentalism, (2) to compare and contrast a Catholic perspective on the Bible with that of fundamentalists, and (3) to provide practical advice and recommend resources to assist Catholics in responding to fundamentalism.

R. A. WORTHAM, *Social-Scientific Approaches in Biblical Literature,* Texts and Studies in Religion 81 (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen, 1999, $79.95) xiv and 153 pp., 21 figs., 9 tables. Bibliography. Indexed. LCN: 99-21900. ISBN: 0-7734-8025-0.

The seven essays in this volume concern cultural anthropology and biblical criticism; anthropological exegesis—preliminary reflections on a social-scientific exegetical method; symbol and ritual as social hermeneutics in the thought of V. Turner; C. Levi-Strauss and the structural analysis of myth—an overview and application to Genesis 12–50; the problem of anti-Judaism in 1 Thess 2:14-16 and related Pauline texts [see § 40-350]; Christology as community identity in the Philippians hymn [see § 42-404]; and a source-critical statistical analysis of the infancy narratives of Matthew, Luke, and *Protevangelium of James.* Wortham is associate professor of sociology at North Carolina Central University.

GOSPELS–ACTS

F. AMSLER, *L'évangile inconnu. La Source des paroles de Jésus (Q). Traduction, introduction et annotation,* Essais bibliques 30 (Geneva: Labor et Fides, 2001, paper 22 SFr or € 13.41) 126 pp. Bibliography. ISBN: 2-8309-1029-X.

In his 56-page introductory essay to the Sayings Source Q, Amsler, who teaches NT on the faculty of Protestant theology at the University of Geneva, discusses the history of the Synoptic problem, ancient witnesses regarding a lost collection of Jesus' sayings, problems related to reconstructing the source of Jesus' sayings, its reconstruction, and its content. Also included are an annotated translation of the Q source (with parallels from *Gospel of Thomas*), a continuous translation of the Q source, and lists of Lukan and Matthean passages in Q.

W. E. ARNAL, *Jesus and the Village Scribes. Galilean Conflicts and the Setting of Q* (Minneapolis, MN: Fortress, 2001, paper $26) xiv and 290 pp., frontispiece, 5 plates, 4 figs., 5 tables. Bibliography. Indexed. LCN: 2001018183. ISBN: 0-8006-3260-5.

After an eleven-page introduction, Arnal, assistant professor of religious studies at the University of Manitoba in Winnepeg, Canada, investigates the historical setting of the Sayings Source Q according to the following outline: itinerant preachers and the *Didache,* the sayings tradition and itinerant preachers, the problem with itinerant preachers, the socioeconomics of Roman Galilee, and Q's rhetoric of uprootedness. He contends that the hypothesis that Q originated among itinerant preachers in Galilee is based on very tenuous evidence, that the immediate material context for the rise of the Jesus movement (Q included) was the socioeconomic crisis caused by a deliberate effort to restructure the northern Galilean local economy along lines more conducive to a monetized Roman imperial economy oriented to both trade and booty, and that the reaction of the Q tradents and their rhetoric of uprootedness was a response from local village scribes to these changes that deleteriously affected their social standing, and that these scribes sought to promote an idealized society in which local relations were marked by reciprocity and justice ("the reign of God").

H. W. BASSER, *Studies in Exegesis. Christian Critiques of Jewish Law and Rabbinic Responses 70-300 C.E.*, Brill Reference Library of Ancient Judaism 2 (Leiden—Boston—Cologne: Brill, 2000, 158.67 gld. or $89) xiv and 148 pp. Bibliography. Indexed. LCN: 00-039802. ISBN: 90-04-11848-9.

After a thirteen-page introduction, Basser, professor of religion at Queen's University in Kingston, Ontario, presents essays on the Jesus and Pharisee debates, the neighbor you love and the Decalogue—speculations on some textual evidence for early Jewish polemics, and encounters between rabbinic and Christian texts. He contends that there are examples of classical midrash in the Gospels, that the Jesus whom we meet in the Gospels is very aware of Pharisaic law and in general does not criticize it per se, that there were both polemical and gentle Jewish responses to Christian (mis-)appropriation of the OT's prophetic promises to Israel and Christian slights to its ceremonial law, and that in many cases rabbinic documents and the NT illuminate each other. The two appendixes deal with (1) the antiquity of some rabbinic ideas and (2) Hebrew original sources for some texts cited in the third essay.

C. C. BLACK, *The Rhetoric of the Gospel. Theological Artistry in the Gospels and Acts* (St. Louis, MO: Chalice, 2001, paper $22.99) xvii and 224 pp. Bibliography. Indexed. LCN: 00-011840. ISBN: 0-8272-3218-7.

In this collection of seven (revised and updated) essays, Black, professor of biblical theology at Princeton Theological Seminary, offers a primer on the rhetorical analysis of the Gospels and Acts. They deal with rhetorical questions in NT study (1995); Matthew's characterization of faith (1989); an oration at Olivet (1991); "the words that you gave to me I have given to them" (1996); the case of the feckless ficelle—Mark in Acts (1994, 1998); the rhetorical form of the early Christian sermon [§ 32-866]; and four stations en route to a parabolic homiletic [§ 45-167].

D. A. BLACK AND D. R. BECK (EDS.), *Rethinking the Synoptic Problem* (Grand Rapids: Baker, 2001, paper $16.99) 160 pp. Indexed. LCN: 2001035448. ISBN: 0-8010-2281-9.

After a five-page introduction by the editors, this volume presents four essays on the Synoptic problem: C. L. Blomberg on where we stand regarding the Synoptic problem at the beginning of the 21st century, D. L. Bock on questions about Q, S. McKnight on the case for Markan priority ("a generation who knew not Streeter"), and W. R. Farmer on the case for the Two-Gospel hypothesis. Also included is a fifteen-page response by G. R. Osborne. The papers were originally prepared for a conference held in 2000 at Southeastern Baptist Theological Seminary in Wake Forest, NC.

R. P. BOOTH, *The Bedrock Gospel. Sifting the Sources, with Commentary* (Norton-sub-Hamdon, UK: Paget, 2001, paper £15 or $23) iii and 398 pp. Indexed. ISBN: 0-9515220-1-9.

Booth, a retired solicitor who taught law at the University of Buckingham and now ministers at The Chapel in the Garden, Bridport, Dorset, England, is the author of *Jesus and the Laws of Purity* (1986) and *Contrasts — Gospel Evidence and Christian Beliefs* (1990). In this volume he examines the whole of the four Gospels (and other ancient evidence about Jesus) in order to determine whether, on a balance of probability, the assertions of the Evangelists are in the case of each Gospel unit stronger than the counterevidence. After an eight-page introduction, he treats Mark's source and connected evidence, the resurrection evidence, the evidence of the Q source, the evidence of the private source of Luke (L), the evidence of the private source of Matthew (M), the evidence of the private source of John (J), the bedrock Gospel, and the integrated bedrock Gospel. Booth contends that, contrary to the Jesus Seminar, there is a substantial core of Jesus' deeds and words in the Gospel sources that on a balance of probability is sufficiently authentic to be the foundation and touchstone of our lives.

L. BORMANN, *Recht, Gerechtigkeit und Religion im Lukasevangelium,* Studien zur Umwelt des Neuen Testaments 24 (Göttingen: Vandenhoeck & Ruprecht, 2001, DM 168) 420 pp., 12 tables. Bibliography. Indexed. ISBN: 3-525-53378-0.

The shortened version of a *Habilitationsschrift* accepted in 2000 by the department of

Evangelical theology at the Johann Wolfgang Goethe-Universität in Frankfurt am Main, this volume interprets Luke's Gospel as a response to the desire for a society structured by righteousness, law, and religion. It first considers the relationship between religion and law among the ancient Greeks (from Hesiod to Thucydides, Plato, Aristotle, Hellenism, Apollonius of Tyana), at Rome (Cicero, Valerius Maximus), and in Judaism (Qumran, Philo, Josephus, rabbinic Judaism). Next it discusses the legal terminology in Luke's Gospel with reference to these areas: civil or political, administrative, private, procedural, general, and personal (offices, functions). Then it deals with the relationship of law, righteousness, and religion in the various parts of Luke's Gospel: the place of yearning in the world structured by law and religion (1:1–2:52), the fissure in the ordered world (3:1–4:30), the break with the ordered world (4:31–9:50), on the way to the center of the ordered world (9:51–11:13; 11:14–14:33; 15:1–19:27), the proclamation of ἀπολύτρωσις in the center of the ordered world (19:28–21:38), the ordered world kills but the desire remains (22:1–23:56), and the integration of the new hope in the ordered world (24:1-53).

F. Bovon, *Das Evangelium nach Lukas.* 3. Teilband, *Lk 15,1–19,27,* Evangelisch-Katholischer Kommentar zum Neuen Testament 3/3 (Zurich: Benziger, 2001, paper; Neukirchen-Vluyn: Neukirchener) viii and 304 pp. Bibliographies. ISBN: 3-545-23133-X (B), 3-7887-1810-2 (N).

F. Bovon, *L'Évangile selon saint Luc (15,1 – 19,27),* Commentaire du Nouveau Testament 3c (Geneva: Labor et Fides, 2001, paper 55 SFr or € 33.54) 267 pp. Bibliographies. ISBN: 2-8309-1008-7.

The German and French versions of the first volume in this commentary on Luke's Gospel were described in *NTA* 34, p. 106 and *NTA* 36, p. 261, respectively. The German and French versions of the second volume were noticed together in *NTA* 41, pp. 353-354. The third volume completes the treatment of the journey narrative (Lk 15:1–19:27). For each pericope it provides a translation, bibliography, literary analysis, explication, history of reception, and conclusion: the parables of mercy (15:1-32); the dishonest steward (16:1-9); rules of fidelity (16:10-18); the parable of the rich man and the poor Lazarus (16:19-31); scandals, pardon, faith, and service (17:1-10); the ten lepers (17:11-19); facing the future (17:20-37); the parable of the wicked judge and the persistent widow (18:1-8); the parable of the Pharisee and the toll-collector (18:9-14); Jesus and the children (18:15-17); inheriting eternal life (18:18-30); a new announcement of the passion (18:31-34); the blind man of Jericho (18:35-43); visiting the house of Zacchaeus (19:1-10); and the parable of the pounds (19:11-27). A multivolume English version of the whole commentary is in preparation. Bovon is professor of NT at Harvard Divinity School.

B. Bruteau (ed.), *Jesus through Jewish Eyes. Rabbis and Scholars Engage an Ancient Brother in a New Conversation* (Maryknoll, NY: Orbis, 2001, paper $20) xvi and 191 pp. Bibliography. LCN: 2001034654. ISBN: 1-57075-388-1.

The goal of this collection is to get Jewish views of a thoroughly Jewish Jesus as he was (as nearly as we can tell) before there was anything such as Christianity. The nineteen essays written by Jewish scholars and rabbis appear under four headings: historical and theological views (four), appraisals and interpretations (six), personal views (four), and the conversation continues (five). The first four papers are by M. J. Cook on evolving Jewish views of Jesus, A. J. Wolf on Jesus as a historical Jew [§ 42-886], B. L. Sherwin on "Who do you say that I am?" (Mk 8:29)—a new Jewish view of Jesus [§ 39-1655], and H. Bronstein on talking Torah with Jesus. The other contributors include D. Matt, D. F. Polish, A. Waskow, L. Kushner, M. Lerner, and R. M. Shapiro.

W. Carter, *Matthew and Empire. Initial Explorations* (Harrisburg, PA: Trinity Press International, 2001, paper $25) v and 249 pp. Bibliography. Indexed. LCN: 00-069091. ISBN: 1-56338-342-X.

Carter, professor of NT at Saint Paul School of Theology in Kansas City, MO, and author of *Matthew and the Margins. A Socio-Political and Religious Reading* (2000), argues that Matthew's Gospel contests and resists the Roman empire's claims to sovereignty over the world, and sustains an alternative community of disciples of Jesus in anticipation of the coming triumph of God's empire over all things, including the destruction of Rome's empire. He first treats the Roman imperial system [see § 44-172]: constructing the Roman imperial system; Roman imperial theology; and Rome's empire, Matthew's Gospel, and Antioch. Then he discusses Jesus as the agent of God's salvific purposes: Matthew's presentation of Jesus; and "to save his people from their sins" (Mt 1:21)—Rome's empire and Matthew's salvation as sovereignty. Finally he considers some "counternarratives": evoking Isaiah—why Isaiah was summoned in Mt 1:23 and 4:15-16 [see § 45-179]; take my yoke and not Rome's (Mt 11:28-30); paying the tax to Rome as subversive praxis (Mt 17:24-27) [see § 44-1670]; and Pilate and Jesus—Roman justice all washed up (Mt 27:11-26).

P. COPAN AND C. A. EVANS (EDS.), *Who Was Jesus? A Jewish-Christian Dialogue* (Louisville, KY: Westminster John Knox, 2001, paper $24.95) viii and 205 pp. Indexed. LCN: 2001035040. ISBN: 0-664-22462-8.

After an eleven-page introduction by Copan, this volume presents essays in response to the question "Who was Jesus?" from a Jewish perspective by P. Zaas and from a Christian perspective by W. L. Craig, along with the transcripts of a discussion between Zaas and Craig and of their answers to questions. Then there are seven "reflections" by D. A. Hagner on Jesus as bringer of salvation to Jew and Gentile alike, Evans on the Jesus of history and the Christ of faith—toward Jewish-Christian dialogue, S. McKnight on Jesus' new vision within Judaism, C. Claussen on early Christianity and the synagogue—a parting of the ways, H. W. Basser on why the Gospels would have been "Greek" to Jesus, J. Neusner on the points at which Judaisms and Christianities meet, and B. Chilton on Jesus as a Galilean rabbi. Evans has provided a ten-page conclusion.

P. L. DANOVE, *Linguistics and Exegesis in the Gospel of Mark. Applications of a Case Frame Analysis*, JSNT Supplement Series 218, Studies in New Testament Greek 10 (Sheffield, UK: Sheffield Academic Press, 2001, £50 or $85) 247 pp., 3 tables. Bibliography. Indexed. ISBN: 1-84127-260-4.

This investigation of Mark's Gospel first develops a method for analyzing the syntactic, semantic, and lexical attributes of Greek words, and then utilizes this method in the service of exegetical inquiries and formulates the results of an analysis of verbs and prepositions into entries for a lexicon and parsing guide. After an introduction to the method, it explains the various aspects of the method of analysis and description. Next it presents a series of exegetical applications designed to illustrate its contributions to textual studies, translation, and narrative analysis, respectively. Then after some general interpretative clarifications on the usage of words in Mark, it presents lexicon and parsing guide entries that reflect an exhaustive analysis of the syntactic, semantic, and lexical attributes of verbs, prepositions, and other words in special relationship with the verb "to be." Danove, who teaches at Villanova University in Philadelphia, is the author of *The End of Mark's Story. A Methodological Study* (1993).

G. W. DAWES, *The Historical Jesus Question. The Challenge of History to Religious Authority* (Louisville, KY: Westminster John Knox, 2001, paper $29.95) xiii and 392 pp. Bibliography. Indexed. LCN: 2001032583. ISBN: 0-664-22458-X.

Intended as a companion to the anthology edited by Dawes and entitled *The Historical Jesus Quest. Landmarks in the Search for the Jesus of History* [*NTA* 45, p. 382], this volume introduces Dawes's commentary on the work and significance of classic writers on the topic by reflecting on the challenge of the 17th century. Then it treats the following issues and figures: the divorce between history and faith—B. Spinoza (1632-77), history and myth—D. F. Strauss (1808-74), the challenge of apocalyptic—A. Schweitzer (1875-1965), the historian's theologian—E. Troeltsch (1865-1923), the dialectical theology—K. Barth (1886-1968) and R. Bultmann (1884-1976), and in the shadows of Bultmann—E. Käsemann (1906-98) and W. Pannenberg (1928-). Dawes, lecturer in religious studies at the University of Otago, New Zealand, concludes with reflections on the lessons of history and observes that there is no way of reconciling Christian claims to religious authority with the knowledge and methods of the discipline of history.

R. I. DEIBERT, *Mark,* Interpretation Bible Studies (Louisville, KY: Geneva, 1999, paper $7.95) viii and 132 pp. Illustrated. Bibliographies. ISBN: 0-664-50078-1.

After a six-page introduction to Mark's Gospel, this volume focuses on ten passages that can serve as a focus in Bible studies for adults and older youth: the mystery appears (Mk 1:1-15); the mystery discriminates (3:13-35); the mystery discloses (4:1-34); the mystery calms (4:35–5:43); the mystery scandalizes (8:22–9:1); the mystery defies (11:27–12:34); the mystery urges (13:1-37); the mystery forsaken (14:53-72); the mystery solved (15:16-41); and the mystery precedes (16:1-8). A ten-page leader's guide is included. Deibert, a medical doctor, was co-pastor (with his wife) of Immanuel Presbyterian Church in Montgomery, AL, during the writing of this book.

R. T. FORTNA AND T. THATCHER (EDS.), *Jesus in Johannine Tradition* (Louisville, KY: Westminster John Knox, 2001, paper $29.95) xviii and 381 pp., 5 figs., 10 tables. Bibliography. Indexed. ISBN: 0-664-22219-6.

This first nine essays in this volume concern the Fourth Gospel and Jesus: D. Rensberger on the Messiah who has come into the world—the message of John's Gospel; G. R. O'Day on reading the incarnate words in John's Gospel; G. M. Burge on situating John's Gospel in history; J. L. Staley on what a postmodern approach to the Fourth Gospel can add to contemporary debates about its historical situation; A. J. Dewey on the eyewitness of history—visionary consciousness in the Fourth Gospel; C. L. Blomberg on the historical reliability of John; I. Broer on knowledge of Palestine in the Fourth Gospel; Thatcher on the legend of the beloved disciple; and R. Bauckham on the audience of the Fourth Gospel. Then there are fourteen papers on the Fourth Evangelist's sources: W. Wink on "the Son of the Man" in John's Gospel; C. C. Caragounis on the kingdom of God—distinct elements between John and the Synoptics; G. H. Twelftree on exorcisms in the Fourth Gospel and the Synoptics; M. A. Matson on the Temple incident as an integral element in the Fourth Gospel's narrative; J. M. Perry on the sacramental tradition in the Fourth Gospel and the Synoptics; J. Beutler on Synoptic Jesus tradition in the Johannine farewell discourse; P. N. Anderson on John and Mark—the "bi-optic" Gospels; Thatcher on the Signs Gospel in context; Fortna on Jesus tradition in the Signs Gospel; T. Felton and Thatcher on stylometry and the Signs Gospel; S. C. Winter on the scope and reconstruction of the Signs Gospel; J. Dewey on John's Gospel in its oral-written media world; R. A. Culpepper on the origin of the "Amen, amen" sayings in John's Gospel; and Thatcher on the riddles of Jesus in the Johannine dialogues. Finally there are seven articles on the Fourth Gospel and noncanoncial literature: C. M. Tuckett on John's Gospel and Q; E. K. Broadhead on John's Gospel and the Synoptic Sayings Source; A. D. DeConick on John rivals Thomas—from community conflict to Gospel narrative; A. Kirk on the Johannine Jesus in *Gospel of Peter*—a social memory approach; S. J. Patterson on the Prologue to John's Gospel and the world of speculative Jewish theology; J. Ashton on riddles and mysteries—the way, the truth, and the life; and C. H. Williams on "I am" or "I am he"—self-declaratory pronouncements in John's Gospel and rabbinic tradition. Also included are a twelve-page introduction and a six-page conclusion by Thatcher.

A. GARCÍA-MORENO, *Temi teologici del Vangelo di Giovanni.* Vol. 3, *I sacramenti,* Lettura pastorale della Bibbia, Bibbia e spiritualità 13 (Bologna: Dehoniane, 2001, paper 41,000 L or € 21.17) 240 pp. Bibliography. ISBN: 88-10-20156-6.

The first two volumes in the Italian version of García-Moreno's *El Cuarto Evangelio. Aspectos Teológicos* (1996) were described in *NTA* 45, pp. 384 and 581, respectively. This volume treats the following topics in John's Gospel: the theology of the sacraments [§ 40-249], baptism, Jesus Christ as the bread of life, the sacrament of penance [see § 41-288], and the Johannine theology of the priesthood (1990). García-Moreno teaches NT at the University of Navarre.

B. GERHARDSSON, *The Reliability of the Gospel Tradition* (Peabody, MA: Hendrickson, 2001, paper $14.95) xxiv and 143 pp. LCN: 2001005962. ISBN: 1-56563-667-8.

The three essays by Gerhardsson presented in this volume deal with the origins of the Gospel tradition (Swedish 1977, English 1979), the path of the Gospel tradition (German 1983), and the Gospel tradition (English 1986). This edition contains a ten-page introduction by D. A. Hagner and an eight-page preface by Gerhardsson that place these essays and Gerhardsson's work as a whole in the context of recent developments in scholarship on the Gospels. Gerhardsson is professor emeritus in the faculty of theology at the University of Lund in Sweden.

J. L. GONZÁLEZ, *Acts. The Gospel of the Spirit* (Maryknoll, NY: Orbis, 2001, paper $30) xviii and 291 pp. Indexed. LCN: 2001036537. ISBN: 1-57075-398-9.

Written originally in Spanish as part of a projected Comentario Bíblico Hispanoamericano, this commentary on Acts seeks to take account of contemporary scholarship and to stress the relevance of Acts for the current struggles of Christians in Latin America and in the Latino churches of the USA. After a twelve-page introduction to Acts (nature of the book, author, date, purposes, context, text), it presents the exposition of Acts according to the following general outline: introduction (1:1-26), Pentecost (2:1-41), the church in Jerusalem (2:42–8:3), new horizons (8:4–12:24), the mission is defined (12:25–15:35), mission to Europe (15:36–18:22), at and around Ephesus (18:23–20:38), and Paul's captivity (21:1–28:31). González is the author of *For the Healing of the Nations. The Book of Revelation in an Age of Cultural Conflict* (1999).

E. GRÄSSER, *Forschungen zur Apostelgeschichte,* Wissenschaftliche Untersuchungen zum Neuen Testament 137 (Tübingen: Mohr Siebeck, 2001, DM 178) xi and 359 pp. Bibliographies. Indexed. ISBN: 3-16-147592-5.

This collection presents Grässer's essays on the solution to the problem of the delay of the parousia in Acts (1957), expectation of the parousia in Acts (1979), τὰ περὶ τῆς βασιλείας (1985), and Paulinism as apostolic primitive Christianity—A. Schweitzer's understanding of Paul in his Strasbourg lectures (2000). It also includes Grässer's foreword to the 7th edition of E. Haenchen's commentary on Acts (1977), as well as Grässer's surveys of research on Acts originally published in *Theologische Rundschau* [§§ 6-182; 21-142, 456, 798] and a new 47-page introductory essay on Acts research.

S. HAMID-KHANI, *Revelation and Concealment of Christ. A Theological Inquiry into the Elusive Language of the Fourth Gospel,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 120 (Tübingen: Mohr Siebeck, 2000, paper DM 148) xx and 573 pp. Bibliography. Indexed. ISBN: 3-16-147138-5.

A revised version of a doctoral dissertation directed by J. P. M. Sweet and presented to the University of Cambridge in 1997, this volume examines the phenomenon of ambiguity in the language of the Fourth Gospel and endeavors to explain this feature in the context of John's theology which is firmly grounded in Israel's Scriptures. After a 32-page introduction, it considers the structure of John's enigmatic language, the conceptual milieu of the Fourth Gospel, the purpose of the Fourth Gospel, Israel's Scriptures and the language of John's Gospel, and spiritual perception and the language of John's Gospel. Hamid-Khani concludes that the primary aim of the enigmatic language in John's Gospel is to show that Jesus is the one in whom God has climatically revealed himself, the one of whom the

Scriptures speak, to whom the Scriptures point, and in whom the Scriptures find their realization.

T. HOLMÉN, *Jesus and Jewish Covenant Thinking,* Biblical Interpretation 55 (Leiden—Boston—Cologne: Brill, 2001, 251.22 gld. or $133) ix and 415 pp. Bibliography. Indexed. LCN: 2001025574. ISBN: 90-04-11935-3.

The revised version of a doctoral dissertation directed by K.-G. Sandelin and presented in 1999 to the Åbo Akademi University in Turku, Finland, this investigation of the attitude of the historical Jesus toward the covenant takes as its point of departure the question: Was Jesus engaged in trying to find out how to remain faithful to the covenant? After a 36-page introduction, it explains the approach of covenant path searching by means of path markers. Then it examines the evidence for and against covenant path searching in Jesus' teaching on individual halakic issues (Sabbath, tithing, fasting, divorce, oaths, burying one's father), issues pertaining to the integrity of the people of God (companionship with outcasts, purity matters, enemies and neighbors), and the issue of the Temple and its cult. The two appendixes treat (1) a block of early Christian covenant path searching in Mt 5–7, and (2) the metanarrative of the Jesus quest. Holmén concludes that Jesus departed from the covenant thinking of his time by not having engaged in path searching by inquiring into the questions of covenant loyalty.

R. A. HORSLEY, *Hearing the Whole Story. The Politics of Plot in Mark's Gospel* (Louisville, KY: Westminster John Knox, 2001, paper $29.95) xv and 296 pp. Indexed. ISBN: 0-664-22275-7.

Horsley, distinguished professor of liberal arts and the study of religion at the University of Massachusetts in Boston, contends that the dominant plot in Mark's Gospel is the story of Jesus' renewal of Israel in Galilean villages in opposition to the Jerusalem rulers. After a seven-page introduction to rethinking Mark in context, he deals with the following topics: taking the Gospel whole, submerged people's history, Mark as oral, disciples become deserters, getting the whole story, the struggle against Roman rule, Jesus versus the Pharisees—contesting the tradition, renewing covenantal community, women as representative and exemplary, and prophetic and messianic "scripts" in Mark. He concludes that in order to hear Mark's story fully in its relation to Israelite tradition modern listeners must become more fully acquainted with the "scripts" of leaders and movements embedded in Israelite culture at the time of Jesus and Mark.

M. HÜNEBURG, *Jesus als Wundertäter in der Logienquelle. Ein Beitrag zur Christologie von Q,* Arbeiten zur Bibel und ihrer Geschichte 4 (Leipzig: Evangelische Verlagsanstalt, 2001, DM 68.00) 287 pp. Bibliography. Indexed. ISBN: 3-374-01852-1.

The slightly revised version of a doctoral dissertation directed by W. Vogler and accepted in 1999 by the theological faculty at the University of Leipzig, this investigation of the pertinent passages in Q argues that the Sayings Source was interested in Jesus' healing activity, interpreted it in its own way, and integrated the miracles into its portrait of Jesus. After a fourteen-page introduction, it considers the deeds of the ἐρχόμενος in Q (= Lk) 3–7: Q 3–7 as a redactionally shaped complex, Jesus' response to John the Baptist (Q 7:18-23), the testing of Jesus (Q 4:1-13), and the centurion of Capernaum (Q 7:1-10). Then it discusses the relationship between miracles and discipleship according to Q 9:57–10:24: Q 9:57–10:24 as a redactionally shaped complex, the commissioning of the disciples (Q 10:9), the woes against the Galilean cities (Q 10:12-15), and the beatitude over the eyewitnesses (Q 10:23-24). Finally it deals with the controversy about miracle-workers in Q 11:14-36: Q 11:14-36 as a redactionally shaped complex, the Beelzebul reproach (Q 11:14-26), and the demand for signs (Q 11:16, 29-36). Hüneburg concludes that the activity of Jesus, according to Q, was the combination of his preaching and miracles.

M. A. INCH, *Two Gospel Motifs. The Original Quest & the Messianic Theophany* (Lanham, MD—New York—Oxford: University Press of America, 2001, $34) v and 164 pp. Bibliographies. Indexed. LCN: 2001027404. ISBN: 0-7618-2010-8.

Taking Lk 1:2-4 as its starting point, Inch's essay on "the original quest" (pp. 1-100) traces the life and teaching ministry of Jesus from Bethlehem of Judea to Jerusalem with Luke's Gospel and the *realia* of the Holy Land as his principal guides. Then the essay entitled "the messianic theophany" (pp. 101-164) treats John's Gospel with particular attention to its affirmations that Jesus is the Word of God (Jn 1:1) and became incarnate and so revealed the glory of God (1:14). Inch is also the author of *Exhortations of Jesus According to Matthew and Up from the Depths. Mark as Tragedy* (1997).

K. JAROŠ, *Jesus von Nazareth. Geschichte und Deutung* (Mainz: von Zabern, 2000, DM 68) x and 381 pp., 13 plates, 2 tables. Illustrated. Bibliography. Indexed. ISBN: 3-8053-2595-9.

Jaroš, who teaches at the Institut für Orientalistik at the University of Vienna and is the author of *Kanaan — Israel — Palästina* (1992; 3rd ed., 1998), first places Jesus in his historical context: the political situation in Palestine from 4th century B.C. to A.D. 36, the land, population and economy, the Jewish religion, and written witnesses to Jesus. Then after treating Jesus' birth, childhood, and call, he discusses Jesus as a prophetic teacher (the proclamation of the kingdom, the law of the kingdom), Jesus' understanding of himself and of God (discourse about the end-time; Son of Man, Messiah, and Son of God; Abba—Father), Jesus' last days in Jerusalem (the provocation, the last Passover, the hearing before certain leaders, the condemnation by Pilate, death on the cross), and the proclamation of Jesus' resurrection (the Gospel accounts, the teaching about the resurrection of the dead, belief in the risen one). Jaroš concludes with a list of historical facts about Jesus.

P. JENKINS, *Hidden Gospels. How the Search for Jesus Lost Its Way* (Oxford—New York: Oxford University Press, 2001, $25) vii and 260 pp., table. Indexed. LCN: 00-040641. ISBN: 0-19-513509-1.

Jenkins, distinguished professor of history and religious studies at Pennsylvania State University, contends that the "hidden Gospels" (including *Gospel of Thomas* and other NT Apocrypha, Q, the Nag Hammadi documents, and the Dead Sea scrolls, as well as modern imaginative writings about Jesus) reveal very little of significance about the times of Jesus and the apostles. But he observes that they are important sources for what they tell us about the interest groups who seek to use them today, about the mass media and how religion is packaged as popular culture, about how canons shift their content to reflect the values of the reading audience, and about the changing directions of contemporary American religion. He presents his case under nine headings: hiding and seeking, fragments of a faith forgotten, whether Q and *Thomas* are the first Gospels, Gospel truth, hiding Jesus—the church and the heretics, daughters of Sophia, into the mainstream, the Gospels in the media, and the next new Gospel.

J. JESKA, *Die Geschichte Israels in der Sicht des Lukas. Apg 7,2b-53 und 13,17-25 im Kontext antik-jüdischer Summarien der Geschichte Israels,* Forschungen zur Religion und Literatur des Alten und Neuen Testaments 195 (Göttingen: Vandenhoeck & Ruprecht, 2001, DM 128) 336 pp., 9 figs., table. Bibliography. Indexed. ISBN: 3-525-53879-0.

The slightly revised version of a doctoral dissertation directed by D.-A. Koch and accepted in 2001 by the Evangelical theological faculty at the Westfälische Wilhelms-Universität in Münster, this volume investigates the summaries of Israel's history in Stephen's speech (Acts 7:2b-53) and in the beginning of Paul's discourse in Pisidian Antioch (13:17-25) in the context of ancient Jewish summaries of Israel's history. After a fifteen-page introduction and a sixteen-page survey of research on the topic, it discusses the summaries of Israel's history in various OT and extrabiblical texts (speeches, prayers, hymns or songs, visions, prophetic or divine discourses) and compares Acts 7:2b-53 and 13:17-25 with the ancient Jewish summaries of Israel's history. Then it offers detailed analyses and interpretations of Acts 7:2b-53 and 13:17-25, respectively. An appendix treats the relationship between the Animal Apocalypse in *1 Enoch* and the Lukan summaries of Israel's history in Acts. Jeska concludes that the two summaries of Israel's history were conceived and shaped by Luke on the basis of the pertinent biblical texts and do not depend directly on any other *Vorlage.*

R. J. KARRIS, *Works of St. Bonaventure.* Vol. 8/1, *St. Bonaventure's Commentary on the Gospel of Luke, Chapters 1-8. With an Introduction, Translation and Notes* (St. Bonaventure, NY: Franciscan Institute Publications, 2001, paper $50) l and 796 pp. Indexed. LCN: 2001091802. ISBN: 1-57659-179-4.

Karris, well known as a NT exegete and Lukan specialist and now a member of the research faculty at the Franciscan Institute at St. Bonaventure University in New York, provides a new translation (with notes below) of the Latin text of Bonaventure's commentary on chapters 1–8 in Luke's Gospel. In his 32-page introduction Karris notes that the major reason for the contemporaneity of Bonaventure's interpretations is that they are rooted in the literal sense, since Bonaventure's commentary on Luke's Gospel came from his time as a *baccalaureus biblicus* at Paris (1248-50) when it was his responsibility to offer commentary only on the literal sense of the biblical text. He also treats Bonaventure's use of sources, what one needs to know about Bonaventure's theology to appreciate his exegesis, Bonaventure's understanding of perfection, and his use of Scripture, and shows how Bonaventure's commentaries on Lk 8:22-25; 5:27-32; and 2:7 compare with modern exegesis.

L. E. KECK, *Who is Jesus? History in Perfect Tense,* Studies on Personalities of the New Testament (Minneapolis, MN: Fortress, 2001, paper $21) x and 207 pp. Bibliography. Indexed. LCN: 99-050778. ISBN: 0-8006-3170-6.

The paperback edition of the work published in 2000 by the University of South Carolina Press and described in *NTA* 44, p. 582, this discussion of the ongoing significance of Jesus of Nazareth ("history in perfect tense") deals with the presence of the past, the permanent particular (Jesus the Jew), the embodied future (Jesus the teacher), the fractured prism (Jesus' death and the living God), and the authorizing judge (Jesus in the moral life).

A. J. KÖSTENBERGER, *Studies on John and Gender. A Decade of Scholarship,* Studies in Biblical Literature 38 (New York—Bern: Lang, 2001, $67.95) xiii and 378 pp., 12 tables. Bibliography. Indexed. LCN: 00-049778. ISBN: 0-8204-5275-0.

After a general introduction to John's Gospel (2000), this collection presents seven essays on various aspects of John's Gospel: early doubts about its apostolic authorship in the history of modern biblical criticism (1996); the pericopes about Jesus' anointing; Jesus as rabbi [§ 43-248]; the seventh Johannine sign—a study of John's Christology [§ 40-893]; the "greater works" of the believer according to Jn 14:12 (1995); the two Johannine verbs for sending—a study John's use of words with reference to general linguistic theory (1999); and the challenge of a systematized biblical theology of mission—missiological insights from John's Gospel [§ 40-892]. Then there are seven papers on "gender" issues: the alleged apostolic origins of priestly celibacy (1992); the mystery of Christ and the church—head and body, "one flesh" [§ 36-317]; gender passages in the NT—hermeneutical fallacies critiqued [§ 39-654]; Paul's pastoral pronouncements regarding women's roles in 1 Tim 2:9-15 [§ 42-1164]; syntactical background studies on 1 Tim 2:12 in the NT and extrabiblical Greek literature (1995); ascertaining women's God-ordained roles—an interpretation of 1 Tim 2:15 [§ 42-1847]; and women in the Pauline mission (2000). Köstenberger, professor of NT at Southeastern Baptist Theological Seminary, is the author of *The Missions of Jesus and the Disciples According to the Fourth Gospel* (1998).

M. KREPLIN, *Das Selbstverständnis Jesu. Hermeneutische und christologische Reflexion. Historisch-kritische Analyse,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2.

Reihe 141 (Tübingen: Mohr Siebeck, 2001, paper DM 118) xii and 393 pp. Bibliography. Indexed. ISBN: 3-16-147633-6.

The slightly revised version of a doctoral dissertation directed by H. Weder and accepted by the theological faculty at the University of Zurich in 2000, this volume explores the theological relevance of the quest for the historical Jesus and Jesus' self-understanding. After a survey of past research, it considers the relevance of the historical Jesus for Christian faith and witness, and discusses the sources, methods, and procedures in the quest for the historical Jesus. Then it deals with the "Son of Man" title and the self-understanding of the historical Jesus, the self-understanding that emerges from Jesus' activity, Jesus' reticence with regard to titles implying his exalted status, consequences for historical-critical Jesus research and the theological history of primitive Christianity, and christological perspectives (from proclaimer to the one proclaimed, from Jesus to the Christ and Son of God, from earthly to returning Son of Man, true God and true human).

M. LABAHN AND A. SCHMIDT (EDS.), *Jesus, Mark and Q. The Teaching of Jesus and its Earliest Records,* JSNT Supplement Series 214 (Sheffield, UK: Sheffield Academic Press, 2001, £40 or $64) 296 pp. Indexed. ISBN: 1-84127-218-3.

After a three-page introduction by Schmidt, this volume presents two papers by H. T. Fleddermann on Mark's use of Q—the Beelzebul controversy and the cross saying, and by J. Schröter on the Son of Man as the representative of God's kingdom—on the interpretation of Jesus in Mark and Q. Then after Labahn's ten-page introduction to the historical Jesus in new research, it contains five essays on recent trends in the historical and sociological portrait of Jesus: D. S. du Toit on redefining Jesus—current trends in Jesus research, M. Öhler on Jesus as prophet—remarks on terminology, T. Holmén on the Jewishness of Jesus in the "third quest," C. A. Evans on the new quest for Jesus and the new research on the Dead Sea scrolls, and F. G. Downing on the Jewish Cynic Jesus. Finally three papers consider theological and hermeneutical matters associated with the proclamation of Jesus: M. Reiser on eschatology in the proclamation of Jesus, P. Balla on what Jesus thought about his approaching death, and E. Schüssler Fiorenza on the rhetorics and politics of Jesus research viewed from a critical feminist perspective.

A.-J. LEVINE WITH M. BLICKENSTAFF (EDS.), *A Feminist Companion to Mark,* Feminist Companion to the New Testament and Early Christian Writings 2 (Sheffield, UK: Sheffield Academic Press, 2001, paper £17.99 or $29.95) 261 pp. Bibliography. Indexed. ISBN: 1-84127-194-2.

After a nine-page introduction by Levine, this volume presents articles by J. Dewey on "let them renounce themselves and take up their cross"—a feminist reading of Mk 8:34 in Mark's social and narrative world; D. Krause on whether Simon Peter's mother-in-law was a disciple or domestic servant—feminist biblical hermeneutics and the interpretation of Mk 1:29-31; W. Cotter on Mark's hero of the twelfth-year miracles—the healing of the woman with the hemorrhage and the raising of Jarius' daughter (Mk 5:21-43); S. H. Ringe on a Gentile woman's story, revisited—rereading Mk 7:24-31a; R. W. Rebera on the Syrophoenician woman—from a South Asian perspective; E. S. Malbon on the poor widow in Mark and her poor rich readers [§ 36-752]; D. R. MacDonald on "renowned far and wide"—the women who anointed Odysseus and Jesus; M. Sawicki on making Jesus; H. Kinukawa on women disciples of Jesus in Mk 15:40-41, 47 and 16:1 (1994); K. E. Corley on slaves, servants, and prostitutes—gender and social class in Mark; and V. Phillips on the failure of the women who followed Jesus in Mark's Gospel.

A.-J. LEVINE WITH M. BLICKENSTAFF (EDS.), *A Feminist Companion to Matthew,* Feminist Companion to the New Testament and Early Christian Writings 1 (Sheffield, UK: Sheffield Academic Press, 2001, paper £17.99 or $29.95) 247 pp. Bibliography. Indexed. ISBN: 1-84127-211-6.

After an eleven-page introduction by Levine, this volume presents essays by J. C. Anderson on Matthew—gender and reading [§ 28-907]; J. Sheffield on the Father in Matthew's Gospel; Levine on discharging responsibility—Matthean Jesus, biblical law, and hemorrhaging woman (1996); C. Deutsch on Jesus as Wisdom—a feminist reading of Matthew's Wisdom Christology; G. R. O'Day on surprised by faith—Jesus and the Canaanite woman [§ 34-628]; E. M. Wainwright on not without my daughter—gender and demon possession in Mt 15:21-28; S. Humphries-Brooks on the Canaanite women in Matthew; A. J. Saldarini on absent women in Matthew's households; M.-E. Rosenblatt on "got into the party after all"—women's issues and the five foolish virgins [§ 39-811]; T. R. W. Longstaff on What are those women doing at the tomb of Jesus?—perspectives on Mt 28:1 [see § 25-869]; and C. Osiek on the women at the tomb—What are they doing there? (1993).

A. LINDEMANN (ED.), *The Sayings Source Q and the Historical Jesus,* Bibliotheca Ephemeridum Theologicarum Lovaniensium 158 (Leuven: Leuven University Press—Peeters, 2001, paper € 60) xxii and 776 pp. Indexed. LCN: 2001021580. ISBN: 90-5867-152-6 (LUP), 90-429-1003-8 (P).

The fourteen "main papers" prepared for the 49th Colloquium Biblicum Lovaniense in 2000 are by Lindemann on the sayings source Q—questions about a well founded hypothesis; J. M. Robinson on the critical edition of Q and the study of Jesus; F. Neirynck on the reconstruction of Q—International Q Project/*Critical Edition of Q* parallels; J. S. Kloppenborg Verbin on discursive practices in the Sayings Gospel Q and the quest of the historical Jesus; D. Lührmann on Q and life-of-Jesus research; J. Schröter on the quest of the historical Jesus and the character of historical knowledge; P. Hoffmann on the problem of the literary genre of Q; J. Schlosser on Q and implicit Christology; R. A. Piper on Jesus and the conflict of powers in Q—two Q miracle stories; D. Zeller on Jesus, Q, and the future of Israel; C. M. Tuckett on the Son of Man and Daniel 7—Q and Jesus; D. C. Allison on Q's new exodus and the historical Jesus; A. Denaux on the parable of the talents/pounds (Q 19:12-27)—a reconstruction of the Q text; and J.-M. Sevrin on *Gospel of Thomas,* Q, and the Jesus of history. The sixteen "offered papers" are by L. E. Vaage on Jewish Scripture, Q, and the historical Jesus—a Cynic way with the word; T. Holmén on knowing about Q and knowing about Jesus—whether they are mutually exclusive undertakings; A. Järvinen on Jesus as a community symbol in Q; M. Tiwald on itinerant radicalism as the bridge to the historical Jesus; M. Frenschkowski on Galilee or Jerusalem—the topographical and political backgrounds of Q; M. Moreland on Q and the economics of early Roman Galilee; J.-P. Michaud on what community(-ies) is behind Q; C. Marucci on linguistic features of Q as a help toward its historical classification; M. Labahn on Jesus' exorcisms (Q 11:19-20) and the knowledge of the Egyptian magicians (Exod 8:15); M. Hüneburg on Jesus the miracle worker—a neglected aspect of the picture of Jesus in Q; C. Heil on the theological dimension of Jesus' parables in Q; W. J. C. Weren on from Q to Mt 22:1-14—new light on the transmission and meaning of the parable of the guests; A. Puig i Tàrrech on the antithetical parable in Q 6:46-49; J. Verheyden on the conclusion of Q—eschatology in Q 22:28-30; E. Broadhead on the extent of the sayings tradition Q; and T. Brodie on an alternative Q/Logia hypothesis—Deuteronomy-based, Qumranlike, verifiable.

P. L. MAIER, *The First Christmas. The True and Unfamiliar Story* (Grand Rapids: Kregel, 2001, $14.99) 96 pp. Illustrated. ISBN: 0-8254-3330-4.

Illustrated with over fifty full-color photographs, paintings, and sketches, this volume [see *NTA* 35, p. 384] seeks to place the birth of Jesus in its historical context: politics—a Caesar's census, land—Palestine the paradox, courtship—a Galilean couple, time—an undatable date, place—a Bethlehem grotto, guests—local shepherds and distant Magi, astronomy—an extraordinary star, the monster—Herod the Great, journeys—up to Jerusalem and down to Egypt, foster father—Joseph the carpenter, mother—Mary the virgin, and child—Jesus of Nazareth. Maier is professor of ancient history at Western Michigan University.

M. MASINI, *Atti degli apostoli. Una guida alla lettura,* Lettura pastorale della Bibbia, Bibbia e spiritualità 15 (Bologna: Dehoniane, 2001, paper 39,000 L or € 20.14) 263 pp. Bibliography. ISBN: 88-10-21108-1.

After a 28-page introduction to Acts (major characters, narrative, chronological map, author, manuscript tradition, structure, etc.), this volume focuses on the following key themes and passages: from Jesus to the church (1:1-5), the ascension of the risen one to heaven (1:6-11), the Christian community of Jerusalem (1:12-26), the Pentecost of the Spirit (2:1-13), Peter's discourse at Pentecost (2:14-41), a community of communion (2:42-48; 4:32-35; 5:12-16), the first Christian dissension (6:1-6), Stephen as theologian and martyr (6:8-15; 7:1-53; 7:54–8:3), the new frontier of Christianity (8:1, 4, 26-40; 9:31; 10:34-43, 44-48; 11:1-18), Paul as the apostle of the new frontier (9:1-19; 22:1-21; 26:9-18), the Christian churches of Acts, and Paul's testament (20:17-38). Masini teaches biblical exegesis at the "Marianum," a pontifical theological faculty in Rome.

F. J. MATERA, *Passion Narratives and Gospel Theologies. Interpreting the Synoptics Through Their Passion Stories* (Eugene, OR: Wipf & Stock, 2001, paper $24) xi and 256 pp. Bibliography. Indexed. ISBN: 1-57910-678-1.

The reprint of a work first published in 1986 by Paulist Press [*NTA* 31, p. 102], this volume examines each Synoptic passion narrative (Mk 14:1–15:47; Mt 26:1–27:66; Lk 22:1–23:56) from a literary-redactional perspective and in terms of the Evangelist's theology. For example, after an overview of Mark's passion narrative with reference to its theological character and sources, it provides an exposition of the individual pericopes and relates the Markan passion narrative to four themes: Jesus' royal sonship, Jesus and the disciples, Jesus and the Temple, and Jesus and the future. Matera is professor of NT at the Catholic University of America in Washington, DC.

J. F. MCGRATH, *John's Apologetic Christology. Legitimation and Development in Johannine Christology,* Society for New Testament Studies Monograph Series 111 (Cambridge, UK—New York: Cambridge University Press, 2001, $59.95) xii and 269 pp. Bibliography. Indexed. LCN: 00-054663. ISBN: 0-521-80348-9.

The revised version of a doctoral dissertation directed by J. D. G. Dunn and accepted in 1998 by the University of Durham, this volume argues that John's defense of certain christological beliefs led to their development and the unique configuration of christological motifs known as Johannine Christology. After an introduction to the development of Johannine Christology and a chapter on the conflict setting, it treats "Jesus and God" under the following headings: Are there two powers in John?; God's equal or God's agent? (Jn 5); "I obey, therefore 'I am'" (Jn 8:12-59); "You are gods"—but who are "you"? (Jn 10:22-39); and in the bosom of the Father (Jn 1:1-18). Then it deals with "Jesus, Moses, and Torah": the Word and the glory (Jn 1:1-18); descent and ascent (Jn 3:1-21); bread from heaven (Jn 6); and legitimating signs (Jn 9). Finally it takes up other issues, puts the pieces together, and concludes that while conflict with the synagogue resulted in many of the distinctive Johannine formulations, the pre-Johannine Christology was the cause and the distinctive Johannine developments were the effect.

D. MEENS, J. CAILLOT, AND J. LE FOLL, *Le Christ et la femme adultère,* Triptyque (Paris: Desclée de Brouwer, 2001, paper 125 F or € 19.05) 151 pp., 4 plates. ISBN: 2-220-04920-5.

The three essays in this volume approach the narrative of Jesus and the woman taken in adultery (Jn 7:53–8:11) from the perspectives of a creative writer (Meens), an exegete (Caillot), and an art historian (Le Foll). Meens discusses the Gospel scene through a fictional dialogue ("an American conversation") between a female professional singer and her accompanist. Caillot shows how Jesus' gesture of writing on the ground before answering the accusers opens up space for exercising freedom. And Le Foll analyzes an artistic depiction of the scene by the artist Titian (reproduced along with three other paintings of the scene) and suggests that the woman can be viewed as Susanna being pursued by the elders.

J. P. Meier, *A Marginal Jew. Rethinking the Historical Jesus.* Vol. 3, *Companions and Competitors,* Anchor Bible Reference Library (New York—London: Doubleday, 2001, $42.50) xiv and 703 pp., 2 maps, 2 charts. Indexed. LCN: 91-10538. ISBN: 0-385-49663-4.

The previous two volumes in this project were described in *NTA* 36, p. 266 and 39, p. 326. This third volume considers Jesus the Jew in his relationships to other Jews, and seeks to situate Jesus the marginal Jew within 1st-century Palestinian Judaism while highlighting his distinctive and characteristic teachings and activities. After a sixteen-page introduction, it discusses Jesus in relation to various Jewish groups among his followers: the crowds, the disciples, the existence and nature of the Twelve, and the individual members of the Twelve. Then it treats Jesus in relation to various competing Jewish groups: the Pharisees, the Sadducees, and the Essenes and other groups (Samaritans, scribes, Herodians, Zealots). Finally Meier, professor of NT at the University of Notre Dame, seeks to integrate Jesus' Jewish relationships into the wider picture of his Jewish context. His fourth and final volume will treat "the enigmas" that Jesus posed and was: his teaching on the Law, his parables, his self-designations, and why his life ended as it did.

W. E. Mills, *Bibliographies on the Life and Teachings of Jesus.* Vol. 3, *The Sermon on the Mount/Plain* (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen Biblical Press, 2000, $39.95) xiv and 72 pp. LCN: 99-36087. ISBN: 0-7734-2450-4.

The first two volumes in this series of bibliographies on the life and teachings of Jesus covered the birth narratives [*NTA* 45, p. 166] and Jesus' baptism and temptation [*NTA* 45, p. 391]. This volume presents bibliographic information for 1,028 articles and books that were published in the 20th century and deal with the Sermon on Mount (Mt 5–7) and/or the Sermon on the Plain (Lk 6:20-49). The arrangement for the entries is alphabetical by the author's surname. Seven more volumes are planned. Mills is professor of NT studies at Mercer University in Georgia.

M. L. Minor, *The Power of Mark's Story* (St. Louis, MO: Chalice, 2001, paper $15.99) xi and 124 pp. LCN: 2001004596. ISBN: 0-8272-2974-7.

Minor, associate professor of NT at Memphis Theological Seminary in Tennessee, observes that when we read Mark's story through a storyteller's lens, attending to the enduring power of the story, we gain new insights into Mark's Gospel and what it teaches us about being human as God created us to be. After a six-page introduction to the power of a story, she considers the beginning of Mark's story—"Prepare the way of the Lord" (1:3); "See what you hear!" (4:24); "What do you wish that I would do for you?" (10:51); "Do not be afraid, only believe" (5:36); and the end of the story—"'there you will see him' . . . they were afraid" (16:7-8). She concludes with reflections on the power of Mark's story.

C. G. Müller, *Mehr als ein Prophet. Die Charakterzeichnung Johannes des Täufers im lukanischen Erzählwerk,* Herders biblische Studien 31 (Freiburg—Basel—Vienna: Herder, 2001, DM 108 or € 55.22) xii and 395 pp. Bibliography. Indexed. ISBN: 3-451-27622-4.

Accepted in 2001 as a *Habilitationsschrift* by the Catholic theological faculty at the University of Würzburg, this volume investigates the portrayal of John the Baptist in Luke-Acts. After an eight-page introduction, it lays a literary-theoretical foundation with reference to narratology, characterization, and *synkrisis* or comparison in biblical and in other ancient writings and especially in Luke-Acts. Then following an overview of Luke's portrait of John the Baptist, it examines the individual texts under the following headings: his pre-public life (Lk 1:5-25; 1:39-56; 1:57-79; 1:80), his appearance in public (3:1-18; 3:19-20; 3:21-23; 5:33 and 11:1; 7:18-23; 7:24-35), identity-clarifying reflections (Lk 9:7-9; 9:18-19; 16:16; 20:4-7), and his death and continuing influence (Lk 20:4-7; Acts 1:5; 1:22; 10:37; 11:16; 13:24-25; 18:24–19:7). Müller concludes that John the Baptist's special significance for the Lukan narrative is expressed at the very beginning in Lk 1:5-25. A seventeen-page appendix calls attention to narrative techniques in Plutarch's writings that illuminate Luke's literary procedures.

F. NEIRYNCK, *Evangelica III: 1992-2000. Collected Essays,* Bibliotheca Ephemeridum Theologicarum Lovaniensium 150 (Leuven: Leuven University Press—Peeters, 2001, paper € 60) xvi and 666 pp. Indexed. ISBN: 90-5867-115-1 (LUP), 90-429-0974-9 (P).

Two earlier collections of Neirynck's Gospel studies were described in *NTA* 27, p. 212, and 36, p. 113, respectively. This third volume contains thirty-two essays on research on John and the Synoptics between 1975 and 1990 (1992); literary criticism, old and new (1993); the sayings of Jesus in 1 Corinthians (1996); Q 6:20-21 and 7:22 in relation to Isaiah 61 (1997); Lk 4:16-30 and the unity of Luke-Acts (1999); the first Synoptic pericope—the appearance of John the Baptist in Q [§ 41-182]; the minor agreements and Q (1995); Lk 10:25-28 as a possible foreign body in Luke (1994); the minor agreements and Lk 10:25-28 [§ 40-231]; Lk 9:22 and 10:25-28—the case for independent redaction (in response to R. Gundry) [§ 44-238]; M. Goulder and the minor agreements [§ 42-185]; Gospel issues in the passion narratives [§ 39-1427]; a symposium on the minor agreements [§ 36-1242]; an introduction to the Two-Source hypothesis (1990); the argument(s) from order [§ 42-1649r]; the sources of Matthew—annotations to U. Luz's commentary [§ 43-187r]; M.-É. Boismard's Synoptic theory [§ 40-187]; Q—from source to Gospel [§ 40-1446]; Documenta Q—Q 11:2b-4 [§ 41-1617r]; Mark and Q (1995); Ναζαρά in Q—pro and con (2000); the divorce saying in Q 16:18 [§ 40-237]; saving/losing one's life—Lk 17:33 (Q?) and Mk 8:35 (1998); Q 4:1-2 [§ 42-186]; once more Lk 24:12 [§ 39-1503]; a supplementary note on Lk 24:12 [§ 41-1621]; Mt 28:9-10 [§ 40-180]; Jn 19:26-27 [§ 40-1539]; Jn 4:46-54 [§ 40-264r]; John and the Synoptics in recent commentaries [§ 43-1042]; the question of John and the Synoptics—D. M. Smith 1992-2000 [§ 45-259]; and the historical Jesus—reflections on an inventory [§ 39-102].

U. NERI, *Introduzione a Matteo Marco Luca,* Conversazioni bibliche, Catechesi di Monteveglio 10 (Bologna: Dehoniane, 2001, 21,000 L or € 10.85) 130 pp. ISBN: 88-10-70976-4.

Based on conferences given by Neri (1930-97) in the early 1970s, the three chapters in this volume provide general introductions to each Synoptic Gospel (literary composition, date and place, author, style, etc.) and reflections on central themes in each Gospel: the various phases of the kingdom of heaven (Matthew), the messianic identity of Jesus (Mark), and the phases of salvation history (Luke).

R. NEUBERTH, *Demokratie im Volk Gottes? Untersuchungen zur Apostelgeschichte,* Stuttgarter biblische Beiträge 46 (Stuttgart: Katholisches Bibelwerk, 2001, paper DM 89 or € 45.90) xvi and 420 pp. Bibliography. ISBN: 3-460-00461-4.

Prepared as a doctoral dissertation under the direction of H.-J. Klauck and presented to the Catholic theological faculty at the University of Würzburg in 2000, this investigation of the theme of power in the church according to Acts presents a synchronic analysis (text, story, narration, genre) and a diachronic analysis (tradition and redaction, historical clues) of the following passages: the transfer of power—the choice of the Seven (Acts 6:1-7), empowerment—the commissioning of Barnabas and Saul for their work (13:1-3), communal power—the decisions of the Jerusalem assembly (15:1-41), and the testament of Paul to the community and its elders (20:17-38). It concludes with reflections (with the help of H. Arendt's concept of power as empowerment) on the relevance of these texts for our understanding of power in the people of God (the rights of Christians in the NT) and democracy in the church. From his analysis of the church as it is presented in Acts, Neuberth points to the need for parliamentary-synodal structures for decision making, the reform of church offices, and the cultivation of new traditions and democratic culture in the church today.

A. NOLAN, *Jesus Before Christianity. Twenty-fifth Anniversary Edition* (Maryknoll, NY: Orbis, 2001, paper $15) xii and 196 pp. Bibliography. Indexed. LCN: 92-5604. ISBN: 1-57075-404-7.

Published first in 1976 [*NTA* 23, p. 96] and then in a revised form in 1992 [*NTA* 37,

p. 282], this study of Jesus as he was before he became the object of Christian faith invites readers to take a serious and honest look at him as a man who lived in 1st-century Palestine and to try to see him through the eyes of his contemporaries. Its nineteen chapters appear under four major headings: catastrophe (a new perspective, the prophecy of John the Baptist), praxis (the poor and oppressed, healing, forgiveness), good news about the kingdom (God's kingdom, money, prestige, solidarity, power, a new time, its coming), and confrontation (politics and religion, the incident in the Temple, the temptation to violence, the role of suffering and death, the man who emerges, on trial, faith in Jesus). Nolan, who is now provincial for the South African province of the Dominicans, has provided a three-page preface to this 25th anniversary edition.

G. OSSOM-BATSA, *The Institution of the Eucharist in the Gospel of Mark. A Study of the Function of Mark 14,22-25 within the Gospel Narrative,* European University Studies, Series 23: Theology 727 (Bern—Frankfurt: Lang, 2001, paper $48.95) 312 pp. Bibliography. ISBN: 3-906767-20-5.

Prepared as a doctoral dissertation under the direction of A. Vanhoye and presented in 2000 to the theological faculty at the Pontifical Gregorian University in Rome, this volume investigates the narrative and pragmatic function of the "institution account" (Mk 14:22-25) in the narrative context of Mark's Gospel taken as whole. After dealing with "preliminary issues," it presents a literary analysis, a linguistic-syntactic analysis, and a linguistic-semantic analysis, respectively, of Mk 14:22-25. Then it considers the literary placement and function of Mk 14:22-25 in the Gospel framework, and discusses the pragmatic function of Mark 14:22-25 in the Gospel framework. Ossom-Batsa concludes that the Markan institution narrative announces the death of Jesus, provides an explanation of Jesus' death, offers the reader the possibility to look beyond Jesus' death, solicits a desire in the reader to enter Jesus' covenant, has a climactic function in Mark's Gospel, and demonstrates the literary integrity of Mark's Gospel.

S. E. PORTER, *Paul in Acts,* Library of Pauline Studies (Peabody, MA: Hendrickson, 2001, paper $24.95) ix and 233 pp. Bibliography. Indexed. LCN: 2001051602. ISBN: 1-56563-613-9.

The paperback reprint of the work published in 1999 by Mohr Siebeck under the title *The Paul of Acts. Essays in Literary Criticism, Rhetoric, and Theology* [*NTA* 43, p. 592]. The topics pertaining to the portrayal of Paul in Acts include the "we" passages, Paul and the Holy Spirit, Paul as epistolographer and rhetorician, Paul's missionary and apologetic speeches, Acts 21:17-26, and the Paul of Acts and the Paul of the letters.

M. SIMONETTI (ED.), *Matthew 1–13,* Ancient Christian Commentary on Scripture: New Testament 1a (Downers Grove, IL: InterVarsity, 2001, $39.99) lii and 326 pp., timeline. Bibliography. Indexed. LCN: 2001026465. ISBN: 0-8308-1486-8.

Part of a 28-volume patristic commentary on Scripture, this volume contains a 21-page general introduction by T. C. Oden (the general editor of the series) and a 16-page introduction to the patristic interpretation of Matthew's Gospel by Simonetti. Then for each pericope in Mt 1–13, it provides the text according to the Revised Standard Version, an overview of the patristic commentaries on it, quotations of the most important patristic expositions keyed to specific words and phrases, and brief notes below. Simonetti, who teaches at the University of Rome and the Augustinian Patristic Institute in Rome, is the author of *Biblical Interpretation in the Early Church. An Historical Introduction to Patristic Exegesis* (1994). Biographical sketches and a timeline of the patristic authors are included. The volume on Mt 14–28 is in preparation.

T. SÖDING, *Exegese und Predigt. Das Matthäus-Evangelium. Anregungen zum Lesejahr A* (Würzburg: Echter, 2001, paper DM 19.80 or € 9.90) 86 pp. Bibliography. Indexed. ISBN: 3-429-02380-7.

Intended as an aid toward integrating exegesis and preaching in Year A of the lectionary cycle, this volume first traces the theme of following Jesus in Matthew's Gospel, provides basic information about Matthew's Gospel (historical setting, community, traditions, basic theological themes), offers suggestions about preaching on the ethics of the reign of God and on Israel and the church, and proposes a plan for preaching on the Matthean texts on the Sundays and feast days during Year A. Söding is professor of NT exegesis at the Bergische Universität, Gesamthochschule Wuppertal.

C. P. THIEDE AND G. LÜDEMANN, *Die Auferstehung Jesu — Fiktion oder Wirklichkeit? Ein Streitgespräch* (Basel—Giessen: Brunnen, 2001, paper DM 22.80) 143 pp. ISBN: 3-7655-1241-9.

The debate between Thiede and Lüdemann about the resurrection takes place in three rounds. In the opening round Thiede contends that the resurrection is a historical fact, and Lüdemann argues that the risen Christ is a corpse in the church's cellar. Then Lüdemann replies that the church lives on only because it ignores historical biblical criticism, while Thiede maintains that the resurrection is the best attested event of antiquity. Finally Lüdemann claims that Christian faith is still possible only thanks to wishful thinking and self-deception, and Thiede states that the resurrection is not merely a question of faith.

M. M. THOMPSON, *The God of the Gospel of John* (Grand Rapids—Cambridge, UK: Eerdmans, 2001, paper $22) x and 269 pp. Bibliography. Indexed. LCN: 2001040379. ISBN: 0-8028-4734-X.

Thompson, professor of NT at Fuller Theological Seminary in Pasadena, CA, and author of *The Promise of the Father. Jesus and God in the New Testament* (2000), examines the characterization and identity of God according to the Fourth Gospel in hopes of contributing to our understanding of John's Gospel, NT theology, and God. After a fifteen-page introduction, she discusses the meaning of "God," the living Father, the knowledge of God, the Spirit of God, and the worship of God. She concludes that John's Gospel should be termed "theocentric" in that it directs our attention to God, and that this designation is particularly apt in light of the fact that Johannine Christology regularly, comprehensively, and insistently seeks to relate Jesus to God.

B. B. THURSTON, *Preaching Mark,* Fortress Resources for Preaching (Minneapolis, MN: Fortress, 2002, paper $18) xii and 218 pp. Bibliographies. Indexed. ISBN: 0-8006-3428-4.

Written specifically to aid preachers and teachers in the church, this volume focuses on Mark's patterns of organization and on the relevance of his Gospel to Christian life today. After a twelve-page introduction to Mark's Gospel, it treats the prologue and typical features of Jesus' ministry (1:1-39), the opposition in Galilee (1:40–3:35), the parables—the substance of Jesus' message (4:1-34), the miracles—the extent of Jesus' power (4:35–5:43), the ministry around Capernaum (6:1–8:21), the journey to Jerusalem and discipleship teaching (8:22–10:52), the ministry around Jerusalem (11–13), and the passion and resurrection (14–16). The appendixes concern (1) lectionaries and (2) helps for preaching Mark. Thurston, professor of NT at Pittsburgh Theological Seminary, is the author of *Women in the New Testament* (1998).

L. J. TOPEL, *Children of a Compassionate God. A Theological Exegesis of Luke 6:20-49* (Collegeville, MN: Liturgical Press, 2001, paper $29.95) xvii and 340 pp. Bibliography. Indexed. LCN: 2001029591. ISBN: 0-8146-5085-6.

After situating the Sermon on the Plain in its literary context in Luke's Gospel with reference to the prologue (1:1–2:52) and the beginnings of Jesus' ministry (3:1–6:16), this volume presents an exegesis of Lk 6:20-49 according to the following general outline: blessed are the poor (6:20), beatitudes and woes (6:21-26), the love command (6:27-36), the critique of judgment (6:37-42), and true discipleship (6:43-49). Then it offers an interpretation of the sermon's theology with reference to its counter-cultural and "irrational" character, the history of its interpretation, hermeneutics for NT ethics, Luke's description of Christian empowerment, an authentic human ethic, and good news. Seven appendixes are included.

Topel, professor of NT at Seattle University, concludes that the ethic of Jesus' Sermon on the Plain can be summarized by four imperatives ("Love all . . . give all . . . forgive all . . . do not judge") driven by the principles of maximalization (based on God's unrestricted compassion) and conversion to the neighbor.

C. URBAN, *Das Menschenbild nach dem Johannesevangelium. Grundlagen johanneischer Anthropologie,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 137 (Tübingen: Mohr Siebeck, 2001, paper DM 148) ix and 499 pp. Bibliography. Indexed. ISBN: 3-16-147604-2.

The slightly revised and abbreviated version of a doctoral dissertation directed by J. Becker and accepted in 2000 by the theological faculty of the Christian-Albrechts-Universität at Kiel, this volume first considers the language in and language of John's Gospel ("the person under the word") with reference to the approaches taken by R. Bultmann and E. Käsemann, two aspects of the Johannine speech model (misunderstandings, Johannine speech and gnostic speech), theoretical linguistic concepts and their application to John's Gospel, and J. Blank's concept of Johannine anthropology. Then it seeks to clarify the foundations of Johannine anthropology through detailed analyses of Jn 1:35-51; 4:1-42; and 8:21-59, respectively, along with a glance at Jn 1:35ff.; 4:7ff.; and 8:21ff. Urban concludes that the terms "spirit, life, freedom, truth, and falsehood" constitute the anthropological foundations of the Fourth Gospel. She notes that Johannine anthropology and Christology are closely related without being identical or symmetrical to one another.

C. G. VAUGHT, *The Sermon on the Mount. A Theological Investigation* (rev. ed.; Waco, TX: Baylor University Press, 2001, paper $14.95) xiv and 219 pp. Indexed. LCN: 00-012018. ISBN: 0-918954-76-2.

The revised version of a work published in 1987 under the title *The Sermon on the Mount. A Theological Interpretation* [*NTA* 31, p. 238], this volume contends that the Sermon on the Mount (Mt 5–7) is rooted in the perfection of God and requires a divine transformation of the human spirit. After a six-page preface, it treats the theological dimensions of the sermon under four main headings: divine perfection and Christian maturity, the past and the future—five practical problems, six expressions of perfection, and final considerations about God's kingdom. Vaught is distinguished professor of philosophy at Baylor University.

P. WALKER, *Das Geheimnis des leeren Grabes. Ereignisse — Orte — Bedeutung,* trans. G. Scheuermann (Würzburg: Echter, 2000, paper DM 39.80) 207 pp., 16 plates, 37 figs. ISBN: 3-429-02213-4.

The German version of *The Weekend that Changed the World. The Mystery of Jerusalem's Empty Tomb* [*NTA* 44, p. 591], this volume examines the story, the setting, and the significance of Jesus' death and resurrection. Walker, an Anglican priest who teaches NT at Wycliffe Hall College, Oxford, has led many pilgrimages and study-groups to Jerusalem.

D. WENHAM AND S. WALTON, *Exploring the New Testament.* Vol. 1, *A Guide to the Gospels & Acts* (Downers Grove, IL: InterVarsity, 2001, $24.99) xii and 302 pp., 4 figs., 5 maps, 8 tables. Bibliographies. LCN: 2001024403. ISBN: 0-8308-2555-X.

This introductory textbook for studying the Gospels and Acts first sets out the historical and religious contexts in which Jesus and the early churches need to be viewed. Next it outlines the methods of study used in approaching the Gospels, including the question of the kind of literature that they are, their origins, and how to interpret them today. Then it focuses on the figure of Jesus: the quest for the historical Jesus, the life of Jesus in the light of history, and the teachings and aims of Jesus. Finally it deals with each of the Gospels in turn (Mark, Matthew, Luke, John) and Acts with reference to their content, structure, major themes, emphases, and authorship and date of composition. A two-page glossary is included. Wenham is lecturer in NT at Wycliffe Hall, Oxford, and Walton is lecturer in NT at London Bible College. A companion volume on the NT Epistles and Revelation is being prepared by S. Travis and I. H. Marshall.

M. WILLETT NEWHEART, *Word and Soul. A Psychological, Literary, and Cultural Reading of the Fourth Gospel* (Collegeville, MN: Liturgical Press, 2001, paper $19.95) xxviii and 165 pp. Bibliography. Indexed. LCN: 00-067167. ISBN: 0-8146-5924-1.

Willett Newheart, who teaches NT language and literature at Howard University School of Divinity in Washington, DC, and is the author of *Wisdom Christology in the Fourth Gospel* (1992), presents a reading of John's Gospel from the perspective of "soul." His "soul reading" is influenced by analytical/archetypal psychology (which reorients psychology to the study of the soul), African American cultural experience (which is often characterized as "soul"), and reader-response criticism (which emphasizes that the reading of a text is shaped by the reader's psychological and social location). After a sixteen-page introduction, he focuses on the following passages: the Prologue (1:1-18), conversations with Nicodemus and the Samaritan woman (3:1-21; 4:4-42), disputes with the Judeans (5:19-47; 6:22-59; 8:12-59), the healing of the man born blind (9:1-41), the raising of Lazarus (11:1-44), the first farewell discourse (14:1-31), Jesus' prayer to the Father (17:1-26), the trial before Pilate (18:28–19:16a), and the resurrection appearances to Mary and to the disciples (20:1-31).

EPISTLES—REVELATION

L. AEJMELAEUS, *Schwachheit als Waffe. Die Argumentation des Paulus im Tränenbrief (2. Kor. 10–13),* Schriften der Finnischen Exegetischen Gesellschaft 78 (Göttingen: Vandenhoeck & Ruprecht, 2000, paper DM 118; Helsinki: Finnish Exegetical Society) 436 pp. Bibliography. ISBN: 3-525-53504-X (V&R), 951-9217-33-9 (FES).

Based on a doctoral dissertation presented in 1979 to the theological faculty at the University of Helsinki, this investigation of Paul's argumentation in 2 Corinthians 10–13 (the "letters of tears") gives particular attention to the dialectic between power and weakness in this especially polemical context. After a 36-page introduction, it analyzes Paul's train of thought in his "first round" (2 Cor 10:1–12:10) under the following headings: Paul's weakness becomes power (10:1-6); Paul is already in possession of power (10:7–11:12); and Paul's weakness is power (11:19–12:10). Then it deals with the "second round" (12:11–13:10) under these headings: Paul is already in possession of power (12:11-12); Paul's weakness becomes power (12:19–13:4); and Paul's weakness is power (13:5-10). Aejmelaeus concludes that Paul's dialectic of weakness and power was rooted primarily in the cross and resurrection of Jesus Christ.

K. BACKHAUS (ED.), *Theologie als Vision. Studien zur Johannes-Offenbarung,* Stuttgarter Bibelstudien 191 (Stuttgart: Katholisches Bibelwerk, 2001, paper DM 47.80 or € 24.44) 207 pp. ISBN: 3-460-04911-1.

The six essays on the book of Revelation in this volume are by Backhaus on the vision of the entirely other—the historical place and theological center of John's Revelation; B. Kowalski on the relationship between theology and contemporary history in the letters to the seven churches in Revelation 2–3; T. Söding on God and the Lamb—theocentrism and Christology in Revelation; R. Kampling on the vision of the church or the community of a visionary—the quest for the ecclesiology of Revelation; C. Nanz on "the accuser of our brothers has been thrown down" (Rev 12:10)—the motif of the casting down of Satan in Revelation; and K. Scholtissek on "sharers in persecution, kingdom, and endurance in Jesus" (Rev 1:9)—participatory ethics in Revelation.

S. J. BARNETT (ED.), *Isaac Newton's Observations on the Prophecies of Daniel and the Apocalypse of St. John. A Critical Edition. Prophecy as History,* Mellen Critical Editions and Translations 2 (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen, 1999, $99.95) xiii and 324 pp. Bibliography. Indexed. LCN: 99-13609. ISBN: 0-7734-8155-9.

The main part of this volume (pp. 63-305) presents the text of Newton's work (1733) on the prophecies of Daniel (the vision of the image of four metals, the vision of the four beasts, the kingdoms represented by the feet of the image composed of iron and clay, the ten kingdoms represented by the ten horns of the fourth beast, etc.) and the book of Revelation (when it was written, its relation to the Torah and to Temple worship, its relation to Daniel and the subject of the prophecy). Also included are an introduction that places Newton's work in its historical context, a three-page preface and notes on Newton's approach to biblical studies by M. E. Mills, and a glossary. Barnett notes that for Newton (a Unitarian whose outlook combined a virulent anti-Catholicism with anti-Anglicanism) the proof of the often complex and enigmatic prophecies of Daniel and John lay before his eyes in contemporary reality.

G. BIGUZZI, *Velo e silenzio. Paolo e la donna in 1Cor 11,2-16 e 14,33b-36,* Supplementi alla Rivista Biblica 37 (Bologna: Dehoniane, 2001, paper 37,000 L or € 19.11) 199 pp. Bibliography. Indexed. ISBN: 88-10-30225-7.

This volume presents detailed exegetical analyses of two difficult Pauline texts that pertain to women. They concern the veil of the woman who prays and prophesies (1 Cor 11:2-16), and the silence of women in the assembly (14:33b-36). After a three-page introduction, Biguzzi, who is professor of NT at the Pontificia Università Urbaniana in Rome, treats 1 Cor 11:2-16: the difficulty presented by the text and the search for an antidote, honor and dishonor in the Corinthian assembly (11:4-6), Paul's badly disguised irritation, biblical motivations of dishonor for men and women (11:7-10), the counterproof in the laws of procreation (11:11-12), and so forth. Then he deals with 1 Cor 14:33b-36: the text, its subdivisions, and its problems; the voice of women in the church between the 1st and 2nd centuries A.D.; the Greek commentators on Paul in the wake of Origen and John Chrysostom; the Latin commentators on Paul in the wake of Ambrosiaster; and so forth.

V. P. BRANICK, *First Corinthians. Building Up the Church,* Spiritual Commentaries on the Bible (Hyde Park, NY: New City, 2001, paper $11.95) 151 pp. Bibliography. LCN: 2001037000. ISBN: 1-56548-162-3.

After a twelve-page introduction to 1 Corinthians (the church of Corinth, Paul's presuppositions, Paul's theological vocabulary, etc.), this volume presents an exposition of the letter (with points for reflection) according to the following outline: letter opening (1:1-9), issues of church unity and order (1:10–4:21), major moral disorders (5:1–6:14), questions about marriage and celibacy (7:1-40), warnings against idolatry and other matters (8:1–11:1), problems at church—decorum and unity (11:2-34), the spiritual gifts (12:1–14:40), the resurrection of the dead (15:1-58), and letter conclusion (16:1-21). Branick, professor of religious studies at the University of Dayton, is the author of *Understanding the New Testament and its Message* (1998).

I. BROER, *Einleitung in das Neue Testament.* Band 2, *Die Briefliteratur, die Offenbarung des Johannes und die Bildung des Kanons,* Die Neue Echter Bibel, Ergänzungsband zum Neuen Testament 2/2 (Würzburg: Echter, 2001, paper DM 68 or € 34.80) iv and 442 pp. Bibliographies. Indexed. ISBN: 3-429-02316-5.

The first volume [see *NTA* 43, p. 149] in this introduction to the NT covered the Synoptic Gospels, Acts, and the Johannine literature. This volume first treats the authentic Pauline letters under the following headings: the NT letters and the nature of the letter in antiquity, authentic and inauthentic Pauline letters, Paul's life and activity, 1 Thessalonians, 1 Corinthians, Philippians, Philemon, 2 Corinthians, Galatians, and Romans. Next it deals with the inauthentic Pauline letters: 2 Thessalonians, Colossians, Ephesians, the Pastorals, and Hebrews. Then it considers the catholic epistles (apart from the Johannine letters): James, 1 Peter, Jude, and 2 Peter. Finally it discusses Revelation and the development of the NT writings into the canon of Holy Scripture. Broer is professor of NT at the University of Siegen.

R. A. BRYANT, *The Risen Crucified Christ in Galatians*, SBL Dissertation Series 185 (Atlanta: Society of Biblical Literature, 2001, $47.95) x and 272 pp. Bibliography. LCN: 2001049627. ISBN: 1-58983-021-0.

Prepared as a doctoral dissertation under the direction of P. J. Achtemeier and accepted in 2000 by Union Theological Seminary and Presbyterian School of Christian Education in Richmond, VA, this investigation of Paul's argument in his letter to the Galatians contends that the whole "speech" can be unpacked both thematically and organizationally from the points that Paul introduces at its beginning in Gal 1:1-10. After considering Galatians and the problem of genre, it discusses speech, letter, and the goal of propriety, as well as Greco-Roman resources and principles for persuasive communication. Then it characterizes Gal 1:1-10 as a remarkable beginning and traces the three principal rhetorical cords (the risen Christ, the crucified Christ, the one who calls in the grace of Christ) through the various parts of the letter, and shows how the rhetorical cords are drawn together in Gal 6:11-18. The appendix deals with "periodic overtures" in ancient writings.

N. CASALINI, *Le Lettere di Paolo. Esposizione del loro sistema di teologia*, Studium Biblicum Franciscanum 54 (Jerusalem: Franciscan Printing Press, 2001, paper $20) 304 pp. Bibliographies. ISBN: 965-516-003-3.

In an effort to introduce readers to the incomparable theological riches of the Pauline corpus, Casalini, professor of exegesis and biblical theology at the Studium Biblicum Franciscanum in Jerusalem, treats each of the letters (except Philemon) on its own terms: Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, and Titus. Thus in dealing with Paul's letter to the Romans, he considers the following topics: the history of salvation; the sin and transgression of Adam; humankind under sin; the righteousness of God; the love of God; the grace of God and the gift of righteousness; justification, reconciliation, and salvation; under grace; serving the newness of the Spirit; and those who are predestined to glory. And in discussing the letter to Titus, he focuses on the apostle and his representative, the norms that make for "sound teaching," and the sound teaching (the elements of faith).

R. J. CASSIDY, *Paul in Chains. Roman Imprisonment and the Letters of St. Paul* (New York: Crossroad, 2001, paper $24.95) xv and 317 pp., 2 figs., map. Bibliography. Indexed. LCN: 2001002048. ISBN: 0-8245-1920-5.

Cassidy, professor of NT at Christ the King Seminary in East Aurora, NY, and author of *Christians and Roman Rule in the New Testament* (2001), focuses on the Roman context for Paul's life and ministry, and analyzes Rom 13:1-7 and Paul's prison letters with explicit attention to the Roman factors to which Paul was responding. After providing an orientation to Paul's perspectives regarding Roman rule, he treats contrasting approaches to Roman rule, Paul's perspective in Rom 13:1-7, images of imprisonment, images of *maiestas*, Roman imprisonment and Paul's letter to Philemon, the testimony of Colossians and Ephesians, the circumstances of Paul in 2 Timothy, Rome and the era of Nero as the setting for Philippians, Nero and Paul—areas of divergence, the perspective of Philippians, and situating Paul's perspective in Philippians. An appendix deals with Paul as a chained prisoner in Acts. He concludes that whereas Paul in Rom 13:1-7 does not envision the possibility of a conflict or clash between God's sovereignty and the sovereignty claimed by the Roman authorities, Paul came to be regarded as a threat to the *maiestas* of Nero because of Nero's approach to personal and social reality.

A. A. DAS, *Paul, the Law, and the Covenant* (Peabody, MA: Hendrickson, 2001, paper $24.95) xix and 342 pp. Bibliography. Indexed. LCN: 2001004818. ISBN: 1-56563-463-2.

Based on a doctoral dissertation directed by P. J. Achtemeier and presented to Union Theological Seminary in Virginia, this volume explores the consequences of a Jewish apostle (Paul) abandoning "covenantal nomism" in favor of a "christological nomism." After an eleven-page introduction, he treats the following topics: undeserved grace versus strict and deserving obedience in early Judaism, and the compromise or collapse of Judaism's gracious framework. Next it considers whether Paul the apostle would affirm covenantal nomism's "(old) covenant," its emphasis on Israel's election, and its emphasis on atoning sacrifice, respectively. Then it focuses on particular passages: Gal 3:10—the necessity of perfect obedience; Rom 1:18–2:29—judgment according to works apart from ethnic privileges; Rom 3:27–4:8—whether one is justified by God's grace or by the doing of the Mosaic Law; life under the Law according to Phil 3:2-9 and Romans 7; and Rom 9:30–10:8—Israel's pursuit of the Law. Das concludes that Paul's newfound faith in Christ forced him to place the Law's requirements into a new framework of understanding, and that in reconciling himself with his new faith Paul found himself unable to affirm the Law as a source of life.

S. J. FRIESEN, *Imperial Cults and the Apocalypse of John. Reading Revelation in the Ruins* (Oxford—New York: Oxford University Press, 2001, $49.95) xiii and 285 pp., 3 tables. Illustrated. Bibliography. Indexed. LCN: 00-026806. ISBN: 0-19-513153-3.

Friesen, chair of the department of religious studies at the University of Missouri and author of *Twice Neokoros. Ephesus, Asia, and the Cult of the Flavian Imperial Family* (1993), argues that a detailed analysis of Roman imperial cults as they were practiced in the region where John was active in the 1st century A.D. allows us to understand John's radical criticism of his society's dominant values. After laying out the categories of a phenomenological history-of-religions framework (cosmogony, cosmology, human maturation, eschatology), he examines the roles played by imperial cults in the urban polytheism of the province of Asia during the early Roman empire: provincial imperial cults of Asia under Augustus and Tiberius, provincial cults from Gaius to Domitian, municipal imperial cults—a survey, municipal imperial cults—two case studies, groups and individuals, and imperial cults as religion. Then he looks at the book of Revelation through the same prism: Revelation in space and time, centering reality—space and time in Revelation, working with myth, communities worshipping humans, worship and authority, and Revelation in this world. He contends that John was anti-empire in general (and not simply anti-Roman), and that John's understanding of his world produced a religious critique of hegemony that transcended his particular historical location.

I. GARGANO, *Lectio divina sulla Lettera ai Romani,* vol. 1, Conversazioni bibliche (Bologna: Dehoniane, 2001, 25,000 L or € 12.91) 167 pp. ISBN: 88-10-70978-0.

After a fifteen-page introduction to reading Paul's letter to the Romans, this volume presents exercises in *lectio divina* presented as conferences at Camaldoli in July 2000. They treat the following passages in Romans: 1:1-17; 1:18-32; 2:1-11; 2:12-19; 3:1-8; 3:9-18; 3:19-20; 3:21-31; 4:1-25; 5:1-11; and 5:12-21. A nineteen-page appendix discusses the commentaries by Origen and Augustine on Paul's letter to the Romans.

A. GERDMAR, *Rethinking the Judaism-Hellenism Dichotomy. A historiographical case study of Second Peter and Jude,* Coniectanea Biblica, New Testament Series 36 (Stockholm: Almqvist & Wiksell, 2001, paper 294 SKr) 378 pp. Bibliography. Indexed. ISBN: 91-22-01915-4.

Prepared as a doctoral dissertation under the direction of R. Kieffer and K. Syreeni and presented to Uppsala University in 2001, this volume argues that the dichotomy between Judaism and Hellenism in NT exegesis is obsolete and needs to be replaced because of ambiguities attached to the concepts, because of its negative consequences for exegetical methodology, and because of its ideological bias. After a fifteen-page introduction, it tests this dichotomy with reference to Jude (which is generally considered more Jewish) and 2 Peter (which is often classified as Hellenistic or Hellenistic Jewish) under the following headings: syntax, vocabulary, and style; Semitic linguistic influence in 2 Peter and Jude; literary form; the use of sacred texts as an ideological marker; cosmology and eschatology as ideological markers; ethos, soteriology, and anthropology as ideological markers; Judaism and Hellenism in the world of 2 Peter and Jude; 2 Peter and Jude among early Christian currents; and locating 2 Peter and Jude in their common milieu. Gerdmar concludes that applying a "reversed heuristics" (i.e. looking for "Jewish" features where "Hellenistic" are expected and vice versa) shows that data considered "Hellenistic" are typically overlooked in Jude whereas "Jewish" features are neglected in 2 Peter, and that both letters in fact reflect a Jewish-Christian apocalyptic current.

M. D. GIVEN, *Paul's True Rhetoric. Ambiguity, Cunning, and Deception in Greece and Rome,* Emory Studies in Early Christianity 7 (Harrisburg, PA: Trinity Press International, 2001, paper $25) xix and 219 pp. Bibliography. Indexed. LCN: 2001027485. ISBN: 1-56338-341-1.

The revised version of a doctoral dissertation directed by B. Ehrman and presented to the University of North Carolina, this volume argues that Paul's rhetorical strategies in Acts and in his letters display intentional ambiguity, cunning, and deception, and make him vulnerable to the charge that he perpetrates sophistries. It explains Paul's deliberate use of misleading rhetoric in light of his conviction that he knew the truth and had a divine mandate to promote it in an apocalyptic world filled with deception. After discussing "true rhetoric," it treats ambiguity in Athens (with particular attention to Acts 17:16-34), cunning in Corinth (with reference to 1 Cor 1–4; 9:19-23; and 2 Cor 2:14–4:6), and deception in Rome (with regard to the "I" in Rom 7 and in 9:1-5 and to the "you" in 14:1–15:13). Given concludes that the real Paul—the *réel* Paul—is the reel Paul, the fisher of ignorant and deceived humanity, who keeps his audience reeling as he enmeshes them in a net woven of ambiguous, cunning, and deceptive words.

M. J. GORMAN, *Cruciformity. Paul's Narrative Spirituality of the Cross* (Grand Rapids—Cambridge, UK: Eerdmans, 2001, paper $28) xi and 429 pp. Bibliography. Indexed. LCN: 2001023812. ISBN: 0-8028-4795-1.

Focusing on the intersection of Paul's experience and the cross, this volume first examines how Paul's experience of God was centered on the cross with reference to the Father of our Lord Jesus Christ, the exalted crucified Messiah, the Spirit of cruciformity, and the triune God of cruciform love. Then after considering the meaning of the cross for Paul as God's act and Christ's act, it treats Paul's experience of the cross as faith (the "fundamental option" and the faith of Jesus Christ, the character and cost of faith), love (the pattern of the crucified Messiah, apostolic cruciformity, the narrative shape of the faithful community), power (the paradox of weakness), and hope (the future of cruciformity). Gorman, professor of NT and early church history and dean of the Ecumenical Institute of Theology at St. Mary's Seminary and University in Baltimore, Maryland, concludes with reflections on Paul's experience and vision of the church as communities of cruciformity and on some contemporary challenges to and of cruciformity.

M. D. GOULDER, *Paul and the Competing Mission in Corinth,* Library of Pauline Studies (Peabody, MA: Hendrickson, 2001, paper $24.95) xiv and 303 pp. Bibliography. Indexed. LCN: 2001004817. ISBN: 1-56563-379-2.

Goulder, retired professor of biblical studies at the University of Birmingham and author of *St. Paul versus St. Peter. A Tale of Two Missions* (1994), contends that in 1 and 2 Corinthians Paul's opponents were evangelists sent by the "pillars" in Jerusalem who according to 1 Cor 1:12 spoke of themselves as being "of Cephas." In light of their self-identification Goulder calls these missionaries the "Petrines." After reviewing F. C. Baur's approach to this issue, he discusses the portrayals of Cephas in 1 and 2 Corinthians, wisdom and Torah in 1 Corinthians 1 and in 1 Corinthians 2–16, the old covenant, knowledge and vision, the question of libertines, women and ascesis, sex and God, idol sacrifices, "no resurrection of the dead," another Jesus, and a scenario of the Corinthian church between A.D. 50 and 56. The five appendixes treat the integrity of 2 Corinthians, acts of power, 2 Cor 5:1-10, 2 Cor 5:14-15, and new critical approaches.

R. M. GRANT, *Paul in the Roman World. The Conflict at Corinth* (Louisville, KY: Westminster John Knox, 2001, paper $19.95) viii and 181 pp. Bibliography. Indexed. LCN: 2001023392. ISBN: 0-664-22452-0.

In treating the conflict at Corinth and Paul's role in it, Grant, professor emeritus of humanities and of the NT and early Christianity at the University of Chicago and the Divinity School, considers how the early Christians partly replaced and partly assimilated the ideas of the Greco-Roman world. Under the heading "business and politics" he deals with the journey to Corinth, the city of Corinth and the church there, religion and politics, and some contemporaries. Then under "religion and ritual" he considers God and gods, liturgy at Corinth, and rites in the 2nd century. Finally under "Paul on sexuality" he reflects on Christian conduct and on marital problems.

S. J. KISTEMAKER, *Exposition of the Book of Revelation,* New Testament Commentary (Grand Rapids: Baker, 2001, $39.99) x and 635 pp., map. Bibliography. Indexed. LCN: 54-924. ISBN: 0-8010-2252-5.

After a seventy-page introduction to the book of Revelation (pattern, figurative language, Scripture based, author, etc.), Kistemaker, professor emeritus of NT at Reformed Theological Seminary in Orlando and author of the volumes on Hebrews, James and 1–3 John, Acts, and 1 Corinthians in the series, presents a chapter-by-chapter exposition under the following headings: introduction and Jesus' glorious appearance (1:1-20); letters to Ephesus, Smyrna, Pergamum, and Thyatira (2:1-29); letters to Sardis, Philadelphia, and Laodicea (3:1-22); the throne in heaven (4:1-11); the sealed scroll and the Lamb (5:1-14); the first six seals (6:1-17); interlude—the saints (7:1-17); the seventh seal and the first four trumpets (8:1-13); the fifth and sixth trumpets (9:1-21); the angel and the little scroll (10:1-11); two witnesses and the seventh trumpet (11:1-19); the woman and the dragon (12:1-17); the beasts from the sea and the land (13:1-18); the Lamb and the four messages (14:1-20); seven angels with seven plagues (15:1-8); and so forth.

C. R. KOESTER, *Hebrews. A New Translation with Introduction and Commentary,* Anchor Bible 36 (New York—London: Doubleday, 2001, $47.50) xxiii and 604 pp. Bibliography. Indexed. LCN: 00-021363. ISBN: 0-385-46893-8.

After a fresh translation of the whole of Hebrews, this volume treats the history of its interpretation and influence, its social setting (history of the community, profile of the community and its context), formal and rhetorical aspects (genre, structure, rhetorical strategy, language and style), theological issues (cosmology and eschatology; Christology; promises, covenants, and Law; the Scriptures; divine action and human response; Lord's Supper or Eucharist), and text. Then following a 34-page general bibliography, it presents for each pericope a translation, notes, and comments according to a rhetorical outline: exordium (1:1–2:4), proposition (2:5-9), arguments (2:10–12:27), peroration (12:28–13:21), and epistolary postscript (13:22-25). Under "arguments" Koester, professor of NT at Luther Seminary in St. Paul, Minnesota, and author of *The Dwelling of God. The Tabernacle in the Old Testament, Intertestamental Jewish Literature, and the New Testament* (1989) and *Symbolism in the Fourth Gospel* (1995), discerns three series: Jesus received glory through faithful suffering—a way that others are called to follow (2:10–6:20); Jesus' suffering is the sacrifice that enables others to approach God (7:1–10:39); and God's people persevere through suffering to glory by faith (11:1–12:27).

T. J. KRAUS, *Sprache, Stil und historischer Ort des zweiten Petrusbriefes,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 136 (Tübingen: Mohr Siebeck, 2001, paper DM 138) xvi and 486 pp. Bibliography. Indexed. ISBN: 3-16-147550-X.

Based on a doctoral dissertation directed by H. Ritt and presented in 2000 to the Catholic theological faculty at the University of Regensburg, this volume investigates the Greek language and syntax of 2 Peter in the context of religious and secular documents from the classical and postclassical periods. After a 26-page introduction to 2 Peter and exegesis, it surveys previous efforts at analyzing the language and style of 2 Peter, and proposes a way of proceeding. Next it discusses the syntax of 2 Peter with particular attention to the Greek linking words, the pronouns, and the syntax of the verbs. Then it treats paradigms for forming words in 2 Peter: derived substantives, verbs with prefixes, and alpha-privatives. Next it deals with the vocabulary (lexicology and semantics): the so-called hapax legomena and other rare words, and noteworthy word-families and word-fields. Kraus concludes that from the perspectives of language and style 2 Peter is a special text within the NT, and that it probably originated in the early 2nd century A.D. against the background of the collection, circulation, reception, and misuse of the Pauline corpus.

L. LUNG-KWONG, *Paul's Purpose in Writing Romans. The Upbuilding of a Jewish and Gentile Christian Community in Rome,* Jian Dao Dissertation Series 6, Bible and Literature 4 (Hong Kong: Alliance Bible Seminary, 1998) xxxii and 504 pp., table. Bibliography. Indexed. ISBN: 962-7997-27-7.

The slightly revised version of a doctoral dissertation directed by J. D. G. Dunn and accepted in 1992 by the University of Durham, this investigation of Paul's purpose in writing his letter to the Romans aims to show the coherence between the "frame" and "body" of the letter on the one hand and the relationship between the situation of Roman Christians and the main argument of the letter as a whole on the other hand. After a 22-page introduction and a reflection on the feasibility of studying Romans as a letter addressed to the situation in Rome, the volume considers the situation of the Roman-Jewish community: Rome as a cosmopolitan city, the Romans' attitude toward Roman Jews, and the adaptation of Roman Jews within a Gentile environment. Then it explores the relationship between the situation of the Roman Christians and Paul's purpose in writing the letter to the Romans with reference to specific texts: Rom 14:1–15:13; 15:14-33; 16; and 1:1-17. Finally it treats the relationships among the situation of the Roman Christians, the purpose, and the doctrinal core of Romans: the emergence of a basis for the new understanding of the relationship between Jews and Gentiles (Rom 1:18–4:25), the new life situation of the Jewish and Gentile Christians (5–8), and the relationship of the Jewish and Gentile Christians with non-Christian Jews (9–11). Lung-kwong concludes that Paul's purpose in writing to the Romans was oriented to pastoral, apologetic, and missionary concerns.

V. MASALLES, *La profecía en la asamblea cristiana. Análisis retórico-literario de 1 Cor 14,1-25,* Tesi Gregoriana, Serie Teologia 74 (Rome: Editrice Pontificia Università Gregoriana, 2001, paper 45,000 L or $24) 410 pp. Bibliography. Indexed. ISBN: 88-7652-892-X.

Prepared as a doctoral dissertation under the direction of S. Brodeur and accepted by the Pontifical Gregorian University in 2001, this volume explores the nature of NT prophecy by means of a rhetorical-literary analysis of 1 Cor 14:1-25. After discussing the literary forms and Hellenistic elements used in 1 Corinthians and other Pauline letters, and explaining the rhetorical methods of exegesis, it considers the rhetorical structure of 1 Corinthians and the context of 1 Cor 14:1-25 in chapters 12–14, the delimitation and disposition of the passage, and its composition and rhetorical genres. Then it presents an exegesis of 1 Cor 14:1-25 according to the following rhetorical outline: *subpropositio* (14:1), *partitio* (14:2-5), and *argumentatio* (14:6-25). Finally it offers a theological synthesis with reference to the charismatic manifestations, the prophetic mode of speaking, and glossolalia. Masalles concludes that while Paul did not scorn the gift of tongues, he applied to it the strict principle of usefulness to the community.

I. MOLINARO, *"Ha parlato nel figlio." Progettualità di Dio e risposta del Cristo nella lettera agli Ebrei,* Studium Biblicum Franciscanum 55 (Jerusalem: Franciscan Printing Press, 2001, paper) iv and 360 pp. Bibliography. Indexed. ISBN: 965-516-001-7.

Accepted in 1998 as a doctoral dissertation by the theological faculty at Lugano, this volume examines the relationship between the salvific plan of the Father and the generous response of the Son according to the letter to the Hebrews. After a sixteen-page introduction, it focuses on seventy-seven terms in Hebrews that pertain to the divine plan (under the headings of covenant, word, legal terms, and of necessity and convenience) and to the response of the Son (in the categories of holiness, faith, and mercy). Then it places the theme of the divine plan and the Son's response in the context of the theology of Hebrews: the passage from the old to the new, interpreting the sacrificial language and the legal language in light of the eschatology, sin and the overcoming of sin through the priesthood of Christ and God's plan, eschatology as salvation, and the response of the "sons" (the "today" of salvation). Molinaro concludes that the author of Hebrews was especially interested in the creaturely fragility of human beings and the overcoming of it through the sacrifice of Jesus the high priest, and that in the actions and person of Jesus God has spoken the word that revealed God's fidelity and salvific mercy.

D. J. Moo, *Romans,* NIV Application Commentary (Grand Rapids: Zondervan, 2000, $26.99) 532 pp. Indexed. LCN: 00-043647. ISBN: 0-310-49400-1.

After a thirteen-page introduction to Paul's letter to the Romans, Moo, professor of NT at Wheaton Graduate School in Illinois and author of *The Epistle to the Romans* (1996), presents his expositions of each pericope under three headings: original meaning, bridging contexts, and contemporary significance. Besides treating the letter opening (Rom 1:1-17) and the letter closing (15:14–16:27), he discusses the body of the letter in four main parts: the heart of the gospel—justification by faith (1:18–4:25), the assurance provided by the gospel—the hope of salvation (5:1–8:39), the defense of the gospel—the problem of Israel (9:1–11:36), and the transforming power of the gospel—Christian conduct (12:1–15:13).

M. D. Nanos, *The Irony of Galatians. Paul's Letter in First-Century Context* (Minneapolis, MN: Fortress, 2002, paper $26) xiii and 376 pp. Bibliography. Indexed. LCN: 2001023786. ISBN: 0-8006-3214-1.

The revised and expanded version of a doctoral dissertation directed by P. F. Esler and accepted in 2000 by the University of St. Andrews, this volume contends that reading Paul's letter to the Galatians as an ironic rebuke profoundly affects the interpretation, and that the "influencers" were members of the larger Jewish communities of Galatia entrusted with the responsibility of conducting Gentiles into more than guest status within the Jewish communities through the ritual process of proselyte conversion. After a sixteen-page introduction, Nanos, author of *The Mystery of Romans* (1996), establishes the methodological basis for interpreting the letter with reference to the source material, the letter's rhetorical and historical context, its epistolary character as ironic rebuke, and the structure of Paul's argument. Next he identifies the players and the exigencies, engages the prevailing interpretations, and proposes a new identification for the "influencers." Then he proposes a new construction of the Galatian contexts with regard to the local Jewish and pagan communal contexts of the addressees, and Paul's "good news of Christ" versus the influencers' "news of good." An appendix treats some problems with rhetorical classification of Galatians.

S. Nash, *The Church as a Pilgrim People. Hebrews–Revelation,* All the Bible (Macon, GA: Smyth & Helwys, 2001, paper $15) iv and 155 pp. Bibliographies. LCN: 2001018385. ISBN: 1-57312-281-5.

Noting that the books in the last third of the NT speak of the church as a pilgrim people, Nash, associate professor of NT at Mercer University in Macon, GA, focuses on their theme of pilgrimage in light of the full title of John Bunyan's *Pilgrim's Progress*: the manner of setting out (Hebrews—the call to pilgrimage), the dangerous journey (James—the lifestyle of pilgrims; 1 Peter—the trial of pilgrims; Jude and 2 Peter—warning pilgrims about misdirection; 1–3 John—warning pilgrims about dissension), and safe arrival in the desired country (Revelation—the destination of pilgrims).

T. H. Olbricht and J. L. Sumney (eds.), *Paul and* Pathos, SBL Symposium 16 (Atlanta: Society of Biblical Literature, 2001, paper $39.95) xiii and 245 pp. Bibliography. Indexed. LCN: 2001032209. ISBN: 1-58983-011-3.

After a four-page introduction by Olbricht, this volume presents three essays on the ancient background of the concept of *pathos* (i.e. the rhetorical use of emotional appeal): Olbricht on *pathos* as proof in Greco-Roman rhetoric; C. Poster on the affections of the soul—*pathos,* protreptic, and preaching in Hellenistic thought; and S. J. Kraftchick on *pathē* in Paul—the emotional logic of "original argument." Then there are seven studies of *pathos* in Pauline texts: L. E. Keck on *pathos* in Romans—mostly preliminary remarks; L. Thurén on "by means of hyperbole" (1 Cor 12:31b); A. Eriksson on fear of eternal damnation—*pathos* appeal in 1 Corinthians 15 and 16; J. W. Thompson on Paul's argument from *pathos* in 2 Corinthians; Sumney on Paul's use of *pathos* in his argument against the opponents of 2 Corinthians; D. E. Fredrickson on "through many tears" (2 Cor 2:4)—Paul's grieving letter and the occasion of 2 Corinthians 1–7; and T. W. Martin on the voice of emotion—Paul's pathetic persuasion (Gal 4:12-20).

K.-H. OSTMEYER, *Taufe und Typos. Elemente und Theologie der Tauftypologien in 1. Korinther 10 und 1. Petrus 3,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 118 (Tübingen: Mohr Siebeck, 2000, paper DM 98) xvi and 283 pp. Bibliography. Indexed. ISBN: 3-16-147308-6.

The slightly revised version of a doctoral dissertation directed by C. Wolff and presented in 1999 to the Evangelical theological faculty at the Humboldt-Universität in Berlin, this volume explores the question whether the uses of baptismal typology in 1 Corinthians 10 and 1 Peter 3 are "foreign bodies" or integral parts of NT baptismal theology. After an eight-page introduction, it analyzes the terminology (the spectrum of meanings of the Greek word τύπος), the material/media (water traditions in early Judaism and in primitive Christianity), and the goal (new creation and new life). Then it presents exegetical studies of the passages about baptism and passing through the Red Sea (1 Cor 10:1-13) and about baptism and the flood (1 Pet 3:20-21), and considers the theology of the baptismal typology in the two texts: typological models, the judgment upon the old creation, and the new creation. Ostmeyer concludes that while the individual elements of the baptismal typologies in the two passages were rooted in Judaism, they fit well in the theologies of Paul and the author of 1 Peter.

W. C. PENDER, *Revelation,* Interpretation Bible Studies (Louisville, KY: Westminster John Knox, 1999, paper $7.95) viii and 110 pp. Illustrated. Bibliographies. ISBN: 0-664-50039-0.

After a three-page introduction to the book of Revelation, this volume discusses ten passages that are particularly appropriate for Bible study by adults and older youth: the call to keep what is written (Rev 1:1-5, 9); one in the midst of the lampstands (1:12-20); of angels and churches (2–3); "I know your works" (2–3); the heavenly worship (4–5); the seals of history (6:1-17; 8:1-5); the church triumphant (7:1-17); a beastly power (13:1-18); a thousand years (20:1-15); and all things new (21:1–22:5). A ten-page leader's guide is provided. Pender is senior pastor at Oakland Avenue Presbyterian Church in Rock Hill, SC.

P. PERKINS, *Abraham's Divided Children. Galatians and the Politics of Faith,* New Testament in Context (Harrisburg, PA: Trinity Press International, 2001, paper $18) v and 189 pp. Bibliography. Indexed. LCN: 2001027486. ISBN: 1-56338-359-4.

In her 34-page introduction to Paul's letter to the Galatians, Perkins, professor of NT at Boston College and author of *Peter. Apostle for the Whole Church* (1994), discusses the social context of the letter: the geographical location of Galatia, Jewish presence in the region, Gentiles and Jews, being Jewish in the Diaspora, judaizing in Galatia, Paul and the Gentiles, Galatians and rhetoric, and theological assumption in Galatians. Then she presents an exposition for each chapter in the text of Galatians. She contends that rather than portraying a simple conflict between Jews and Gentile converts, Galatians depicts a Jewish community whose identity was in flux and Gentile converts who were not entirely certain about their lineage in the Christian faith. She argues that while Paul might have used his rhetoric to encourage unity among Gentile converts, he actually created harsh divisions between the Christian and Jewish communities.

P. Prigent, *Commentary on the Apocalypse of St. John,* trans. W. Pradels (Tübingen: Mohr Siebeck, 2001, DM 258) xiv and 717 pp. Bibliography. Indexed. ISBN: 3-16-147399-X.

The revised and updated English version of Prigent's *L'Apocalypse de saint Jean* [*NTA* 26, p. 208], this volume first (pp. 1-103) presents an overview and synthesis of the current state of research on Revelation: twenty years of research [see § 44-1877]; the Jewish roots; the Johannine features; the book's Hellenism; its date and historical, social, and ecclesiological context; and its composition and outline. Then it presents an exposition of Revelation according to the following general outline: introduction (1:1-3); address (1:4-8); the first vision (1:9-20); the letters to the churches (2–3); heavenly worship (4–5); the first six seals (6:1-17); the elect (7); the seventh seal (8:1-5); the first six trumpets (8:6–9:21); the prophetic calling of the witnesses (10:1–11:14); the seventh trumpet (11:15-19); the woman, her son, and the dragon (12:1-18); the two beasts (13:1-18); the Lamb and the 144,000 (14:1-5); the announcement of judgment (14:6-13); the grain harvest and the grape harvest (14:14-20); judgment and grace (15–16); the judgment of Babylon (17:1–19:10); the Messiah-Judge (19:11-21); millennium and judgment (20:1-15); the three descriptions of the end (21:1–22:5); and epilogue (22:6-21).

A. Reichert, *Der Römerbrief als Gratwanderung. Eine Untersuchung zur Abfassungsproblematik,* Forschungen zur Religion und Literatur des Alten und Neuen Testaments 194 (Göttingen: Vandenhoeck & Ruprecht, 2001, DM 128) 366 pp. Bibliography. ISBN: 3-525-53878-2.

Presented as a *Habilitationsschrift* to the Evangelical theological faculty at the Westfälische Wilhelms-Universität in Münster in 2000, this investigation of the intention and function of Paul's letter to the Romans argues that the recipients are being instructed in the Pauline gospel in order to enable them to proclaim it on their own in case Paul's mission in Spain should fail, and so the letter "traverses the precipice" (*Gratwanderung*) between Rome and Spain. After a review of research on the topic, the volume presents its hypothesis on the purpose of Romans according to Paul's intention. Then it discusses the function of the text with reference to passages about the apostle of the Gentiles and his Gentile-Christian addressees (Rom 1:1-7; 1:8-15; 11:13-14; 15:14-33), the theocentric direction of the Israel-chapters (9–11), and the model of the community of the "strong" moving outward (chaps. 12–15). Finally it reflects on two methodological postulates at the beginning of the "Romans debate."

B. Reicke, *Re-examining Paul's Letters. The History of the Pauline Correspondence,* ed. D. P. Moessner and I. Reicke (Harrisburg, PA: Trinity Press International, 2001, paper $20) xii and 164 pp. Bibliography. Indexed. LCN: 2001027251. ISBN: 1-56338-350-0.

This posthumously published work contends that the emphases of the Deuteropauline letters do not represent the known theological concerns of the period between A.D. 70 and 100, and that they make perfectly good sense if they were written by Paul or one of his associates before the apostle's death. Reicke (1914-87) was professor of NT for many years at the University of Basel and author of *The New Testament Era* (1968). The volume first covers Roman rule and the settings of the Pauline correspondence: Judeo-Christianity and the Jewish establishment from A.D. 33 to 66 (1984), and the historical background of the apostolic council and the episode in Antioch according to Gal 2:1-14 (1953). Next after methodological and chronological observations, it treats the history of the Pauline correspondence under three headings: early Palestinian Jewish-Jewish Christian tension (2 and 1 Thessalonians), rising zealotism (Galatians, 1 Corinthians, 1 Timothy, 2 Corinthians, Romans, Titus), and Paul's captivity (Philemon, Colossians, Ephesians, 2 Timothy, Philippians). Then there are three essays on disputed settings of the Pauline correspondence: the chronology of the Pastoral epistles (1976); the historical setting of Colossians (1973); and Caesarea, Rome, and the captivity epistles (1970). Also included are a foreword by I. Reicke, an introduction by Moessner, and three appendixes.

S. P. SAUNDERS, *Philippians and Galatians,* Interpretation Bible Studies (Louisville, KY: Geneva, 2001, paper $7.95) vi and 103 pp., 4 figs., 4 maps. Bibliographies. LCN: 2001023665. ISBN: 0-664-50102-8.

After a four-page introduction to Paul's letters to the Philippians and to the Galatians, this volume focuses on ten passages that are especially suitable for Bible study by adults and older youth: joy and thanksgiving for the Philippian congregation (Phil 1:1-11); shaping Christian community around the story of Christ (1:27–2:16); the worth of our résumés (3:1b-16); participation with Paul in the mission of God's grace (4:4-20); Paul's gospel under threat (1:1-10); the power of the gospel in Paul's life (1:11–2:10); table fellowship at Antioch (2:11-21); the gospel, the Spirit, and Christian identity (3:1-25); new life in Christ versus enslavement to the powers (3:25–4:11); and the vocation of freedom in the daily life of congregations (5:13–6:18). A ten-page leader's guide is included. Saunders is associate professor of NT at Columbia Theological Seminary in Decatur, GA.

T. R. SCHREINER, *Paul, Apostle of God's Glory in Christ. A Pauline Theology* (Downers Grove, IL: InterVarsity, 2001, $24.99; Leicester, UK: Apollos) 504 pp. Indexed. LCN: 2001024811. ISBN: 0-8308-2651-3 (IVP), 0-85111-777-5 (A).

Intended as a textbook on Pauline theology for students at the college and seminary levels, this volume seeks to unearth Paul's worldview and to present it to contemporaries. After discussing the centrality of God in Christ in Paul's theology, Schreiner, professor of NT at Southern Baptist Theological Seminary in Louisville, Kentucky, and author of *Romans* (1998), deals with the following topics: proclaiming a magnificent God (the Pauline mission), the basis of mission (the fulfillment of the promise to Abraham), suffering and the Pauline mission (the means of spreading the gospel), dishonoring God (the violation of God's Law, the power of sin), the person of Jesus Christ (the exaltation of Christ for the glory of God), God's saving righteousness (the basis of a right relationship with God), God's liberating work for his people (divine transforming grace), living to honor God (the power to live a new life), faith and hope (the ground of perseverance), life of love in the Spirit (exhortations and the Law in Paul), the church and spiritual gifts (the unity of God's people), the ordinances of the church and its ministry (the building up of the body), the social world of the new community (living as Christians in the culture), and the hope of God's people (the fulfillment of God's saving purposes).

M. A. SEIFRID, *Christ, our righteousness. Paul's theology of justification,* New Studies in Biblical Theology 9 (Downers Grove, IL: InterVarsity, 2000, paper $19.99; Leicester, UK: Apollos) 222 pp. Bibliography. Indexed. ISBN: 0-8308-2609-2 (IVP), 0-85111-470-9 (A).

Seifrid, associate professor of NT at Southern Baptist Theological Seminary in Louisville, Kentucky, and author of *Justification by Faith. The Origin and Development of a Central Pauline Theme* (1992), not only examines the place of justification in Paul's thought but also shows how Paul fits into his own historical context and how his writings fit into the Christian canon. After discussing the conversion of Paul as the justification of the ungodly, he treats the righteousness of God as the message of Paul's letter to the Romans; justification by faith in other Pauline letters; the righteousness of God and the law of God; the justification of the ungodly and the obedience of faith; the justification of ungodly Israel and the nations; and justification in Paul, the NT witness, and beyond. Seifrid concludes that, for Paul, God's justifying work *extra nos* in Christ determines all that we are and shall be.

J. F. M. SMIT, *"About the Idol Offerings." Rhetoric, Social Context and Theology of Paul's Discourse in First Corinthians 8:1-11:1,* Contributions to Biblical Exegesis and Theology 27 (Leuven: Peeters, 2000, paper € 38) iv and 201 pp. Bibliography. Indexed. LCN: 00-058030. ISBN: 90-429-0905-6.

After a brief review of selected literature on 1 Cor 8:1–11:1, this volume considers the search for the coherence of this text and discusses its rhetorical situation. Next it provides detailed analyses of the rhetoric, social context, and theology of the various parts in the passage: the function of 1 Cor 8:1-6—a rhetorical *partitio* (1996); the rhetorical disposition of 8:7–9:27 [§ 42-1125]; Paul's use of the Law of Moses in 9:8-12 [§ 45-360]; the rhetoric of 10:1-22 [§ 41-1687]; and the function of 10:23-30—rhetorical anticipation [§ 42-1821]. Then it treats the coherence and political position of Paul's discourse, and reflects on the relations among rhetoric, social context, and theology. Smit, senior lecturer at the Catholic Theological University in Utrecht, concludes that what lends semantic coherence to Paul's discourse on the idol offerings in 1 Cor 8:1–11:1 are the three pillars of the Jewish faith (the one God, the election of Israel, Scripture as God's charter for Israel) radically reinterpreted in light of the one Lord Jesus Christ.

P. STUHLMACHER, *Revisiting Paul's Doctrine of Justification. A Challenge to the New Perspective* (Downers Grove, IL: InterVarsity, 2001, paper $12.99) 108 pp. Indexed. LCN: 2001026463. ISBN: 0-8308-2661-0.

In this reconsideration of Paul's doctrine of justification, Stuhlmacher, professor emeritus of NT at the University of Tübingen, treats the gospel of God's righteousness, God's righteousness and God's kingdom, and the process of justification. Seeking to correct "the historical and theological one-sidedness" of the new perspective on Paul developed by K. Stendahl, E. P. Sanders, and J. D. G. Dunn, he contends that Paul's doctrine of justification belongs in the context of the apostolic mission to Jews and Gentiles, which was shaped by the expectation of the kingdom of God. Also included is D. A. Hagner's essay on testing the new perspective on Paul and Judaism [§ 39-273].

M. THEOBALD, *Studien zum Römerbrief,* Wissenschaftliche Untersuchungen zum Neuen Testament 136 (Tübingen: Mohr Siebeck, 2001, DM 218) ix and 599 pp., fig. Indexed. ISBN: 3-16-147519-4.

In this collection, Theobald, professor of NT at the University of Tübingen, and author of a two-volume commentary entitled *Römerbrief* (1992-93) and the companion volume *Der Römerbrief* (2000), presents twenty-three of his essays on Romans and related texts. They deal with why Paul wrote Romans [§ 28-598], responsibility before the past—the significance of Israel's traditions in Romans [§ 26-963], the image of God according to Rom 3:21-31 [§ 28-1037], the wrath of God, the credal formula in Rom 1:3-4 (1981), "Son of God" as Paul's basic christological metaphor [§ 39-929], the christological teaching in Rom 14:7-9, justification—Gal 2:16 and Rom 3:28 (1999), justification and ecclesiology [§ 42-1797], justification and the sacramental church (2000), *concupiscentia* in Romans, the *propositio* in Rom 1:16-17 and the mystery of the salvation of all Israel (1999), the church and Israel according to Romans 9–11 [§ 32-742], the warning against despising the words of prophets (1 Thess 5:20) [§ 35-1242], church and synagogue according to the NT (2001), Abraham's faith according to Rom 4:18-22 (2001), faith and reason in Romans [§ 34-731], anxiety-free religion—Rom 8:15 and 1 Jn 4:17-18 in the light of Plutarch's *De superstitione* (1992), Pauline ethics and the Mosaic Law (Gal 5:13) (1991), knowledge and love as criteria for action in conformity with faith according to Rom 14:13-23, whether Rom 1:26-27 is a Pauline instruction about homosexuality (1998), the biblical foundation of the church's moral teaching (1994), and the city as the locus of the early Christian community (Heb 13:14) [§ 32-1345].

A. VANHOYE, *Vivere nella nuova alleanza. Meditazioni bibliche,* Bibbia e Preghiera 25 (Rome: Edizioni ADP, 1999, paper 25,000 L) 250 pp. ISBN: 88-7357-160-3.

With special attention to texts from the letter to the Hebrews, the twenty-six meditations in this volume focus on the themes of living in the new covenant and the priesthood of Christ as mediator of the new covenant. They proceed in five steps: the divine proposal of life in communion (Heb 1:1–2:18), responding with faith and fidelity (Heb 3:1–5:10; Lk 1:5-38, 45), receiving the promise of the covenant (Heb 8:8-12; Jer 31:31-34; Ezek 36:26; Jn 2:1-11; Mt 9:9-13), entering into the reality of the covenant (Heb 9:11-12, 14; 10:1-18; Jn 19:25-37), and the new covenant and resurrection (Heb 10:19-25; 13:20-21; Lk 24:13-35). The first printing of this work appeared in 1995. Vanhoye is professor of NT exegesis at the Pontifical Biblical Institute in Rome and the secretary of the Pontifical Biblical Commission.

U. VANNI, *"Divenire nello Spirito." L'Apocalisse guida di spiritualità,* Bibbia e Preghiera 36 (Rome: Edizioni ADP, 2000, paper 18,000 L) 234 pp. ISBN: 88-7357-218-9.

This collection of fourteen essays by Vanni on the book of Revelation deals with John's Apocalypse in the framework of apocalyptic spirituality (1985); prayer as the root of spirituality in Revelation (1983); prayer and the liturgy of the word (1996); the liturgical assembly as the "interpreting subject" of Revelation [§§ 27-1086; 29-247]; the efficacious word of Christ in Revelation 2–3 [§ 28-1096]; the development of Christian life in contact with the "living one" (1982); the Spirit and the bride (Rev 22:17)—from engagement to marriage (1986); the Eucharist on the "Lord's day" (1983); hope as the key to Christian life (1994); Christian faith in the face of history (1998); blessings and curses (1990); belonging to the Lamb according to Rev 14:1-5 (1980); the Christian and the system of earthly life that marginalizes and opposes God; and the marvels of the New Jerusalem as the goal. Vanni is professor of NT exegesis at the Pontifical Biblical Institute and the Gregorian University in Rome.

U. VANNI, *L'ebbrezza nello Spirito (*1Cor *12,13;* Ef *5,18). Una proposta di spiritualità paolina,* Bibbia e Preghiera 38 (Rome: Edizioni ADP, 2000, paper 16,000 L) 238 pp. ISBN: 88-7357-229-4.

This collection of thirteen essays by Vanni on aspects of Pauline spirituality treats the following topics: the structure of Paul's spirituality (1985); the human person according to Paul; the role of the Holy Spirit in Paul (1998); emptying oneself always by following the Spirit—poverty in Paul (1978); the Spirit and freedom (1981); "God's love has been poured into our hearts through the Holy Spirit"—Rom 5:5 (1984); a hymn to love that is also a "way"—1 Cor 13:1-13 (1985); the "ideal virginity" of the Christian community—2 Cor 11:1-2 (1985); Paul as protagonist and inspirer of consecrated life; Philemon—a case, a reading (1991); "doing the truth, we may grow in love"—Eph 4:15 (1981); worship "in Spirit and truth" (1990); and life according to Paul (1980).

BIBLICAL THEOLOGY

J. ASHTON AND T. WHYTE, *The Quest for Paradise. Visions of Heaven and Eternity in the World's Myths and Religions* (San Francisco: HarperSanFrancisco, 2001, $30) 160 pp. Illustrated. Bibliography. Indexed. ISBN: 0-06-251735-X.

This lavishly illustrated volume explores how the afterlife and heaven have been envisioned in various cultures. After a brief introduction, it treats "immortal longings" with reference to the living dead (the dawn of human history, ancient Egypt, the Aztecs, the Celtic paradise, Valhalla), classical myth (Greek paradise), and temporary stopovers (Buddhist paradise, Hinduism). Then it considers aspects of the Eden story: Adam and Eve (the Garden of Eden), Jewish paradise (paradise lost), angels of Islam (the gardens of delight), above and below (the early church), and down to earth (medieval gardens). Finally under the heading "other worlds" it discusses utopias and visions of utopias close to nature: Australian aborigines, African religions, Rastafarian paradise, the American Eden, and earth as the global garden. Ashton is fellow of Wolfson College and former lecturer in theology at Oxford University, and Whyte is a former BBC journalist.

S. C. BARTON, *Life Together. Family, Sexuality and Community in the New Testament and Today* (Edinburgh—New York: T&T Clark, 2001, paper $33.95) xiv and 256 pp. Indexed. ISBN: 0-567-08772-7.

The twelve essays in this collection concern marriage and family life as Christian concerns (1995); biblical hermeneutics and the family (1996); living as families in light of the NT [§ 42-1899]; whether the Bible is good news for human sexuality—reflections on method in biblical interpretation [§ 39-1285]; "glorify God in your body" (1 Cor 6:20)—thinking theologically about sexuality (1998); the communal dimension of earliest Christianity [§ 37-922]; early Christianity and the sociology of the sect (1993); women, Jesus, and the Gospels (1991); Christian community in the light of John's Gospel (2000); Christian community in the light of 1 Corinthians (1997); Paul and the limits of tolerance (1998); and NT interpretation as performance [§ 44-8]. Barton, senior lecturer in NT at the University of Durham, is the author of *Discipleship and Family Ties in Matthew and Mark* (1994).

K. Berger, *Was gibt uns die Kraft zum Leben?* (Gütersloh: Quell, 2001, paper DM 29.80 or € 15.95) 215 pp. Bibliography. Indexed. ISBN: 3-579-03310-7.

While describing this book as "pastoral" in the broad sense, Berger, professor of NT at the University of Heidelberg, notes that it has been shaped throughout by many NT texts and their best insights. After reflecting on what is meant by "the strength to live," he considers the "hard facts": living out of mystery, accepting the blood that has been shed, eating Jesus, and practicing the art of dying. Then under "God's care" he deals with the following themes: hearing the miracle accounts, betting on change, hoping for happiness, always thinking of others only?—avoiding joylessness, daring to pray, entrusting oneself to God's blessing, enjoying beauty, and speaking about the tender God.

K. Berger, *Wozu ist der Teufel da?,* Gütersloher Taschenbücher 1454 (Gütersloh: Gütersloher Verlagshaus, 2001, paper DM 19.80 or € 9.90) 240 pp. Indexed. ISBN: 3-579-01454-4.

A pocketbook edition of the work published in 1998 by Quell Verlag [*NTA* 43, p. 405], this volume responds to five questions: Does the devil exist? What does the devil's warrant look like? What does the devil have to do with faith in God? Is the devil dead today? and What can one say with certainty about the devil?

C. L. Blomberg, *Heart, Soul, and Money. A Christian View of Possessions* (Joplin, MO: College Press, 2000, paper $8.99) 111 pp. ISBN: 0-89900-844-5.

A shorter and simpler version of *Neither Poverty Nor Riches. A Biblical Theology of Material Possessions* [*NTA* 43, p. 607], this volume treats the biblical theme of material possessions in OT Law and history, OT wisdom and prophecy, NT background, the teaching of Jesus, Acts, the epistle of James, Paul's earlier letters, Paul's later letters, and the rest of the NT. Each chapter contains questions for reflection and discussion. Blomberg, professor of NT at Denver Seminary, concludes that the Bible's teaching about material possessions is inextricably intertwined with more "spiritual" matters.

C. Böttrich, *Petrus. Fischer, Fels und Funktionär,* Biblische Gestalten 2 (Leipzig: Evangelische Verlagsanstalt, 2001, paper DM 28) 288 pp. Illustrated. Bibliography. ISBN: 3-374-01849-1.

After an eighteen-page introduction to the figure of Peter and to the pertinent sources, this volume discusses Peter as a follower of Jesus of Nazareth: his origin in Galilee, name and nickname, call and mission, discipleship and profile, Christology, and shocks in Jerusalem. Then it considers Peter as a figure in early Christianity: witness on Easter morning, organizer in Jerusalem, protagonist in the mission, miracle-worker through faith, itinerant preacher on journeys, mediator in Antioch, and possibly a martyr in Rome. Finally it deals with various aspects of Peter's influence: images of Peter in the Gospels; 1 and 2 Peter; Apocrypha and legends; vicar of Christ and papal primacy; and the Petrine office, function, and ministry. Böttrich, who teaches on the theological faculty at Leipzig, is the author of *Weltweisheit, Menschheitsethik, Urkult. Studien zum slavischen Henochbuch* (1992).

G. A. Boyd, *Satan and the Problem of Evil. Constructing a Trinitarian Warfare Theodicy* (Downers Grove, IL: InterVarsity, 2001, paper) 456 pp. Bibliography. Indexed. LCN: 2001024838. ISBN: 0-8308-1550-3.

Boyd, professor of theology at Bethel College and senior pastor of Woodland Hills

Church in St. Paul, MN, seeks to make philosophical sense of the "warfare worldview" of Scripture and to understand our own experience of evil in this framework. He first develops his trinitarian warfare theodicy by discussing the warfare worldview of the Bible and the early church, free will and the origin of evil, divine foreknowledge and the trinitarian warfare worldview, issues surrounding the foreknowledge of God and the openness of the future, risk and the sovereignty of God, and the irrevocability and finitude of freedom. Then he works through the implications of this theodicy in relationship to prayer, "natural" evil, and the doctrine of eternal punishment. In his effort to make sense out of the fact that a world created by an all-good and all-powerful God could become a nightmarish war-zone, he argues that love entails freedom, freedom entails risk, risk entails moral responsibility, moral responsibility is proportionate to the power to influence, and the power to influence is irrevocable and finite.

W. BRUEGGEMANN, *The Prophetic Imagination* (2nd ed.; Minneapolis, MN: Fortress, 2001, paper $16) xxiv and 151 pp., frontispiece. Bibliography. Indexed. LCN: 2001018929. ISBN: 0-8006-3287-7.

The revised edition of a work first published in 1978 features a new thirteen-page preface in which Brueggemann reflects on the continuities and changes between what he said then and what he would say now. In the main text he is primarily concerned with what the biblical prophets were up to and prophecy as a crucial element in ministry today. The seven chapters treat the alternative community of Moses, royal consciousness—countering the counterculture, prophetic criticizing and the embrace of pathos, prophetic energizing and the emergence of amazement, criticism and pathos in Jesus of Nazareth, energizing and amazement in Jesus of Nazareth, and the practice of ministry. Brueggemann, professor of OT at Columbia Theological Seminary in Decatur, Georgia, is the author of *Theology of the Old Testament* (1997).

C. C. CARAGOUNIS, *Homoerotik. I forntid och nutid — och den kristna församlingen* (Haninge: XPMedia, 2000, paper 125 SKr) 107 pp. Bibliography. ISBN: 91-89299-19-1.

Caragounis, associate professor of NT exegesis at the University of Lund and the author of *The Son of Man. Vision and Interpretation* (1986) and *Peter and the Rock* (1990), considers the types of homoeroticism practiced in the ancient world with which Paul might have been acquainted. After general observations about homosexuality, he treats prostitution and homosexuality in the ancient Near East, the OT's view of homosexuality, homosexuality in Greece (and Rome) in antiquity, the NT's view of homosexuality (with reference to terminology; Rom 1:24-28; 1 Cor 6:9-11; 1 Tim 1:9-10; and Jesus), deep friendship without sexual overtones, the relevance of the NT view of homosexuality today, and problems today and the Christian communities. He contends that the concept of a consenting and stable homosexual relationship was well known in antiquity, and that in Rom 1:24-28 Paul was thinking of homosexuality rather than pederasty or the exploitation of weaker persons.

H. CARDONA RAMÍREZ, *Bordeando el mar de Galilea. Ensayos de Teología Bíblica,* Cuadernos de Formación Avanzada 8 (Medellín: Universidad Pontificia Bolivariana, 2001, paper) 149 pp. ISSN: 0124-7557.

This collection contains five biblical-theological essays on the following topics: the community of the third millennium (1999), whether there will be an "eclipse" of God in the third millennium (2000), the rejection of violence (1999), religious pluralism today in the light of Deuteronomy 5–28 (2000), and Satan (1999). Cardona Ramírez is a member of the Salesian congregation in Columbia.

H. CARDONA RAMÍREZ, *La epifanía de Dios continúa. Apuntes para una síntesis de teología bíblica,* Cuadernos de Formación Avanzada 3 (Medellín: Universidad Pontificia Bolivariana, 2000, paper) 165 pp. Bibliography. ISSN: 0124-7557.

Taking as its key theme the revelation of God to the elect people of God, this volume offers a synthesis of biblical theology according to the following outline: the confederation of tribes (1500-1000 B.C.), from David and Solomon to Josiah (1000-609 B.C.), the post-exilic community (587-50 B.C.), the intertestamental period (50 B.C.-A.D. 50), the fullness of revelation (the proclamation of the gospel, Jesus' death and resurrection, the redaction of Mark's Gospel), and Jesus' proclamation of the reign of God (the reign of God in Jesus, the purpose of the proclamation). A sixteen-page glossary is included.

H. CARDONA RAMÍREZ, *YHWH a la hora de la brisa. Curiosidades Bíblicas,* Cuadernos de Formación Avanzada 6 (Medellín: Universidad Pontificia Bolivariana, 2000, paper) 176 pp. Indexed. ISSN: 0124-7557.

Taking its title from Gen 3:8, this collection presents fifty short essays on various OT and NT issues, including the following topics and texts: created in the image of God (Gen 1:26-27), the name YHWH (Exod 3:14), Satan (Job 1:6), "my mother and my brothers" (Mk 3:20-35), the rejection of violence (Mt 5:38-42), the chair of Peter (Mt 16:13-16), Christ the King (Mt 25:34), the Our Father (Lk 11:2-4), the ascension of Jesus (Lk 24:50-53; Acts 1:6-11), the antichrist (1 Jn 2:18), Christ the high priest (Heb 2:17), the number of the beast (Rev 13:18), numbers in the Bible, and purgatory.

M. D. CHAPMAN, *The Coming Crisis. The Impact of Eschatology on Theology in Edwardian England,* JSNT Supplement Series 208 (Sheffield, UK: Sheffield Academic Press, 2001, £40 or $64) 189 pp. Bibliography. Indexed. ISBN: 1-84127-185-3.

This volume seeks to show that through attention to eschatology in the years before World War I a "crisis" theology began to emerge as a protest against the hitherto dominant theologies of liberal synthesis. After an introduction to the problem of eschatology and the Edwardian crisis in England, it discusses the following topics: A. von Harnack, A. Loisy, and the beginnings of eschatology; W. Sanday, J. Weiss, and A. Schweitzer; F. C. Burkitt and the failure of liberal theology; ethics and eschatology; J. N. Figgis (1866-1919) and eschatological critique in Edwardian England; and G. Tyrrell—modernism, eschatology, and the religious crisis. Chapman concludes that eschatology emerged before the First World War as a response in part to a perceived breakdown in society.

A. COPPEDGE, *Portraits of God. A Biblical Theology of Holiness* (Downers Grove, IL: InterVarsity, 2001, $29.99) 432 pp., 13 figs., 14 tables. Bibliography. Indexed. LCN: 00-054446. ISBN: 0-8308-1560-0.

After an overview of the biblical roles of God and a reflection on the unity of those roles, Coppedge, professor of Christian theology at Asbury Theological Seminary in Wilmore, Kentucky, considers various aspects of the theme of the "holy God": transcendent creator, sovereign king, personal revealer, priest, righteous judge, loving father, powerful redeemer, and good shepherd. He concludes with observations on the implications of the roles of God both for building Christian theology and for the practice of ministry, and notes that the holiness of God is bound up with God's nature and with how God relates to people.

P. A. CUNNINGHAM, *A Story of Shalom. The Calling of Christians and Jews by a Covenanting God,* Studies in Judaism and Christianity (New York—Mahwah, NJ: Paulist, 2001, paper $11.95) xiii and 106 pp. Bibliography. Indexed. LCN: 2001021024. ISBN: 0-8091-4014-4.

After explaining why the classic foundational Christian story needs revising for use in today's church, Cunningham, executive director of the Center for Christian-Jewish Learning at Boston College, retells the Christian story today in a way that affirms Judaism's covenanting with God and the validity of Jewish self-understanding, incorporates critical methods for interpreting Scripture, operates with a contemporary historical consciousness, and respects current scientific insights. He deals with the following topics: creation, humanity, mortality and freedom, the birth of Israel, kings, prophets, priests, Greece and Rome, Jesus the Galilean, a confirming revelation, a distinctive community, rabbinic Judaism, Christianity in the Roman world, the Middle Ages, a reforming era, the modern period, and covenanting life in the world today. He concludes with reflections on theologies that promote Shalom and with an outline of "a story of Shalom."

D. A. DESILVA, *New Testament Themes* (St. Louis, MO: Chalice, 2001, paper $15.99) viii and 151 pp. Bibliography. Indexed. LCN: 00-011579. ISBN: 0-8272-2511-3.

DeSilva, associate professor of NT and Greek at Ashland Theological Seminary in Ohio, explores four themes that give coherence and consistency to the NT: grace as the favor of God (the context of "grace," the content of God's favor, the direction of God's favor, God's faithfulness to Jew and Gentile, Jesus as the mediator of God's favor, God's favor and freedom), discipleship as the way of God (fulfilling the just requirement of the Law, bearing the death of Christ in our mortal bodies, calling Jesus "Lord"), the church as the people of God (the church's identity—who is the heir of God's promises?, the ethos of the Christian community, life together in the Christian community), and apocalypticism as the triumph of God (the kingdom of God is near, the cosmic battle, the hour of God's judgment, living at the threshold of two ages).

R. A. J. GAGNON, *The Bible and Homosexual Practice. Texts and Hermeneutics* (Nashville, TN: Abingdon, 2001, $49) 520 pp. Indexed. LCN: 00-049341. ISBN: 0-687-08413-X.

Gagnon, assistant professor of NT at Pittsburgh Theological Seminary, contends that the Bible unequivocally defines same-sex intercourse as sin, and that there are no valid hermeneutical arguments for overriding the Bible's authority on this matter. After a seventeen-page introduction, he surveys the biblical evidence: the witness of the OT, same-sex intercourse as "contrary to nature" in early Judaism, the witness of Jesus, and the witness of Paul and Deutero-Paul. Then he considers the hermeneutical relevance of the biblical witness and examines critically the various arguments used to support same-sex intercourse. He concludes that affirming same-sex intercourse is not an act of love, however well meaning the intent.

G. R. HABERMAS, *The Resurrection.* Vol. 1, *Heart of New Testament Doctrine;* vol. 2, *Heart of the Christian Life* (Joplin, MO: College Press, 2000, paper $8.99 each) 118 pp., 144 pp. Bibliographies. ISBN: 0-89900-845-3 (vol. 1), -843-7 (vol. 2).

In the first volume, Habermas, professor in the department of philosophy and religion at Liberty University in Lynchburg, VA, focuses on the resurrection of Jesus as the heart of NT proclamation and treats these topics: a sign for unbelievers, the truthfulness of Jesus' teachings, salvation, raised like Jesus, a foretaste of heaven, and the center of NT theology. In the second volume he deals with the implications of Jesus' resurrection for Christian life under the following headings: transformed lives and the birth of the church; evangelism; Christian doubt; grief, suffering, and pain; daily power and praise; the Christian ethics of total commitment; and fear of death. Habermas concludes that Jesus' resurrection energizes Christian practice. Study questions and suggestions about pastoral application conclude each chapter.

J. H. HELLERMAN, *The Ancient Church as Family* (Minneapolis, MN: Fortress, 2001, paper $23) xv and 295 pp., 9 figs. Bibliography. Indexed. LCN: 2001023781. ISBN: 0-8006-3248-6.

Based on a dissertation directed by S. S. Bartchy and accepted by the University of California at Los Angeles, this volume constructs a structural and behavioral model of the ancient Mediterranean family and utilizes that model as a grid with which to understand a broad sample of conceptions about Christian community from the time of Jesus to the mid-3rd century A.D. After discussing early Christianity in its social environment, it deals with Mediterranean family systems (structure and relationships), the origins of the surrogate kin group idea, the communities of Paul of Tarsus, 2nd-century Christian writers, and North African Christianity. It concludes that the social organization of the pre-Constantinian house churches was perhaps the single most common and identifiable characteristic of the Jesus movement. Hellerman teaches NT and the history of Christianity at Biola University in La Mirada, CA.

R. HORSLEY AND J. TRACY (EDS.), *Christmas Unwrapped. Consumerism, Christ, and Culture* (Harrisburg, PA: Trinity Press International, 2001, paper $20) vi and 234 pp. Indexed. LCN: 00-064839. ISBN: 1-56338-319-5.

The ten essays in this collection explore how Christmas with its attendant mythology, icons, and rituals has become a new religion in America, the religion of consumer capitalism. They appear under four headings: the formative history of American Christmas (two); the culture of American Christmas (three); saviors and messiahs, biblical and other (two); and theoretical and theological reflections (three). The papers most directly pertinent to the NT field are by Horsley on (1) the gospel of the Savior's birth, and (2) Messiah, Magi, and model imperial king. The other contributors are P. Cooey, M. A. Myers, E. Pleck, K. M. Sands, A. P. Simonds, and Tracy.

F.-L. HOSSFELD (ED.), *Wieviel Systematik erlaubt die Schrift? Auf der Suche nach einer gesamtbiblischen Theologie,* Quaestiones disputatae 185 (Freiburg—Basel—Vienna: Herder, 2001, paper DM 48 or € 24.54) 289 pp. Bibliographies. ISBN: 3-451-02185-4.

After a six-page introduction by Hossfeld, this volume presents essays by N. Lohfink on the question of OT scholarship as theology (forty-four theses), L. Schwienhorst-Schönberger on unity and plurality—whether the search for the center of the OT is reasonable, O. Keel on the history of Israel's religion or the theology of the OT, W. Gross on whether biblical-theological exposition is an integrating methodological development, B. Janowski on "Do you understand what you read?"—on reading the Christian Bible, E. L. Ehrlich on the significance of the Talmud for the normative character of the Torah, H. Frankemölle on the NT as commentary—the possibilities and limits of a hermeneutical thesis from the perspective of a NT scholar, and K. Lehmann on the OT as the revelation of the church.

J. K. HOWARD, *Disease and Healing in the New Testament. An analysis and interpretation* (Lanham, MD—New York—Oxford: University Press of America, 2001, $44) ix and 344 pp. Bibliography. Indexed. LCN: 2001027036. ISBN: 0-7618-1979-7.

Based on a doctoral dissertation directed by C. C. Smith and presented to Fairfax University, this investigation of NT passages pertaining to healing seeks to look behind the explanations and theological interpretations offered in the texts and examines whether it is possible to uncover the nature of the various diseases and the methods used to bring about cure or alleviation. After "setting the scene" and reflecting on the historical and cultural context of healing in the NT, it deals with the healing ministry of Jesus in the Markan tradition, in the non-Markan Synoptic traditions, and in the Johannine tradition, respectively. Then it considers healing in the early church with reference to the witness of Acts and of the NT letters. Howard, a practicing specialist physician and ordained Anglican priest in Wellington, New Zealand, affirms the essential historicity of Jesus' actions as a healer and exorcist, and shows how the healing "miracles" fit into the plan of Jesus to announce the all-embracing and all-inclusive nature of the kingdom of God.

W. HOWARD-BROOK, *The Church Before Christianity* (Maryknoll, NY: Orbis, 2001, paper $15) viii and 168 pp. Bibliography. Indexed. LCN: 2001036367. ISBN: 1-57075-403-9.

Howard-Brook, author of *John's Gospel and the Renewal of the Church* (1997), defines "church" as a community of people called out of empire by the Spirit of Jesus to live as an alternative society in the midst of the imperial world. He focuses on the NT images and stories of being "church" in the generation or two after Jesus. After a fifteen-page introduction, he discusses the roots of *ekklesia* in Israel, Greece, and Rome; singing a new song—prayer and worship in the *ekklesia;* brothers and sisters in Christ—the *ekklesia* as God's household; ministry; the mission in the world; and the early *ekklesia* today.

J. C. HOWELL, *Exploring Christianity. The Bible, Faith, and Life* (Harrisburg, PA: Trinity Press International, 2001, paper $13) xiv and 206 pp. Bibliography. Indexed. LCN: 2001027248. ISBN: 1-56338-357-8.

This introductory exploration of Christianity looks at what the church has taught and believed about the Bible (Scripture, the OT, the NT), Christianity (church history, the development of doctrine, theology), and Christian life (ethics, the church, eschatology). The sections devoted to the Bible focus on the nature of Scripture and its significance, the chosen people, and the historical Jesus. Howell is senior pastor of Davidson United Methodist Church in Davidson, NC.

D.-S. KIM, *The Bread for Today and the Bread for Tomorrow. The Ethical Significance of the Lord's Supper in the Korean Context,* Asian Thought and Culture 49 (New York—Bern: Lang, 2001, $57.95) ix and 264 pp. Bibliography. LCN: 00-049775. ISBN: 0-8204-5267-X.

Based on a doctoral dissertation directed by D. B. Forrester and accepted by New College, University of Edinburgh, in 1994, this volume discusses how the meal tradition of the common people in Korea is related to the main themes in the biblical meal tradition, and offers suggestions concerning the theology and practice of the Lord's Supper which the Korean church should share with the universal church. After discussing the table community movement in the OT with particular attention to the Passover meal and to the common meal, it considers Jesus and the table community movement, the table community of the early church (bread as the body of Christ and as the food for the kingdom of God), and the Lord's table and the church's table. Then it treats the table community of the Korean Minjung, the Lord's Supper in the Minjung church, and the Lord's Supper as bread for today and for tomorrow.

N. LOHFINK AND H. CARDONA RAMÍREZ, *La alianza. Los milagros. Una aproximación bíblico-teológica,* Cuadernos de Formación Avanzada 9 (Medellín: Universidad Pontificia Bolivariana, 2001, paper) 116 pp. Bibliography. ISSN: 0124-7557.

The first part (pp. 11-36) of this volume presents a Spanish version of Lohfink's essay on the biblical concept of the covenant (examined from historical, semantic, exegetical, and systematic viewpoints) and its significance for Jewish-Christian dialogue. The second part (pp. 37-116) provides Cardona Ramírez's study on "signs" in the Bible according to the following outline: miracles or signs, the signs in the OT, the signs in the NT (their Greco-Roman and Jewish contexts, the vocabulary), and the signs in the kingdom of God (performed by Jesus).

R. N. LONGENECKER (ED.), *Into God's Presence. Prayer in the New Testament,* McMaster New Testament Studies (Grand Rapids—Cambridge, UK: Eerdmans, 2001, paper $28) xiii and 292 pp. Bibliographies. Indexed. LCN: 2001040311. ISBN: 0-8028-4883-4.

The twelve essays in this volume are by C. R. Seitz on prayer in the OT or Hebrew Bible; D. E. Aune on prayer in the Greco-Roman world; A. Finkel on prayer in Jewish life in the 1st century as background to early Christianity; E. M. Schuller on prayer in the Dead Sea scrolls; S. Farris on the canticles of Luke's infancy narrative—the appropriation of a biblical tradition; I. H. Marshall on Jesus as an example and teacher of prayer in the Synoptic Gospels; N. T. Wright on the Lord's Prayer as a paradigm of Christian prayer; A. T. Lincoln on God's name, Jesus' name, and prayer in the Fourth Gospel; J. B. Green on persevering together in prayer—the significance of prayer in Acts; R. N. Longenecker on prayer in the Pauline letters; J. R. Michaels on finding yourself an intercessor—NT prayer from Hebrews to Jude; and R. Bauckham on prayer in the book of Revelation.

C. MCDANNELL AND B. LANG, *Heaven. A History* (2nd ed.; New Haven—London: Yale University Press, Yale Nota Bene, 2001, paper $16.95) xxv and 411 pp. Illustrated. Indexed. LCN: 2001090174. ISBN: 0-300-09107-9.

The paperback edition of a work first published in 1988 features a new seven-page preface in which the authors reflect on the lack of opposition between people-oriented and God-oriented visions of heaven. The main text treats the history of the concept of heaven in ten chapters: the dawn of heaven, Jesus and the Christian promise, Irenaeus and Augustine on our heavenly bodies, medieval promises, the pleasures of Renaissance paradise, God at the center—Protestant and Catholic Reformers, Swedenborg and the emergence of a modern heaven, love in the heavenly realm, eternal motion—progress in the other world, and heaven in contemporary Christianity. The chapter on the NT deals with no marriage in heaven (Jesus), spiritual bodies (Paul), the heavenly liturgy (Revelation), and the Christian promise. McDannell is chair of religious studies and associate professor of history at the University of Utah, and Lang is professor of religion at the University of Paderborn.

X. PIKAZA, *Sistema, libertad, iglesia. Instituciones del Nuevo Testamento,* Estructuras y Procesos, Serie Religión (Madrid: Trotta, 2001, paper 3,300 Ptas) 499 pp. Bibliography. Indexed. ISBN: 84-8164-454-4.

Pikaza, professor of the history of religions and theodicy at the Pontifical University of Salamanca, seeks to describe a social anthropology (analysis of institutions) and Christian experience (the mission of the gospel) with reference to human power, the authority of Jesus, the messianic church, and the open way. He first considers human power and the era of the system: the communicative institution, the triumph of the system, subsystems and institutions, and the church as the global institution of freedom. Next he deals with the authority of Jesus as messianic freedom with reference to the institutions of Jesus' people, Jesus as sent by God—his prophetic authority, Jesus as the presence of God—his messianic authority, the people of God and messianic institutions, and Jesus' Easter authority as messianic culmination. Then under the heading "messianic church," he treats NT institutions: Galilee and Jerusalem, Paul's apostolate, the authority of Jesus in the Gospels and Acts, and the origin of the hierarchy. Finally he reflects on the church and Christian freedom today and the "open way."

A. SALAS (ED.), *Dios, Espíritu Santo. El "pneuma" como flujo de la energía amorosa,* Biblia y Fe, Revista de Teología Bíblica, vol. 27, no. 81 (Madrid: Escuela Bíblica, 2001, paper) 191 pp. ISSN: 0210-5209.

The six essays in this fascicle [see next notice] are by C. Quelle on the Holy Spirit in the OT; J. Vázquez Allegue on the Holy Spirit in intertestamental literature; X. Pikaza on Jesus, the Holy Spirit, and the kingdom of God; C. J. Sánchez Díaz on the Holy Spirit in the patristic period; G. Tejerina on the Holy Spirit in the faith of the church; and Salas on the Holy Spirit in the holistic vision of today.

A. SALAS (ED.), *Dios, Hijo. La filiación divina en la nueva conciencia del hombre,* Biblia y Fe, Revista de Teología Bíblica, vol. 27, no. 80 (Madrid: Escuela Bíblica, 2001, paper) 160 pp. ISSN: 0210-5209.

The six essays in this fascicle [see *NTA* 45, p. 416] are by C. Quelle on divine filiation and messianic expectation in the OT, E. Gallego on Jesus as the Messiah in the Gospels, V. Serrano on the divine filiation of Jesus in primitive Christianity, P. Langa Aguilar on the divine filiation of Jesus in the patristic period, R. de la Torre on the divine filiation of Jesus in the teaching of the church, and Salas on the divine filiation of Jesus in today's holistic vision.

T. R. SCHREINER AND B. A. WARE (EDS.), *Still Sovereign. Contemporary Perspectives on Election, Foreknowledge, & Grace* (Grand Rapids: Baker, 2000, paper $19.99) 356 pp. Indexed. LCN: 95-6821. ISBN: 0-8010-2232-0.

This volume presents fourteen essays from the two-volume work entitled *The Grace of God, the Bondage of the Will* [*NTA* 40, p. 370] under three headings: biblical analyses (seven), theological issues (four), and pastoral reflections (three). The papers most pertinent to the NT field are by R. W. Yarbrough on divine election in John's Gospel, D. J. Westblade on divine election in the Pauline literature, Schreiner on whether Romans 9 teaches individual election unto salvation, J. Piper on whether there are two wills in God, W.

Grudem on perseverance of the saints—a case study from the warning passages in Hebrews, and S. M. Baugh on the meaning of foreknowledge. The other contributions are by R. C. Ortlund, Ware, Schreiner, D. A. Carson, J. I. Packer, J. Bridges, C. S. Storms, and E. P. Clowney.

S. SCHROER AND T. STAUBLI, *Body Symbolism in the Bible,* trans. L. M. Maloney (Collegeville, MN: Liturgical Press, 2001, paper $39.95) xv and 249 pp. Illustrated. Bibliography. Indexed. LCN: 2001029958. ISBN: 0-8146-5954-3.

The English version of *Die Körpersymbolik der Bibel* [*NTA* 42, pp. 574-575], this volume first discusses aspects of theological anthropology—from the human being to the male and female body. Then it considers aspects of biblical body spirituality—from sinful flesh to the temple of God: an understanding heart, from throat to soul, God in the belly, head, eyes, ears, mouth, hands and arms, feet, and flesh.

J. M. SHACKLEFORD, *Biblical Body Language. The Figurative Face of Scripture* (Lanham, MD—New York—Oxford: University Press of America, 2000, $36) xvii and 158 pp. Bibliography. LCN: 00-064889. ISBN: 0-7618-1852-9.

Written by an experienced anatomist, this volume examines how the biblical authors used bodily imagery in communicating their beliefs to others. After reflecting on the body of flesh and the spirit of God, it treats the biblical (Hebraic) heart; the head of the body; the eye; the ear; the mouth; the hand and arm; the lower extremity; flesh and blood, bone and sinew; inward parts, outward beauty; and the resurrected body. Shackleford, author of *The Biblical Heart. The Dynamic Union of Flesh and Spirit* (1996) and *Science and Religion. Expelling the Demons from the Marriage Bed* (2000), concludes with reflections on the partnership of science and religion.

F. A. SULLIVAN, *From Apostles to Bishops. The Development of the Episcopacy in the Early Church* (New York—Mahwah, NJ: Newman, 2001, $28.95) xi and 253 pp. Indexed. LCN: 2001032736. ISBN: 0-8091-0534-9.

After discussing apostolic succession as a church-dividing issue, Sullivan, professor emeritus at the Gregorian University in Rome where he taught from 1956 to 1992, traces the historical development of the ministry of leadership in the early church from the NT to Cyprian (mid-3rd century A.D.) according to the following outline: the apostles; sharers in the apostles' ministry; ministry in the subapostolic period; *Didache* and *1 Clement;* Ignatius of Antioch; Polycarp, Hermas, Justin, and Hegesippus; Irenaeus and Tertullian; Rome and Alexandria in the early 3rd century; and Cyprian, bishop of Carthage. Sullivan, who now teaches ecclesiology at Boston College, concludes that there is good reason to believe that the Holy Spirit guided the development of the episcopate, since it was to play such a primary role in maintaining the church in the true faith especially with regard to achieving consensus on the canon of Scripture and overcoming the threat posed by gnosticism.

D. TIDBALL, *The Message of the Cross. Wisdom unsearchable, love indestructible,* The Bible Speaks Today: Bible Themes (Downers Grove, IL—Leicester, UK: Inter-Varsity, 2001, paper $15.99) 341 pp. Bibliography. LCN: 2001024409. ISBN: 0-8308-2403-0 (USA), 0-85111-543-8 (UK).

After a sixteen-page introduction to the cross in evangelical spirituality and theology today, this volume considers the message of the cross with reference to specific biblical texts under four headings: the cross anticipated (Gen 22:1-19; Exod 12:1-51; Lev 16:1-34; Ps 22:1-31; Isa 52:13–53:12), the cross experienced (Mt 26:1–27:56; Mk 14:1–15:47; Lk 22:1–23:56; Jn 18:1–19:42), the cross explained (Rom 3:21-26; 1 Cor 1:18–2:5; 2 Cor 5:16-21; Eph 2:11-22; Col 1:19-20; Gal 2:20; 5:24; 6:14; Phil 3:10-11; Col 2:8-15), and the cross applied (Heb 10:1-18; 1 Pet 1:2, 18-21; 2:13-25; 3:18-22; 1 Jn 4:7-14; Rev 5:1-14). A 21-page study guide is included. Tidball is a NT scholar and principal of London Bible College.

P. TRUMMER, "... *dass alle eins sind!" Neue Zugänge zu Eucharistie und Abendmahl* (Düsseldorf: Patmos, 2001, paper DM 34.80) 182 pp. ISBN: 3-491-70338-7.

Trummer, who teaches NT at the University of Gräz, proposes some "new" approaches to the Eucharist and Lord's Supper with the help of pertinent biblical texts and concepts. Proceeding from the significance of Jesus' death on the cross and the practice of the NT house churches, he contends that the Eucharist is not so much bringing a sacrifice to God as it is a matter of persons regardless of gender, origin, and status celebrating together in the name of Jesus, eating the one bread and sharing it with one another. After tracing the movement from the Mass to the Eucharist, he considers "many" or "all" in the words over the cup, the Eucharist as miracle, the Eucharist in gratitude, greetings to Rome (Romans 16), asking instead of commanding (the letter to Philemon), the praise of mysteries, communion, and in his memory.

J. W. VAN HENTEN AND A. HOUTEPEN (EDS.), *Religious Identity and the Invention of Tradition. Papers Read at a NOSTER Conference in Soesterberg, January 4-6, 1999,* Studies in Theology and Religion 3 (Assen: Van Gorcum, 2001, 170 gld. or $75) x and 367 pp. Bibliography. Indexed. ISBN: 90-232-3714-5.

After a sixteen-page introduction by the editors, this volume presents eighteen papers on the invention of religious traditions (five), inventing and reinventing the exodus (six), the invention of the Eucharist and its aftermath (four), and religious fundamentalism—facts and fiction (three). Those essays most pertinent to the biblical field are by W. Otten on early Christianity between divine promise and earthly politics, K. van der Toorn on the exodus as charter myth, R. Albertz on exodus—liberation history against charter myth, J. J. Collins on the development of the exodus tradition, H.-P. Müller on history-oriented foundation myths in Israel and its environment, G. De Schrijver on the exodus motif in the theologies of liberation—changes of perspective, T. Witvliet on exodus in the African American experience, and H. J. de Jonge on the early history of the Lord's Supper (with a response by D.-A. Koch).

THE WORLD OF THE NEW TESTAMENT

A. R. E. AGUS, *Das Judentum in seiner Entstehung. Grundzüge rabbinisch-biblischer Religiosität,* Judentum und Christentum 4 (Stuttgart—Berlin—Cologne: Kohlhammer, 2001, paper DM 39.90) 260 pp., plate. Indexed. ISBN: 3-17-016422-8.

After a twenty-page introduction, Agus, Ordinarius for Talmud and rabbinic literature at the Hochschule für Jüdische Studien in Heidelberg, discusses the foundations of rabbinic-biblical "religiosity" in eight chapters: the biblical roots of rabbinic religiosity; Hanukkah—the reinterpretation of the Temple light; the Torah and the hermeneutical community; the *ḥăbĕrîm*—older forms of rabbinic Judaism; theology, authority, and truth in early rabbinic Judaism; Hillel, Beth Shammai, and Beth Hillel—plurality and pluralism in rabbinic religiosity; the reinterpretation of Temple-religiosity; and the non-localization of rabbinic Judaism—a new anthropology.

G. A. ANDERSON, *The Genesis of Perfection. Adam and Eve in Jewish and Christian Imagination* (Louisville, KY: Westminster John Knox, 2001, $24.95) xx and 257 pp., table. Illustrated. Bibliography. Indexed. LCN: 2001026107. ISBN: 0-664-22403-2.

Focusing on the story of Adam and Eve in Genesis 2–3, Anderson, professor of OT and assistant director of the Center for the Study of World Religions at Harvard Divinity School, examines how Jewish and Christian interpreters have treated the biblical account. His sources include *Jubilees, Life of Adam and Eve,* rabbinic texts, patristic writings (especially Ephrem and Augustine), Dante's *Divine Comedy,* and John Milton's *Paradise Lost.* After a twenty-page introduction (Was Adam Jewish? Was Eve Mary?), he considers the fall of Satan and the elevation of Adam, where Adam knew Eve, how Adam knew Eve, Mary as the second Eve, whether Eve is the problem, garments of skin, punishment or penance for Adam and Eve, and the genesis of perfection. The four appendixes treat biblical origins and the fall, the text of Genesis 1–3, the text of *Life of Adam and Eve,* and *Gospel of Nicodemus.* Anderson observes that Jews have approached these OT texts against the background of Israel's story as a whole (with a focus on the Sinai experience) while Christians have dealt with them in light of the Christian narrative of redemption through Jesus' death and resurrection.

The Annual of Rabbinic Judaism. Ancient, Medieval, and Modern, vol. 3, ed. A. J. Avery-Peck, W. S. Green, and J. Neusner (Leiden—Boston—Cologne: Brill, 2000, 147.65 gld. or $78) vi and 214 pp. Bibliographies. ISBN: 90-04-11893-4.

This volume [see *NTA* 44, p. 611; 45, p. 190] contains seven major articles under four headings: the state of the field (one), ancient Judaism (two), medieval and modern Judaism (two), and Judaism and Zionism (two). The essays most pertinent to the NT world are by D. Weisberg on the Babylonian Talmud's treatment of levirate marriage [§ 46-600] and Neusner on the religious meaning of bodily excretions in rabbinic Judaism—the halakah on Leviticus 15 in tractates *Zabim* and *Niddah* [§ 46-590]. Seven book reviews are included.

Z. H. ARCHIBALD ET AL. (EDS.), *Hellenistic Economies* (London—New York: Routledge, 2001, $85) xvi and 400 pp., 41 figs., 11 tables. Bibliographies. Indexed. LCN: 00-030819. ISBN: 0-415-23466-2.

The thirteen essays in this volume appear under six headings: setting the scene (one), structures (two), geographies and place—regional economies (three), economic relationships (three), movements and markers (two), and destinations (two). After an introduction by Archibald, there are papers by J. K. Davies on Hellenistic economies in the post-M. I. Finley era; M. Aperghis on population, production, taxation, and coinage—a model for the Seleucid economy; A. Kloner on the economy of Hellenistic Maresha—inferences based on the city plan and archaeological finds; G. Oliver on regions and microregions—grain for Rhamnous; K. Kitchen on economics in ancient Arabia—from Alexander to the Augustans; B. Lowe on between colonies and emporia—Iberian hinterlands and the exchange of salt in eastern Spain; K. Bringmann on grain, timber, and money—Hellenistic kings, finance, buildings, and foundations in Greek cities; V. Gabrielsen on the Rhodian associations and economic activity; Archibald on making the most of one's friends—western Asia Minor in the early Hellenistic age; D. Gibbins on shipwrecks and Hellenistic trade; K. Panagopoulou on the Antigonids—patterns of a royal economy; J. Paterson on Hellenistic economies—the case of Rome; and Archibald on moving away from M. Rostovtzeff toward a new *Social and Economic History of the Hellenistic World.*

K. ATKINSON, *An Intertextual Study of The Psalms of Solomon. Pseudepigrapha,* Studies in the Bible and Early Christianity 49 (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen, 2001, $109.95) xxii and 471 pp. Indexed. LCN: 00-064556. ISBN: 0-7734-7596-6.

The goal of this intertextual commentary on *Psalms of Solomon* is to show readers today how the authors of the work used the Hebrew Scriptures and what they meant when they wrote their work. After a six-page introduction, the volume provides for each of the eighteen psalms the Greek text and a translation (with the intertextual parallels placed in adjacent columns), a section entitled "summary and cast of characters" presenting a synopsis of each psalm, a "commentary" that examines the psalm in light of the intertextual parallels, comments on relevant historical background and other technical matters, and a concluding section (on the psalm's date of composition, theological importance, and historical background). The final chapter examines the scholarly debates and theories concerning the work's background, original language, dates of composition, manuscript history, ancient references, history of scholarship, and theological content. Atkinson, who teaches at the University of Northern Iowa, concludes that *Psalms of Solomon* is the product of an editor who collected a number of psalms that had been composed between ca. 62 and 30 B.C. and shaped the collection by appending Psalms 1 and 18 as an introduction and a conclusion.

A. J. AVERY-PECK AND J. NEUSNER (EDS.), *Judaism in Late Antiquity.* Part 3, *Where We Stand: Issues and Debates in Ancient Judaism.* Vol. 4, *The Special Problem of the Synagogue,* Handbook of Oriental Studies, Section 1: The Near and Middle East 55 (Leiden—Boston—Cologne: Brill, 2001, 125.61 gld. or $67) xi and 190 pp. Illustrated. Bibliographies. Indexed. ISBN: 90-04-12000-9.

After J. Magness's essay on the problem of typology regarding the synagogue, this volume presents responses to her by E. M. Meyers on the dating of the Gush Halav synagogue and by J. F. Strange on synagogue typology and Khirbet Shema', along with Magness's response to Meyers and Strange. Then there are papers by Strange on the synagogue as metaphor, P. V. M. Flesher on developing a theory of early synagogue development, and M. Aviam on the ancient synagogues at Bar'am. In an appendix J. Naveh treats an Aramaic amulet from Bar'am.

A. J. AVERY-PECK, J. NEUSNER, AND B. D. CHILTON (EDS.), *Judaism in Late Antiquity.* Part 5, *The Judaism of Qumran: A Systemic Reading of the Dead Sea Scrolls.* Vol. 1, *Theory of Israel;* vol. 2, *World View, Comparing Judaisms,* Handbook of Oriental Studies, Section 1: The Near and Middle East 56-57 (Leiden—Boston—Cologne: Brill, 2001, 143.24 gld or $80 and 152.06 gld. or $85) xii and 196 pp., 3 figs., xii and 271 pp. Bibliographies. Indexed. ISBN: 90-04-12001-7 (vol. 1), -12003-3 (vol. 2).

After Neusner's essay on seeing the Dead Sea library as the statement of a coherent Judaic religious system, the first volume presents papers by J. J. Collins on the construction of Israel in the sectarian rule books; J. F. Strange and J. R. Strange on the archaeology of everyday life at Qumran; L. H. Schiffman on Jewish law at Qumran; J. Maier on purity at Qumran—cultic and domestic; E. Schuller on worship, temple, and prayer in the Dead Sea scrolls; M. G. Abegg on the calendar at Qumran; and M. I. Gruber on women in the religious system of Qumran. The second volume contains studies by E. M. Cook on revelation and God in the Dead Sea scrolls; P. R. Davies on the Torah at Qumran; P. W. Flint on the shape of the "Bible" at Qumran; C. A. Evans on biblical interpretation at Qumran; T. S. Beall on history and eschatology at Qumran—messiah; T. Elgvin on wisdom at Qumran; H. Räisänen on Paul's and Qumran's Judaism; A. Destro and M. Pesce on the Gospel of John and the Qumran *Community Rule;* and Chilton on reading the Qumran scrolls systematically.

O. M. BAKKE, *"Concord and Peace." A Rhetorical Analysis of the First Letter of Clement with an Emphasis on the Language of Unity and Sedition,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 141 (Tübingen: Mohr Siebeck, 2001, paper DM 118) xv and 390 pp. Bibliography. Indexed. ISBN: 3-16-147637-9.

The revised version of a doctoral dissertation directed by D. Hellholm and accepted in 1998 by the University of Oslo, this volume contends that *1 Clement* should be classified as deliberative rhetoric urging concord. It argues (1) that Clement in his response to what he considered to be a dangerous situation for the Corinthian church applied the primary features of deliberative rhetoric; (2) that throughout the letter he applied terms and topoi commonly used in discourses, letters, and other types of literature that deal with the political problem of factionalism; and (3) that the sub-texts on different levels in one way or another have also been integrated into Clement's appeal for concord. After a 31-page introduction, it deals with *1 Clement* as deliberative rhetoric, the language of unity and sedition in *1 Clement,* the composition of *1 Clement,* and the social-historical situation. An appendix considers the function of references to Christ in Clement's argumentation for concord.

A. D. BAUM, *Pseudepigraphie und literarische Fälschung im frühen Christentum. Mit ausgewählten Quellentexten samt deutscher Übersetzung,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 138 (Tübingen: Mohr Siebeck, 2001, paper DM 98) xvi and 313 pp. Bibliography. Indexed. ISBN: 3-16-147591-7.

The basic thesis of this investigation of the literary phenomenon of pseudepigraphy in early Christianity is that in antiquity the literary authenticity of a book was determined not on the basis of its wording but rather on the basis of the possibility of tracing its content back to the person named in the title. After a six-page introduction, it deals with definitions, analogues, and presuppositions. Then it considers the purposes for deception in early Christian pseudepigrapha, the reception of pseudepigraphical books by their readers, the moral assessment of the literary falsifications by their authors, and NT pseudepigraphy in modern theories about the canon. Also included is a 64-page appendix containing texts (Latin and Greek) and translations on facing pages of ancient statements from writers such as Augustine, Epiphanius, Eusebius, Galen, Herodotus, Jerome, Pliny, and Tertullian that are relevant to the topic of pseudepigraphy. Baum concludes that writings that claimed apostolic authority but were not authentic regarding their content were in all likelihood regarded in the early church as literary forgeries.

D. D. BINDER, *Into the Temple Courts. The Place of the Synagogues in the Second Temple Period,* SBL Dissertation Series 169 (Atlanta: Society of Biblical Literature, 2001, paper $59.95) xix and 566 pp., 22 figs., 5 tables. Bibliography. LCN: 99-44123. ISBN: 1-58983-019-9.

The paperback edition of the work described in *NTA* 44, p. 415, this volume argues that Second Temple synagogues not only in Egypt but also in Palestine and the rest of the Diaspora, while removed from the centralized cult geographically, nevertheless served as spatial vortices, allowing Jews everywhere to be connected with the Jerusalem Temple.

A. K. BOWMAN, P. GARNSEY, AND D. RATHBONE (EDS.), *The Cambridge Ancient History.* Vol. 11, *The High Empire, A.D. 70–192* (2nd ed.; Cambridge, UK—New York: Cambridge University Press, 2000, $160) xxi and 1222 pp., 2 figs., graph, 11 maps, 7 tables. Bibliography. Indexed. LCN: 75-85719. ISBN: 0-521-26335-2.

This volume first covers the history of the Roman empire from Vespasian to the Antonines: M. Griffin on the Flavians and on from Nerva to Hadrian, and A. R. Birley on from Hadrian to the Antonines. Next W. Eck deals with various aspects of government and civil administration: the emperor and his advisers; emperor, senate, and magistrates; the growth of administrative posts; and provincial administration and finance. Then there are essays on various aspects of the empire: C. R. Whittaker on frontiers; M. Hassall on the army; H. Galsterer on local and provincial institutions and government; and B. D. Shaw on rebels and outsiders. Next there are treatments of specific areas of the Roman empire: N. Purcell on Rome and Italy, G. Alföldy on Spain, C. Goudineau on Gaul, C. Rüger on Roman Germany, Whittaker on Africa, J. Reynolds on Cyrenaica, M. Fulford on Britain, J. J. Wilkes on the Danube provinces, B. Levick on Greece and Asia Minor, M. Sartre on Syria and Arabia, and M. Goodman on Judea. Next there are chapters on the economy and society: Garnsey on the land, W. V. Harris on trade, K. Greene on industry and technology, J. Andreau on commerce and finance, B. W. Frier on demography, R. Saller on status and patronage, and Saller on family and household. Finally there are essays on art and culture: G. Woolf on literacy, E. Bowie on literature and sophistic, J. M. Dillon on philosophy, V. Nutton on medicine, M. A. R. Colledge on art and architecture, and J. H. W. G. Liebeschuetz on religion.

P. BUIS, *Le Lévitique, la Loi de sainteté,* Cahiers Evangile 116 (Paris: Cerf, 2001, paper 38 F) 68 pp. Bibliography. ISSN: 0222-9714.

After general observations on the book of Leviticus and its concepts of holiness and purity, Buis discusses its treatment of sacrifices (chaps. 1–7), priests (8–10), the pure and impure and the Day of Atonement (11–16 + 17), and the law of holiness (18–26 + 27). Then he reflects on the influence of the book in Judaism, the NT, and Christianity. Also included in the fascicle are essays by M. Balmary on reproaching and loving (Lev 19:17-18), and P. Bacq on readings of the Bible in the Catholic church.

A. CAMERON, B. WARD-PERKINS, AND M. WHITBY (EDS.), *The Cambridge Ancient History.* Vol. 14, *Late Antiquity: Empire and Successors, A.D. 425–600* (Cambridge, UK—New

York: Cambridge University Press, 2000, $160) xx and 1166 pp., 63 figs., 23 maps, table. Bibliography. Indexed. LCN: 75-85719. ISBN: 0-521-32591-9.

This last volume in the new edition of *The Cambridge Ancient History* first presents a chronological overview: P. Heather on the western empire (A.D. 425-476), A. D. Lee on the eastern empire—Theodosius to Anastasius, Cameron on Justin I and Justinian, Whitby on the successors of Justinian, and R. Collins on the western kingdoms. Next there are essays on government and institutions: M. McCormick on emperor and court; S. Barnish, Lee, and Whitby on government and administration; J. H. W. G. Liebeschuetz on administration and politics in the cities of the 5th to the mid-7th century (A.D. 425-640); D. Liebs on Roman law; T. M. Charles-Edwards on law in the western kingdoms between the 5th and the 7th century; and Whitby on the army between ca. A.D. 420 and 602. Then there are chapters on economy and society in the East and West: Ward-Perkins on land, labor, and settlement and on specialized production and exchange; A. Giardina on the family in the late Roman world; I. N. Wood on family and friendship in the West; Heather on state, lordship, and community in the West (ca. A.D. 400-600); and Whitby on armies and society in the later Roman world. Next there are treatments of the provinces and the non-Roman world: Wood on the northwestern provinces; M. Humphries on Italy between A.D. 425 and 605; Cameron on Vandal and Byzantine Africa; C. Roueché on Asia Minor and Cyprus; H. Kennedy on Syria, Palestine, and Mesopotamia; J. G. Keenan on Egypt; Z. Rubin on the Sasanid monarchy; R. W. Thomson on Armenia in the 5th and 6th century; L. I. Conrad on the Arabs; and Whitby on the Balkans and Greece between A.D. 420 and 602. Finally there are papers on religion and culture: S. G. Hall on the organization of the church, P. Rousseau on monasticism, P. Brown on holy men, P. Allen on the definition and enforcement of orthodoxy, A. Shepherd on philosophy and philosophical schools, R. Browning on education in the Roman empire, R. Cormack on the visual arts, and M. M. Mango on building and architecture.

D. A. CARSON, P. T. O'BRIEN, AND M. A. SEIFRID (EDS.), *Justification and Variegated Nomism.* Vol. 1, *The Complexities of Second Temple Judaism,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 140 (Tübingen: Mohr Siebeck, 2001, paper DM 98; Grand Rapids: Baker) xiii and 619 pp. Indexed. ISBN: 3-16-146994-1 (MS), 0-8010-2272-X (B).

After a five-page introduction by Carson, the fourteen essays in this volume explore the extent to which E. P. Sanders's category of "covenantal nomism" is a suitable category for describing the various bodies of Second Temple Jewish literature: D. Falk on prayers and psalms, C. A. Evans on Scripture-based stories in the Pseudepigrapha, P. Enns on expansions of Scripture, P. R. Davies on didactic stories, R. Bauckham on apocalypses, R. A. Kugler on testaments, D. E. Gowan on wisdom, P. Spilsbury on Josephus, P. S. Alexander on Torah and salvation in tannaitic literature, M. McNamara on some targumic themes, D. M. Hay on Philo of Alexandria, M. Bockmuehl on 1QS and salvation at Qumran, Seifrid on righteousness language in the Hebrew Scriptures and early Judaism, and R. Deines on the Pharisees between "Judaisms" and "common Judaism." In his 44-page summary and conclusion, Carson observes that Sanders's concept of covenantal nomism is "too doctrinaire, too unsupported by the sources themselves, too reductionistic, too monopolistic." A second volume bearing the subtitle *The Paradoxes of Paul* is in preparation.

K. CLARKE, *Between Geography and History. Hellenistic Constructions of the Roman World,* Oxford Classical Monographs (Oxford: Oxford University Press, Clarendon Press, 1999, $85) xi and 407 pp. Bibliography. Indexed. LCN: 99-23235. ISBN: 0-19-924003-5.

Based on a doctoral dissertation supervised by F. Millar and presented to Oxford University, this volume explores the various ways in which ambiguity in definitions of geography and history is apparent in texts from the late Hellenistic period, and advocates much broader, inclusive, and overlapping historiographical and geographical traditions. After considering geographical and historiographical traditions, Clarke, fellow and tutor in ancient history at St. Hilda's College, Oxford, treats Polybius and the "geographical" *History* as well as Posidonius' approaches to geography, history, and Stoicism. Then she focuses on

Strabo and space, time, and universalism (geography, history, and rewriting the Roman world), respectively. The three appendixes deal with the arrangement of Posidonius' *Histories,* the fragments of Posidonius' *Histories,* and Strabo's acknowledged sources arranged region by region. She concludes that one feature that links the conceptions of Polybius, Posidonius, and Strabo together is their concern to express the unity of the Roman world.

J. J. COLLINS AND P. W. FLINT (EDS.), *The Book of Daniel. Composition and Reception,* vol. 2, Supplements to Vetus Testamentum 83/2, Formation and Interpretation of Old Testament Literature 2/2 (Leiden—Boston—Cologne: Brill, 2001, 251.22 gld. or $133) xxii and 481 pp., 9 tables. Bibliographies. Indexed. LCN: 00-069760. ISBN: 90-04-12200-1.

The first volume in this set offered treatments of general topics (Collins, M. A. Knibb), Daniel and its Near Eastern milieu (K. van der Toorn, S. Paul, J. Walton), issues in the interpretation of specific passages (R. G. Kratz, A. Lacocque, E. Haag, J. W. van Henten), and the social setting (R. Albertz, S. Beyerle, L. L. Grabbe, P. Davies, D. Smith-Christopher). This volume presents essays by J.-W. Wesselius on the writing of Daniel, G. Boccaccini on the solar calendars of Daniel and Enoch, Flint on the Daniel tradition at Qumran, L. T. Stuckenbruck on Daniel and early Enoch traditions in the Dead Sea scrolls, E. Eshel on possible sources of the book of Daniel, J. F. Hobbins on resurrection in the Daniel tradition and other writings at Qumran, K. Koch on stages in the canonization of the book of Daniel, C. Rowland on the book of Daniel and the radical critique of empire, U. Glessmer on the "four kingdoms" from Daniel in targumic literature, C. A. Evans on Daniel in the NT—visions of God's kingdom, J. D. G. Dunn on the Danielic Son of Man in the NT, M. Henze on Nebuchadnezzar's madness (Daniel 4) in Syriac literature, E. Ulrich on the text of Daniel in the Qumran scrolls, A. A. Di Lella on the textual history of Septuagint-Daniel and Theodotion-Daniel, K. D. Jenner on Syriac Daniel, J. Goldingay on Daniel in the context of OT theology, J. Barton on theological ethics in Daniel, and J. Lust on cult and sacrifice in Daniel—the Tamid and the Abomination of Desolation.

M. CONTI, *Le Sapienza personificata negli elogi veterotestamentari (Pr 8; Gb 28; Sir 24; Bar 3; Sap 7),* Spicilegium Pontificii Athenaei Antoniani 36 (Rome: Pontificium Athenaeum Antonianum, 2001, paper 35,000 L or € 18.07) 233 pp. Bibliographies. Indexed. ISBN: 88-7257-046-8.

After a 27-page introduction to the personification of Wisdom in the OT and its significance for NT Christology, this volume investigates five OT passages in which Wisdom is personified: the nature of Wisdom and its relationships with creation and with humankind (Prov 8:22–9:6); the mystery of Wisdom in the book of Job—its inaccessibility to humans and its character as God's exclusive possession (Job 28:1-28); the divine origin of Wisdom and its relationships with the world, with humankind, and with the people of the covenant (Sir 24:3-22); Wisdom and divine revelation in the book of Baruch (Bar 3:9–4:4); and Wisdom in the history of salvation—its nature, origin, and cosmic activity (Wis 7:22–8:1). Conti, who has served as professor, dean, and rector at the Pontificio Ateneo Antonianum in Rome, concludes with reflections on the influence of these sapiential texts on the Christology of the Synoptic Gospels, Paul, and John, respectively.

M. DEPEW AND D. OBBINK (EDS.), *Matrices of Genre. Authors, Canons, and Society,* Center for Hellenic Studies Colloquia 4 (Cambridge, MA—London: Harvard University Press, 2000, $52.50) vi and 346 pp., 7 figs. Bibliographies. Indexed. LCN: 00-040942. ISBN: 0-674-00338-1.

After a fourteen-page introduction by the editors, this volume presents essays by G. W. Most on generating genres—the idea of the tragic; J. W. Day on epigram and reader—generic force as (re-)activation of ritual; Depew on enacted and represented dedications—genre and Greek hymn; I. Rutherford on formulas, voice, and death in *Ehoie*-poetry, the Hesiodic *Gynaikon Katalogos,* and the Odysseian *Nekuia;* D. Boedeker on Herodotus' genre(s); E. Csapo on genre translation in Greek comedy—from Aristophanes to Menander?; M. Fantuzzi on Theocritus and the "demythologizing" of poetry; S. West on

Lycophron's *Alexandra*—"hindsight as foresight makes no sense"?; A. Barchiesi on rituals in ink—Horace on the Greek lyric tradition; I. Sluiter on the dialectics of genre—some aspects of secondary literature and genre in antiquity; D. Fowler on the didactic plot; and S. Hinds on essential epic—genre and gender from Macer to Statius.

La double transmission du texte biblique. Etudes d'histoire du texte offertes en hommage à Adrian Schenker, ed. Y. Goldman and C. Uehlinger, Orbis Biblicus et Orientalis 179 (Fribourg: Editions Universitaires, 2001, paper DM 59.80; Göttingen: Vandenhoeck & Ruprecht) v and 114 pp., 2 photos. Bibliography. ISBN: 3-7278-1336-9 (EU), 3-525-53993-2 (V&R).

Prepared for a colloquium held in 1999 to mark Professor Schenker's 60th birthday, the six papers in this volume are by M. Harl on *La Bible d'Alexandrie* in the current debates about the Septuagint; M. Rösel on the Septuagint and worship—interpretations and actualizations in the book of Numbers; Z. Talshir on literary design as a possible criterion for originality—3 Kgdms 12:24 and 1 Kings 11–14 as a test case; P.-M. Bogaert on Jer 17:1-4 MT as an oracle against or for Judah peculiar to the long text, announced in 11:7-8, 13 MT and in 15:12-14 MT; P. Lefebvre on the son who is bound or tangled up—Absalom, Isaac, and Jesus; and Schenker on God as the founder of the religions of the world according to Deut 32:8—unexpected fruits of text-historical research. Also included is a list of Schenker's publications on biblical topics.

M. Ebner et al., *Lukian. Φιλοψευδεὶς ἢ 'Απίστων. Die Lügenfreunde oder: Der Ungläubige,* Texte zur Forschung: SAPERE 3 (Darmstadt: Wissenschaftliche Buchgesellschaft, 2001, DM 49.90) 214 pp. Bibliography. Indexed. ISBN: 3-534-14949-1.

In a 21-page introductory essay, H.-G. Nesselrath deals with the life of Lucian of Samosata, his literary works, and his later influence. Then after Ebner's introduction to Lucian's "Lovers of Lies" (or, "The Unbeliever"), the volume presents on facing pages the Greek text and a German translation, along with 186 brief notes. Also included are four essays by Nesselrath on Lucian and ancient philosophy and on Lucian and magic, Ebner on NT accounts of miracles and appearances in the light of skeptical criticism, and E. Ribbat on the influence of Lucian's magical tale.

J. Eggler, *Influences and Traditions Underlying the Vision of Daniel 7:2-14. The Research History from the End of the 19th Century to the Present,* Orbis Biblicus et Orientalis 177 (Fribourg: University Press, 2000, 46 SFr; Göttingen: Vandenhoeck & Ruprecht, DM 72) vii and 143 pp. Bibliography. Indexed. ISBN: 3-7278-1320-0 (UP), 3-525-53991-6 (V&R).

This research history on the influences and traditions underlying the vision of Daniel 7 represents substantially the first chapter in a doctoral dissertation directed by I. Cornelius and submitted in 1998 to the University of Stellenbosch in South Africa. Taking as its starting point H. Gunkel's *Schöpfung und Chaos in Urzeit und Endzeit* (1895), it first treats research on the motifs of the sea, the four winds, and the four beasts (Dan 7:2-8): Babylonian influence, Greek influence, Canaanite influence, astrological influence, Phoenician influence, Iranian influence, Egyptian influence, treaty-curse imagery influence, birth-omen influence, vision of the netherworld, "kosher mentality" influence, OT influence, and iconographic influence. Then it considers research on the motifs of the judgment scene, the "Ancient of Days," and the "Son of Man" (Dan 7:9-14): Babylonian influence, Canaanite influence, Iranian influence, Indian influence, astrological influence, Greek influence, Egyptian influence, Tyrian influence, Syro-Palestinian influence, vision of the netherworld, OT influence, and iconographic influence.

B. N. Fisk, *Do You Not Remember? Scripture, Story and Exegesis in the Rewritten Bible of Pseudo-Philo,* JSP Supplement Series 37 (Sheffield, UK: Sheffield Academic Press, 2001, £50 or $80) 375 pp. Bibliography. Indexed. ISBN: 1-84127-207-8.

The revision of a doctoral dissertation directed by R. B. Hays and accepted by Duke University, this volume takes its title from ps.-Philo's *Biblical Antiquities* 40:2 and explores the work's use of Scripture, with particular attention to its practice of intruding "secondary" or seemingly out-of-sequence biblical episodes into its running account of Israel's wilderness sojourn and conquest of the land (*LAB* 12–24). After surveying recent developments and noting a new direction in research on ps.-Philo and Scripture, it considers three models for reading Jewish exegetical literature (exegesis, echoes, and intertextuality), and proposes an eclectic approach (composition and hermeneutics) to the narrative exegesis of ps.-Philo. Then it treats specific episodes under the following headings: taming the rebels—the domesticating role of secondary Scripture in *LAB* 12; defending the covenant—secondary Scripture as cultural critique in *LAB* 15–18; and restoring children to their fathers—secondary Scripture and the paradigmatic function of Israel's past in *LAB* 19–23. Finally Fisk reflects on Scripture transforming Scripture, and concludes that in *LAB* textual exposition nestles comfortably alongside cultural critique and rewritten episodes from the past serve ideological agenda in the present.

W.-P. FUNK, P.-H. POIRIER, AND J. D. TURNER, *Marsanès (NH X)*, Bibliothèque Copte de Nag Hammadi, Section "Textes" 27 (Sainte-Foy, Que.: Les Presses de l'Université Laval, 2000, paper; Leuven: Peeters, € 95) xvi and 500 pp. Bibliography. Indexed. ISBN: 2-7637-7718-X (PUL), 90-429-0855-6 (P).

The Nag Hammadi treatise entitled *Marsanes* is a revelation discourse that gives an account of the otherworldly journey and other doctrines of Marsanes (Marsianos), a Syrian prophet and teacher affiliated with a non-Christian branch of the Sethian gnostic movement. This treatise was composed originally in Greek toward the end of the 3rd or beginning of the 4th century A.D. probably at Alexandria. It reflects and amplifies the cultic and mythological traditions that are presented more extensively and precisely in such Platonizing Sethian works as *The Three Steles of Seth, Allogenes, Zostrianos,* and the later *Untitled Text* of the Bodleian Bruce Codex. In his 248-page introduction (in English) Turner deals with the *dramatis personae,* the content, genre, mythology and ritual practices, the divine and cosmic hierarchy, the structure of the visionary ascent, the Sethian context, the Platonic context, and significance and originality. Then the volume presents on facing pages the Coptic text (edited by Funk) and a French translation (by Poirier), along with a 106-page commentary by Poirier and six indexes compiled by Funk.

W. D. FURLEY AND J. M. BREMER, *Greek Hymns. Selected Cult Songs from the Archaic to the Hellenistic Period.* Vol. 1, *The Texts in Translation;* vol. 2, *Greek Texts and Commentary,* Studien und Texte zu Antike und Christentum 9-10 (Tübingen: Mohr Siebeck, 2001, cloth DM 138 and 158, paper DM 78 and 128) xxii and 411 pp., 20 figs.; viii and 443 pp. Bibliographies. Indexed. ISBN: 3-16-147676-X (vol. 1, cloth), -147527-5 (vol. 1, paper), -147553-4 (vol. 2, cloth), -147554-2 (vol. 2, paper).

This collection and discussion of Greek hymns (i.e. of songs used by ancient Greeks in worship) is arranged according to the cult centers in which the hymns functioned (Crete, Delphi, Delos, Lesbos and Ionia, Thebes, Epidauros, Athens), the writings of dramatists (Aeschylus, Sophocles, Euripides, Aristophanes), and some miscellaneous hymns. After a 64-page introduction (the nature of Greek hymns, survey of the extant remains, form and composition), the first volume presents translations of all the hymns along with general remarks aimed at situating them in the context of their production and performance. The second volume presents all the texts in the original Greek, with critical apparatus, metrical analysis, and line-by-line commentary. It also includes appendixes on epithets and attributes of the gods in the hymns, sacred places in the hymns, and musical accompaniment to the hymns. Furley is *Privatdozent* in the department of classics at the University of Heidelberg, and Bremer was professor of Greek literature at the University of Amsterdam until 1996.

R. M. GRANT, *Early Christians and Animals* (London—New York: Routledge, 1999, $80) ix and 214 pp. Illustrated. Bibliography. Indexed. LCN: 98-48279. ISBN: 0-415-20204-3.

In his overview and analysis of the significance of animals in early Christian thought, traditions, texts, and art, Grant, who taught NT, church history, and the humanities at the Divinity School of the University of Chicago from 1952 to 1987, examines the relevant sources in classical literature (Aristotle, Pliny, etc.), the Bible, and patristic literature. He first deals with biblical animals, unusual animals, and unreal animals. Then he treats Alexandrians and the *Physiologus,* Antiochenes and Basil the Great, the Latin Fathers and Isidore of Seville (portents), and Book 12 of Isidore's *On Animals.*

V. Grigorova, *Catalogue of the Ancient Greek and Roman Coins of the Josef Vital Kopp Collection, University of Fribourg Switzerland,* Novum Testamentum et Orbis Antiquus, Series Archaeologica 2 (Fribourg: University Press, 2000, 75 SFr; Göttingen: Vandenhoeck & Ruprecht) xxiii and 123 pp. Illustrated. Bibliography. Indexed. ISBN: 3-7278-1313-X (UP), 3-525-53971-1 (V&R).

This volume presents a catalogue of the ancient coin collection assembled by J. V. Kopp (1906-66), a Swiss scholar, poet, priest, writer, professor, and college rector. It is now owned by the University of Fribourg and is conserved in the department of biblical studies there. It consists of 209 items, including 117 Greek and 92 Roman (republican and imperial) coins. After Grigorova's introduction and a preface presented in German and in English, she provides photographs and descriptions of the ancient Greek coins, the Roman republican coins, and the Roman imperial coins, respectively, plus two forgeries and the 209th coin. Greek coinage is represented by specimens executed in Magna Graecia mints, by coinage of Macedonian kings, and rare coins from Thrace, Greece, and Asia Minor. Roman coinage is systematically represented from the first Roman bronze coins through silver denarii to the Roman imperial coins.

H. W. Guggenheimer, *The Jerusalem Talmud. First Order: Zeraïm. Tractates* Kilaim *and* Ševiït. *Edition, Translation, and Commentary,* Studia Judaica: Forschungen zur Wissenschaft des Judentums 20 (Berlin—New York: de Gruyter, 2001, DM 296) xiii and 677 pp. Indexed. ISBN: 3-11-017122-8.

The first two volumes in Guggenheimer's projected five-volume series covering the first order of the Jerusalem Talmud were described in *NTA* 44, p. 623 and 45, p. 200, respectively. This third volume deals with the tractates known as *Kilayim* (which treats rules pertaining to "mixed things") and *Shebiit* (which treats the rules of the sabbatical year). For each treatise it provides a brief introduction, and for each mishnah and halakah it presents the pointed (according to the rules of Sephardic rabbinic Hebrew) text according to the *editio princeps* and manuscript readings, a new translation, and extensive notes. Biographical notes have been attached to the names of those personalities not already mentioned in the previous volumes.

H. K. Harrington, *Holiness. Rabbinic Judaism and the Graeco-Roman World,* Religion in the First Christian Centuries (London—New York: Routledge, 2001, cloth $85, paper $27.95) xiv and 242 pp., 13 figs., 3 tables. Bibliography. Indexed. LCN: 2001019756. ISBN: 0-415-14986-X (cloth), -14987-8 (paper).

Harrington, professor of OT at Patten College in Oakland, CA, and author of *The Impurity Systems of the Rabbis and Qumran* (1993), explores the concept of holiness in rabbinic Judaism in the light of relevant rabbinic and biblical texts and alongside other notions of the sacred in the Greco-Roman world. After a ten-page introduction, she treats the following topics: the Holy One (holiness as consuming fire, holiness as goodness), the holy house (holy space, personnel, and ritual), the holy land (sacred center, rabbinic system, Greco-Roman world, goodness and the holy land), the holy word (holiness via divine word, transmission, study, observance, etc.), and the holy people (divine election, ritual, ethics, sexuality). She concludes that the rabbinic approach to holiness involved ethical goodness, imitation of the divine model, and dependence on the divine word. A two-page appendix illustrates the rabbinic hierarchy of holiness.

J. F. Healey, *The Religion of the Nabataeans. A Conspectus,* Religions in the Graeco-Roman World 136 (Leiden—Boston—Cologne: Brill, 2001, 165.28 gld. or $87) xvi and 242 pp., 15 plates, 2 maps. Bibliography. Indexed. LCN: 99-058629. ISBN: 90-04-10754-1.

After reflecting on the problems of method pertaining to Nabatean religion and presenting a survey of sources (inscriptions, iconography, Greek literary texts, archaeological discoveries), Healey, reader in Semitic studies at the University of Manchester and author of *The Nabataean Tomb Inscriptions of Mada'in Salih* (1993), discusses its background in Nabatean history and trade, the sacred places (religious installations at Petra, Hegra and Ruwāfah, Wādī Ramm, etc.; religious architecture), the Nabatean god (Dushara and his assimilation to non-Nabatean deities) and goddess (Allāt, al-ᶜUzzā), other deities worshipped by the Nabateans (Kūtbā and al-Kutbā, deities of regional importance, foreign goddesses, other deities, the protective deities), images and rituals (objects of worship, sacred times and persons, private cults, religious formulas), and the world of Nabatean religion.

J. F. HEALY, *Pliny the Elder on Science and Technology* (Oxford—New York: Oxford University Press, 1999, $110) xv and 467 pp. Bibliography. Indexed. LCN: 99-24316. ISBN: 0-19-814687-6.

After sketching Pliny the Elder's life and career, this volume treats Pliny the writer, his *Natural History,* his sources, the term *mirabilia,* Pliny and research, his language and style, science in antiquity, his *Natural History* and technical language, science in his *Natural History,* chemistry (with appendixes on Niello and on dyes and dyeing), physics (with an appendix on from observer to horizon), earth sciences, minerals (with appendixes on amber, hydrocarbons, and meteorites), minerals as pigments, gems and precious stones, metals, technology, Pliny and the environment, and Pliny's *Natural History* in the Middle Ages and afterward. Healy is emeritus professor of classics at the University of London.

M. HENGEL, *Judaica et Hellenistica. Kleine Schriften I,* ed. R. Deines et al., Wissenschaftliche Untersuchungen zum Neuen Testament 90 (Tübingen: Mohr Siebeck, 2000, paper DM 148) xi and 479 pp., 2 figs. Bibliographies. ISBN: 3-16-147418-X.

The *Studienausgabe* of the collection of fourteen essays by Hengel that was described in *NTA* 41, pp. 579-580. Their topics include the "hellenizing" of Judea, the history of religion and "primitive Christianity," the encounter between Judaism and Hellenism in pre-Christian Palestine, Ben Sira and Hellenism, Qumran and Hellenism, and Hadrian's politics against Jews and Christians.

M. HENZE, *The Syriac Apocalypse of Daniel. Introduction, Text, and Commentary,* Studien und Texte zu Antike und Christentum 11 (Tübingen: Mohr Siebeck, 2001, paper DM 68) vii and 158 pp., 12 plates. Bibliography. Indexed. ISBN: 3-16-147594-1.

Henze, assistant professor of Hebrew Bible at Rice University in Houston, TX, observes that while the *Syriac Apocalypse of Daniel* reached its final form during the first half of the 7th century A.D., it was shaped to a significant degree out of material that is much older, and that its connections are closest with *4 Ezra* and *2 Baruch.* In his 32-page introduction he discusses the manuscript (Harvard MS Syr 42 [formerly SMH 30]), apocalypses attributed to Daniel, the date of composition and authorship, and the literary features of the work. Then he presents (on pp. 33-63) the Syriac text according to Harvard MS Syr 42, folios 117 recto through 122 verso, along with critical notes below. Also included are a translation with extensive notes at the foot of the pages, and photographs of each page of the work in the manuscript.

M. HEUSER AND H.-J. KLIMKEIT, *Studies in Manichaean Literature and Art,* Nag Hammadi and Manichaean Studies 46 (Leiden—Boston—Cologne: Brill, 1998, 266.65 gld. or $141) xi and 331 pp. and 16 plates. Bibliography. LCN: 98-5356. ISBN: 90-04-10716-9.

The first part of this volume contains an English version of Heuser's 1992 doctoral dissertation presented to the department of history of religions at Bonn University on the Manichaean myth according to Coptic sources: the primal condition, the time-frame of the mythic events, the cosmogonic past, the soteriological present and the history of humankind, the eschatological future, and groups of gods and ranges of concepts. The second part provides twelve essays (all in English) written by Klimkeit between 1982 and 1996 on the use of Scripture in Manichaeism; the Manichaean doctrine of the old and the new man; the fair form, the hideous form, and the transformed form—the form principle in Manichaeism; the gate as a symbol in Manichaeism; apocryphal Gospels in central and east Asia; Manichaean kingship—gnosis at home in the world; temporal and spiritual power in central Asian Manichaeism; adaptations to Buddhism in east Iranian and central Asian Manichaeism; Jesus' entry into Parinirvāṇa—Manichaean identity in Buddhist central Asia; the nature of Manichaean art; Indian motifs in Manichaean art; and Manichaean art on the Silk Road.

J. Huskinson (ed.), *Experiencing Rome. Culture, Identity and Power in the Roman Empire* (London—New York: Routledge, 2000, cloth $95, paper $29.95) xv and 378 pp., 4 maps, table. Illustrated. Bibliographies. Indexed. LCN: 99-39870. ISBN: 0-415-21285-5 (cloth), -21284-7 (paper).

Written with the needs of undergraduate students primarily in mind, the twelve essays in this volume are by Huskinson on looking for culture, identity, and power; R. Miles on communicating culture, identity, and power; V. Hope on the city of Rome as capital and symbol; Huskinson on élite culture and the identity of empire; Hope on status and identity in the Roman world; D. Montserrat on reading gender in the Roman world; P. Perkins on power, culture, and identity in the Roman economy; L. Nevett and Perkins on urbanism and urbanization in the Roman world; J. Rives on religion in the Roman world; P. James on the language of dissent; M. Williams on Jews and Jewish communities in the Roman empire; and L. Hardwick on concepts of peace.

T. Ilan, *Integrating Women into Second Temple History* (Peabody, MA: Hendrickson, 2001, paper $24.95) xiii and 296 pp., 2 charts, 2 tables. Bibliography. Indexed. LCN: 2001024813. ISBN: 1-56563-547-7.

The paperback edition of the work published in 1999 by Mohr Siebeck [*NTA* 44, pp. 199-200], this collection of ten essays deals with the attraction of aristocratic women to Pharisaism [§ 40-1220]; Beit Shammai on the legal position of women; Josephus and Nicolaus on women (1996); Esther, Judith, and Susanna as propaganda for Shelamzion's queenship; Ben Sira's misogyny and its reception by the Babylonian Talmud; the historical Beruriah and her transformation in the rabbinic corpora; the use of skeletal remains for the study of gender and social history; Julia Crispina—a Herodian princess in the Babatha Archive [§ 37-1007]; premarital cohabitation in the Judean Desert papyri and the Mishnah [§ 38-1737]; and P. XḤev/Ṣe 13 as a divorce bill [§ 41-579]. Ilan is the author of *Jewish Women in Greco-Roman Palestine. An Inquiry into Image and Status* (1995) and *Mine and Yours are Hers. Retrieving Women's History from Rabbinic Literature* (1997).

Imagery and Imagination in Biblical Literature. Essays in Honor of Aloysius Fitzgerald, F.S.C., ed. L. Boadt and M. S. Smith, CBQ Monograph Series 32 (Washington, DC: Catholic Biblical Association, 2001, paper $9) ix and 221 pp. Bibliography. Indexed. LCN: 2001003305. ISBN: 0-915170-31-0.

Of the thirteen articles honoring Professor Fitzgerald, the one devoted (in part) to the NT is by S. F. Mathews on the power to endure and be transformed—sun and moon imagery in Joel and Revelation. The other essays treat OT topics: L. J. Hoppe on vengeance and forgiveness—the two faces of Psalm 79, Smith on the poetics of Exodus 15 and its position in the book, G. J. Polan on Zion as the glory of the Holy One of Israel—a literary analysis of Isaiah 60, M. Howell on Isa 35:1-10, M. D. Futato on sense relations in the "rain" domain of the OT, J. J. Ferrie on singing in the rain—a meteorological image in Isa 42:10-12, I. Nowell on Psalm 88—a lesson in lament, D. Launderville on antimonarchical ideology in Israel in light of Mesopotamian parallels, E. G. Matthews on water in the first creation account of Genesis 1 in Ephrem's commentary on Genesis, D. Dempsey on the verb syntax of the idol passage of Isa 44:9-20, A. O. Bellis on the new exodus in Jer 50:33-38, and Boadt on reexamining a preexilic redaction of Isaiah 1–39. Also included are an introduction by J. Jensen and a list of Fitzgerald's publications (compiled by M. J. Blanchard).

N. Janowitz, *Magic in the Roman World. Pagans, Jews and Christians,* Religion in the First Christian Centuries (London—New York: Routledge, 2001, cloth $75, paper $24.95) xiii and 145 pp. Bibliography. Indexed. ISBN: 0-415-20206-X (cloth), -20207-8 (paper).

In her investigation of magic in the first three centuries A.D., Janowitz, associate professor of religious studies at the University of California-Davis and author of *Icons of Power. The Pragmatics of Ritual in Late Antiquity* (2001), contends that while the word "magic" was widely employed in texts as part of polemical attacks on enemies, at the simplest level it was a term often used for other people's rituals. After an eight-page introduction, she treats the following topics: Greco-Roman, Christian, and Jewish concepts of "magic"; daimons and angels and the world of exorcism; ancient rites for gaining lovers; using natural forces for divine goals—Maria the Jewess and early alchemy; divine power, humans hands—becoming gods in the first centuries; and "even the decent women practice witchcraft"—magic and gender in late antiquity. Her concluding note reflects on the legacy of the first centuries.

O. Keel and U. Staub, *Hellenismus und Judentum. Vier Studien zu Daniel 7 und zur Religionsnot unter Antiochus IV,* Orbis Biblicus et Orientalis 178 (Göttingen: Vandenhoeck & Ruprecht, 2000, DM 78; Fribourg: Universitätsverlag) xi and 147 pp., 21 figs. Bibliographies. Indexed. ISBN: 3-525-53992-4 (V&R), 3-7278-1321-0 (U).

The four essays in this volume concern Daniel 7 and related texts with reference to the religious crisis under Antiochus IV Epiphanes. In addition to Staub's 1978 study on the fourth beast and its horns in Dan 7:7-8 as based on the Seleucid war-elephant, there are three essays by Keel on the beasts and the human one in Daniel 7, and their place in the chiastic structure of Daniel 2–7; the cultic measures taken by Antiochus IV against rebellious Jerusalem as partly a persecution of religion and partly an attempt at religious reform; and 1 Maccabees 2 as justification, program, and memorial (or propaganda text) for the Hasmonean uprising.

G. M. Landes, *Building Your Biblical Hebrew Vocabulary. Learning Words by Frequency and Cognate,* SBL Resources for Biblical Study 41 (Atlanta: Society of Biblical Literature, 2001, paper $19.95) xiv and 218 pp. Bibliography. Indexed. LCN: 00-051573. ISBN: 1-58983-003-2.

An earlier version of this work was published in 1961 under the title *A Student's Vocabulary of Biblical Hebrew.* This revised, updated, and expanded version retains the basic format of having the Hebrew words to be learned arranged not only in lists of descending frequencies but also in such a way that verbal roots and their nominal and other cognates are encountered together. After an explanation of how Hebrew words are formed, there are three vocabulary lists: verbal roots occurring ten or more times, and their most frequently attested nominal and other cognates; nominal and other cognates occurring ten or more times, with their less frequently attested verbal roots; and nouns and other words without extant verbal roots in the Hebrew Bible. The two appendixes deal with (1) proper and place names, and (2) the forms and meanings of the Hebrew pronominal suffixes. Landes is professor emeritus of Hebrew and cognate languages at Union Theological Seminary in New York.

H. Lapin, *Economy, Geography, and Provincial History in Later Roman Palestine,* Texts and Studies in Ancient Judaism 85 (Tübingen: Mohr Siebeck, 2001, DM 138) x and 227 pp., 5 figs., 6 maps, 11 tables. Bibliography. Indexed. ISBN: 3-16-147588-7.

This investigation of the economic geography of 4th-century Roman Galilee examines archaeological evidence for the distribution of sites of various kinds and sizes, some of the material evidence for economic activity in those sites, and literary evidence for the organization of economic activities across the northern Palestinian landscape. After a fourteen-page introduction, it describes one of the standard formulations of central-place theory and its implications for the study of a regional economy in later Roman Palestine, surveys the relevant archaeological material with reference to landscape and settlement pattern, offers hypothetical constructions of central-place models for northern Palestine, deals with geographically specific literary traditions about marketing and with texts concerning marketing and commercialization more generally, and reconsiders the history of northern Palestine in late antiquity. Lapin, associate professor of history and Jewish studies at the University of Maryland and author of *Early Rabbinic Civil Law and the Social History of Roman Galilee* (1995), concludes that the history of late antique Palestine, even of groups that stressed their "indigenous" traditions and their difference from "the Gentiles," is a history of people who have become "provincial" in the context of the Roman empire.

M. LATTKE, *Oden Salomos. Text, Übersetzung, Kommentar.* Teil 2, *Oden 15–28,* Novum Testamentum et Orbis Antiquus 41/2 (Fribourg: Universitätsverlag, 2001, 98 SFr; Göttingen: Vandenhoeck & Ruprecht) xi and 330 pp. Bibliography. ISBN: 3-7278-1351-2 (U), 3-525-53948-7 (V&R).

Previous volumes in Lattke's project on *Odes of Solomon* have been described in *NTA* 24, pp. 209-210, 319; 31, p. 389; and 43, p. 425. The first volume in his three-volume commentary was noticed in *NTA* 44, p. 202. Making reference to the Syriac, Greek, and Coptic versions, this volume presents expositions of Odes 15 through 28 along with fourteen excursuses. He gives to each Ode a title: (15) "Discourse of the Redeemed and the Redeemer about the Lord as the Sun"; (16) "Hymnological Self-Description and Creation Teaching"; (17) Mythological Discourse of the Redeemed Redeemer with a Christological Doxology"; (18) "The Pleroma and the Gnostics"; (19) "The Milk of the Father and the Mother of the Son"; and so forth. A third volume will cover Odes 29 through 42. Lattke is professor of NT and early Christian studies and senior research fellow at the University of Queensland in Australia.

R. LAURENCE AND J. BERRY (EDS.), *Cultural Identity in the Roman Empire* (London—New York: Routledge, 2001, paper $25.95) xi and 205 pp., 5 plates, 20 figs., 4 tables. Bibliographies. Indexed. ISBN: 0-415-24149-9.

The paperback edition of a work first published in 1998 [*NTA* 44, pp. 202-203]. After a nine-page introduction by Laurence, this volume presents essays by D. Braund on *cohors*—the governor and his entourage in the self-image of the Roman republic; P. van Dommelen on Punic persistence—colonialism and cultural identities in Roman Sardinia; E. Marshall on constructing the self and the other in Cyrenaica; K. Lomas on Roman imperialism and the city in Italy; D. Petts on landscape and cultural identity in Roman Britain; Laurence on territory, ethnonyms, and geography—the construction of identity in Roman Italy; A. Woolf on romancing the Celts—a segmentary approach to acculturation; R. M. J. Isserlin on a spirit of improvement—marble and the culture of Roman Britain; M. Grahame on material culture and Roman identity—the spatial layout of Pompeian houses and the problem of ethnicity; and V. M. Hope on negotiating identity and status—the gladiators of Roman Nîmes.

J. LEONHARDT, *Jewish Worship in Philo of Alexandria,* Texts and Studies in Ancient Judaism 84 (Tübingen: Mohr Siebeck, 2001, DM 158) xiv and 347 pp. Bibliography. Indexed. ISBN: 3-16-147597-6.

The corrected and expanded version of a doctoral dissertation directed by W. Horbury and accepted by the University of Cambridge in 1999, this volume describes Philo's approach to worship and his view of the essence of Jewish worship. After a seventeen-page introduction, it treats the following topics: Jewish festivals (including the Sabbath and Sabbath assemblies); prayer and praise (including vows, psalms, hymns, and thanksgiving); the Temple tax and Temple offerings, sacrifices, and purification; and Jewish worship. Leonhardt concludes that Philo wholeheartedly embraced the material rites of Judaism and added a symbolic significance to them. She observes that, for Philo, Jewish worship was not only the ultimate Hellenistic cult but also the realization of the ideal cult in the worship of the one God who is the Creator of the universe.

J. H. W. G. LIEBESCHUETZ, *Decline and Fall of the Roman City* (Oxford—New York: Oxford University Press, 2001, $99) xvii and 479 pp., 17 figs., 8 maps. Bibliography. Indexed. LCN: 00-059815. ISBN: 0-19-815247-7.

The sequel to the author's *Antioch. City and Imperial Administration in the Later Roman Empire* (1972), this volume deals with the transformation of cities and life in cities in a period when the classical Roman world was changing into the world of the Middle Ages (ca. A.D. 400 to ca. 650). After a 25-page introduction, it treats the end of classical urban politics: the survival of the cities, post-curial civic government, the rise of the bishop, civic finance in the late Late Roman cities of the East (with special reference to Egypt), and shows and factions. Then under the heading "a society transformed," it discusses the transformation of Greek literary culture under the influence of Christianity, conflict and disorder in the East, decline and the beginnings of renewal in the East (including the eastern Balkans), the transformation of literary culture in the West under the influence of Christianity, the decline of classical citizenship and the rise of ethnic solidarity in the West, and decline and the beginnings of renewal in the West. Liebeschuetz, professor emeritus at the University of Nottingham, concludes that the story of the city in late antiquity abundantly merits to be described as decline.

T. H. LIM, H. L. MACQUEEN, AND C. M. CARMICHAEL (EDS.), *On Scrolls, Artefacts and Intellectual Property,* JSP Supplement Series 38 (Sheffield, UK: Sheffield Academic Press, 2001, £50 or $80) 269 pp. Bibliography. Indexed. ISBN: 1-84127-212-4.

Based in large part on papers prepared for a symposium held in 1999 at New College, Edinburgh, the chapters in this volume focus on the issues arising out of the lawsuit undertaken by E. Qimron and the judgment by the District Court of Jerusalem on 20 March 1993 against H. Shanks, the Biblical Archaeology Society, R. Eisenman, and J. M. Robinson regarding the publication of the composite text known at 4QMMT. After the text of the legal judgment written by D. Dorner and a reflection by Shanks on intellectual property and the scholar, five papers consider the principles of intellectual property and copyright law: C. A. Carson on the application of American copyright law to the Dead Sea scrolls controversy; MacQueen on copyright law and the Dead Sea scrolls viewed from a British perspective; P. L. C. Torremans on basic principles concerning the choice of law regarding copyright and the Dead Sea scrolls; W. Kowalski on legal aspects of the recent history of the Qumran scrolls—access, ownership title, and copyright; and D. Nimmer on Qimron's originality. Next there are three articles on the history of the study of the Qumran scrolls: J. Strugnell on the original team of editors; G. Vermes on access to the Dead Sea scrolls—fifty years of personal experience; and E. Tov on the publication of the Dead Sea scrolls. Then there are two essays on scholarly enterprise and individual property rights: J. Richardson on publishing or not publishing ancient Greek and Latin inscriptions—anecdotes from the secret history of epigraphy; and K. Prag on K. Kenyon's Jerusalem excavation reports. Also included is the text of the Israeli Supreme Court's judgment in favor of Qimron issued on 30 August 2000.

A. LINTOTT, *Violence in Republican Rome* (2nd ed.; Oxford—New York: Oxford University Press, 1999, paper $24.95) xxvii and 240 pp. Bibliography. Indexed. ISBN: 0-19-815282-5.

This paperback edition of a work first published in 1968 features a new fifteen-page introduction in which Lintott places his work in the context of recent scholarship on violence in republican Rome. His revision of the main text involves correcting typographical errors and some mistakes of greater substance, and expanding some references to ancient sources. After a five-page introduction, he deals with the background (popular justice, violence and the law, cruelty, the morality of political violence), violence in practice (the nature and techniques of violence, the gangs), the repression of violence (control of violence by the executive, legislation against violence, legal remedies for private violence, the annulment of laws passed by violence, states of emergency), and the violence of the late republic.

Lintott, fellow and reader in ancient history at Worcester College, Oxford, concludes that the constitution of the Roman republic was unequal to controlling violence, that its use was encouraged by tradition and principle, and that politicians applied these without foreseeing the consequences.

A. A. LONG, *Stoic Studies*, Hellenistic Culture and Society 36 (Berkeley—Los Angeles—London: University of California Press, 2001, $24.95) xvi and 309 pp. Bibliography. Indexed. LCN: 2001023562. ISBN: 0-520-22974-6.

Long, professor in the department of classics at the University of California at Berkeley, describes Stoicism as the most ambitious of all the Greek schools in its quest for a system that would explain how human nature fits into the world at large. The twelve papers in this collection deal with the Stoics' appropriation and interpretation of their intellectual tradition, their ethics, and their psychology. They concern Socrates in Hellenistic philosophy (1988), Heraclitus and Stoicism (1975-76), Stoic readings of Homer (1992), dialectic and the Stoic sage (1978), Arius Didymus and the exposition of Stoic ethics (1983), the logical basis of Stoic ethics (1970-71), Greek ethics after A. MacIntyre and the Stoic community of reason (1983), Stoic eudaimonism (1989), the harmonics of Stoic virtue (1991), soul and body in Stoicism (1982), Hierocles on *oikeiōsis* and self-perception (1993), and representation and the self in Stoicism (1991). Long has made minor corrections as well as stylistic and bibliographical changes, and added postscripts to three papers. The book was originally published by Cambridge University Press in 1996.

L. M. LUKER (ED.), *Passion, Vitality, and Foment. The Dynamics of Second Temple Judaism* (Harrisburg, PA: Trinity Press International, 2001, paper $32) viii and 327 pp. Indexed. LCN: 2001027249. ISBN: 1-56338-353-5.

The eleven essays in this collection seek to demonstrate that the postexilic period in Jewish history was an age of robust religious vitality that gave birth to rabbinic Judaism and early Christianity: Luker on passion for Torah and prophetic vitality, J. L. Berquist on the social context of postexilic Judaism, K. P. Darr on unfaithful-female imagery in Isaiah's vision ("Alas, she has become a harlot," but who's to blame?), P. L. Redditt on the vitality of the apocalyptic vision, L. G. Perdue on the vitality of wisdom in Second Temple Judaism during the Persian period, J. C. Endres on joyful worship in Second Temple Judaism, N.-E. A. Andreasen on Sabbath and synagogue, M. J. Steussy on the vitality of story in Second Temple Judaism, W. Soll on the book of Tobit as a window on the Hellenistic Jewish family, T. Craven on women as teachers of Torah in the Apocryphal/Deuterocanonical books, and W. Harrelson on critical themes in the study of the postexilic period. The book is dedicated to Harrelson, and all the contributors are his former doctoral students at Vanderbilt University.

M. MAAS, *Readings in Late Antiquity. A Sourcebook* (London—New York: Routledge, 2000, cloth $99.99, paper $32.99) lxviii and 375 pp., 17 maps, 2 tables. Bibliographies. Indexed. ISBN: 0-415-15987-3 (cloth), -15988-1 (paper).

Covering the period from the restructuring of the Roman empire in the late 3rd century A.D. to the rise of Islam in the 7th century, this anthology of source materials illustrates the political, social, and religious changes in Late Antiquity. The selections appear under thirteen general headings: the Roman empire, the Roman army, Christianity, polytheism, Jews, women, law, medicine, philosophy, Persia, Germanic invaders and successor states, steppe peoples and Slavs, and Islam. The chapter on Christianity contains subsections on conversions, church and state, bishops, theology, martyrs and relics, pilgrimage and relics, asceticism, liturgy and prayer, calendars and apocalyptic literature, and reading the Bible. The chapter on Jews has units on discrimination against Jews in Roman law, Christian justification of anti-Jewish behavior, Jewish resistance, and daily life in Jewish communities. Maas is associate professor of history at Rice University in Houston, Texas.

F. MANNS, *Le Midrash. Approche et Commentaire de l'Ecriture,* Studium Biblicum Franciscanum 56 (Jerusalem: Franciscan Printing Press, 2001, paper $15) 200 pp. Bibliography. ISBN: 965-516-005-X.

After discussing midrash within the OT and in the Greek Bible and the Targums, Manns, author of *Le judéo-christianisme, mémoire ou prophétie?* (2000), considers midrash in extrabiblical works: *1 Enoch, Jubilees,* Qumran texts, ps.-Philo's *Biblical Antiquities, Psalms of Solomon,* and the writings of Josephus and Philo. Then he deals with various representatives of rabbinic midrash and reflects briefly on Christian midrash. An appendix (pp. 143-184) provides examples of midrash drawn from the various sources. A two-page glossary is included.

M. MCGLYNN, *Divine Judgement and Divine Benevolence in the Book of Wisdom,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 139 (Tübingen: Mohr Siebeck, 2001, paper DM 98) xi and 294 pp. Bibliography. Indexed. ISBN: 3-16-147598-4.

The revised version of a doctoral dissertation directed by J. Barclay and submitted in 1999 to the University of Glasgow, this volume explores the dialogue between judgment and benevolence as the theme that not only pervades all sections of Wisdom but also holds it together as a coherent work. After a 24-page introduction to the book of Wisdom, McGlynn discusses the theme of judgment and benevolence in the mercy dialogue as the interpretive key of Wis 11:15–12:27 and in the apocalyptic drama (1:1–6:21), the creation of righteousness in the Wisdom chapters (6–10), the corruption of life—the review of false gods in chapters 13–15, and the seven diptychs—the judgment of Egypt and the transcendent "ideas" of God (11:4-14; 16:1–19:22). She concludes that the judgment/benevolence dialogue links each section of Wisdom and is the means by which Wisdom as the divine agent effects the design of creation for humankind to share in the immortal nature of God. A 21-page appendix surveys the history and reception of the book of Wisdom.

P. MIRECKI AND J. BEDUHN (EDS.), *The Light and the Darkness. Studies in Manichaeism and its World,* Nag Hammadi and Manichaean Studies 50 (Leiden—Boston—Cologne: Brill, 2001, 182.91 gld. or $97) v and 222 pp. Illustrated. Bibliographies. Indexed. LCN: 2001025757. ISBN: 90-04-11673-7.

After a four-page introduction by the editors, this volume presents essays by BeDuhn on the metabolism of salvation—Manichaean concepts of human physiology; B. Bennett on Didymus the Blind's knowledge of Manichaeism; Bennett on the division of primordial space in anti-Manichaean writers' descriptions of the Manichaean cosmogony; J. K. Coyle on the study of women in Manichaeism; I. Gardner on the reconstruction of Mani's *Epistles* from three Coptic codices (Ismant el-Kharab and Medinet Madi); Z. Gulácsi on reconstructing Manichaean book painting through the technique of their makers—the case of "the Work of Religion Scene" on MIK III 4974 recto; G. Harrison and BeDuhn on the authenticity and doctrine of (ps.?-)Mani's *Letter to Menoch;* Mirecki on Manichaean allusions to ritual and magic—spells for invisibility in the Coptic *Kephalaia;* W. Sundermann on human races, semi-human beings, and monsters; Sundermann on a Manichaean liturgical instruction on the act of almsgiving; and P. Zieme on a Manichaean-Turkic dispute in Runic script.

C. E. MORRISON, *The Character of the Syriac Version of the First Book of Samuel,* Monographs of the Peshitta Institute Leiden 11 (Leiden—Boston—Cologne: Brill, 2001, 145.44 gld. or $81) xvi and 173 pp. Bibliography. Indexed. ISBN: 90-04-11984-1.

The revision of a doctoral dissertation directed by S. Pisano and P. Dirksen and accepted in 2000 by the Pontifical Biblical Institute in Rome, this volume seeks to expose the character of the Syriac version of 1 Samuel and to discover whether the translation was influenced by the Septuagint or *Targum Jonathan.* It also deals with the relationship between the Syriac version and the Hebrew texts preserved at Qumran. After a thirteen-page introduction, it considers the characteristics of the Syriac version vis-à-vis the Hebrew text, examines the relationship between the Syriac version and other biblical versions, and draws out implications and conclusions. The three appendixes concern (1) nonexclusive agreements, (2) Syriac readings that appear in the secondary witnesses to the Septuagint, and (3) whether the translator of the Syriac version of 1 Samuel was Jewish or Christian. Morrison concludes that the Syriac version of 1 Samuel rendered the Hebrew into good Syriac and was independent of both the Septuagint and *Targum Jonathan*.

A. L. MOTTO, *Further Essays on Seneca*, Studien zur klassischen Philologie 122 (Frankfurt—Bern: Lang, 2001, paper $42.95) ix and 228 pp. Indexed. ISBN: 3-631-36877-1.

This volume contains eighteen essays published in the 1990s on Lucius Annaeus Seneca, Stoic philosopher and statesman of the Neronian age: Seneca on friendship, Seneca on pleasure, Seneca on luxury, Seneca and the paradox of *felicitas*, the paradox of genius and madness—Seneca and his influence, exemplary heroes in Seneca and Swift, Seneca on restlessness and inconstancy, Seneca on the *profanum vulgus*, Seneca on the *vir ingratus*, Seneca gives thanks to Nero, Seneca on cruelty, Seneca on vice, exemplary villains in Seneca's prose, satire in Seneca's *De brevitate vitae*, Seneca's culinary satire, the monster in Seneca's *Hercules furens* 926-939, Seneca's visionary drama, and Senecan *paratragoedia*. Motto, professor of classics at the University of South Florida, is the author of *Essays on Seneca* (1993).

J. NEUSNER, *Lamentations Rabbati*. Vol. 5 of *A Theological Commentary to the Midrash*, Studies in Ancient Judaism (Lanham, MD—New York—Oxford: University Press of America, 2001, $44) xxxi and 178 pp. LCN: 00-066605. ISBN: 0-7618-2022-1.

The volumes in this series seek to show that in the midrash-compilations of rabbinic Judaism in the formative age a critical, reasoned mode of thought about universally acknowledged facts of Scripture (and of nature and of the social order) produces a cogent theological construction. After a nine-page preface and a fifteen-page introduction, this volume presents on pp. 1-100 structured translations of pertinent passages from *Lamentations Rabbati*. Then it discusses the rabbinic theology not of, but in, *Lamentations Rabbati*, and what *Lamentations Rabbati* contributes to the theology of rabbinic Judaism. The 36-page appendix asks, How theological is *Lamentations Rabbati*? Neusner concludes that, according to *Lamentations Rabbati*, Israel is capable of the repentance that serves, like the atonement rites of the now-ruined Temple, to attain reconciliation with God.

J. NEUSNER, *Ruth Rabbah and Esther Rabbah I*. Vol. 6 of *A Theological Commentary to the Midrash*, Studies in Ancient Judaism (Lanham, MD—New York—Oxford: University Press of America, 2001, $42) xxxiv and 131 pp. LCN: 00-066605. ISBN: 0-7618-2023-X.

After a nine-page preface and a sixteen-page introduction, this volume presents on pp. 1-35 structured translations of theologically relevant passages in *Ruth Rabbah*. Then it discusses the rabbinic theology not of, but in, *Ruth Rabbah*, and what *Ruth Rabbah* contributes to the theology of rabbinic Judaism. Neusner contends that *Ruth Rabbah* explains how a Gentile woman becomes an Israelite and links her conversion to the coming of the messiah, and that it provides a recapitulation and "rabbinization" of the message of the book of Ruth. Also included is a nineteen-page appendix on how theological *Ruth Rabbah* Parashahs 2 and 7 are. Then after translations of theologically relevant texts in *Esther Rabbah I* on pp. 83-102, there is treatment of the rabbinic theology not of, but in, *Esther Rabbah I* and what it contributes to the theology of rabbinic Judaism. Neusner concludes that *Esther Rabbah I* introduces into the utterly irrational situation faced by Jews in the days of Esther and Mordecai the considerations of divine justice and mercy, the functioning of God's rational plan and program, and all the rest of rabbinic rationalism. Also included is a fifteen-page appendix on how theological the Petihta'ot and Parashah 4 of *Esther Rabbah I* are.

J. NEUSNER, *Sifra*. Vol. 7 of *A Theological Commentary to the Midrash*, Studies in Ancient Judaism (Lanham, MD—New York—Oxford: University Press of America, 2001, $40) lvi and 92 pp. LCN: 00-066605. ISBN: 0-7618-2033-7.

After a nine-page preface and 38-page introduction, this volume presents on pp. 1-43 structured translations of passages in *Sifra* that address theological propositions or show theological interests. Then it discusses the rabbinic theology not of, but in, *Sifra,* and what *Sifra* contributes to the theology of rabbinic Judaism. Neusner observes that *Sifra* shows that the rabbinic canon can accomplish its goals without entering into theological issues, and that theology takes more than the propositional and explicit form that can be discerned in other rabbinic documents. Then in a 36-page essay he explores the implicit (philosophical) theology of *Sifra* with reference to rehabilitation of taxonomic logic and to "Torah" as a proper noun and the structure of the logic of creation.

J. NEUSNER, *The Social Teaching of Rabbinic Judaism.* Vol. 1, *Corporate Israel and the Individual Israelite;* vol. 2, *Between Israelites;* vol. 3, *God's Presence in Israel* (Leiden—Boston—Cologne: Brill, 2001, 350.39 gld. or $189) xii and 262 pp., xvii and 250 pp., xvi and 256 pp. Indexed. LCN: 2001035208. ISBN: 90-04-12261-3 (set).

Basing his title on E. Troeltsch's classic work *The Social Teaching of the Christian Churches,* Neusner seeks to provide an account of the same matters out of the classical sources of Judaism in its formative age. After a 43-page introduction to the theme of corporate Israel and the individual Israelite, the first volume treats individuation and personal autonomy—the Israelite and corporate Israel, realizing corporate Israel, when Israelites do not live up to the norms of corporate Israel, and when Israelites deliberately transgress the norms of corporate Israel. The second volume provides a 45-page introduction to the theme "between Israelites" and deals with conflicts between families, conflicts between householders—restoring the social order and maintaining the social order, and the place of the oath in resolving conflicts between Israelites. The third volume considers the theme of God's presence in Israel in terms of space (God the landlord, Israel the sharecropper), time (God's presence in Israel's households—marking time), space and time (Israel's presence in God's house—eating together, matching Israel's households and God's house), God's presence and the private person (God and the individual), Israel in God's context (God, Israel, and the nations), and preliminary comparisons (rabbinic social teaching in Israelite context). An appendix considers comparing the rabbinic and the pagan structures.

A. NICCACCI (ED.), *Jerusalem. House of Prayer for All Peoples in the Three Monotheistic Religions. Proceedings of a Symposium Held in Jerusalem, February 17-18, 1997,* Studium Biblicum Franciscanum 52 (Jerusalem: Franciscan Printing Press, 2001, paper $15) 193 pp. Bibliographies. Indexed. ISBN: 965-516-006-8.

Prepared for a symposium held in Jerusalem in 1997, the main papers in this volume are by E. Cortese on dialogue in Jerusalem on Jerusalem, M. Greenberg on Jerusalem as a house of prayer for all peoples (with a response by J. Loza Vera), J.-M. Sevrin on Mark's use of Isa 56:7 and the announcement of the Temple's destruction (with a response by T. Masvie), A. Shinan on Isa 56:7 in rabbinic literature (with a response by F. Manns), A. R. Abbad on ethnic and religious pluralism in Jerusalem according to the Quran and the Islamic tradition (with a response by H. Noujaim), A. Wadi on the centrality of Jerusalem in Arabic-Christian literature (with a response by G. B. Marcuzzo), M. C. Paczkowski on the centrality of Jerusalem in the reflections of the Fathers of the Church, B. Chiesa on Isa 56:6-7 according to some Jewish exegetes of the 10th century, G. Ligato on the Temple Esplanade in Crusader Jerusalem, and Niccacci on Jerusalem for the three monotheistic religions—a theological synthesis (with a response by Sevrin). Also included are an introduction by Niccacci, opening remarks and a conclusion by Manns, and final remarks by G. Nazzaro.

M. R. NIEHOFF, *Philo on Jewish Identity and Culture,* Texts and Studies in Ancient Judaism 86 (Tübingen: Mohr Siebeck, 2001, DM 178) xvii and 319 pp. Bibliography. Indexed. ISBN: 3-16-147611-5.

This volume explores the ways in which Philo constructed Jewish identity and culture in 1st-century Alexandria: what made him a Jew in his own eyes, where he drew boundaries between "us" and "them," which features of cultural life Philo distinguished as Jewish, and what for him was Jewish cultural discourse. After a thirteen-page introduction, it deals with

Jewish identity: Jewish descent—mothers and mother-cities, the Egyptians as ultimate other, Jewish values—religion and self-restraint, Roman benefactors and friends, and Greeks and Greek culture. Then it treats Jewish culture: transforming new-born children into Jewish adults, the textuality of Jewish culture, parables as translators of culture, and inscribing Jewish customs into nature. Niehoff, lecturer in the department of Jewish thought at the Hebrew University in Jerusalem, is the author of *The Figure of Joseph in Post-Biblical Jewish Literature* (1992).

The Old Greek Psalter. Studies in Honour of Albert Pietersma, ed. R. J. V. Hiebert, C. E. Cox, and P. J. Gentry, JSOT Supplement Series 332 (Sheffield, UK: Sheffield Academic Press, 2001, £53.50 or $84) 346 pp., frontispiece, 3 tables. Bibliography. Indexed. ISBN: 1-84127-209-4.

The sixteen essays in this *Festschrift* honoring Professor Pietersma are by J. W. Wevers on the rendering of the tetragram in the Greek Psalter and Pentateuch; T. Muraoka on pairs of synonyms in the Septuagint Psalms; R. Sollamo on repetition of possessive pronouns in the Greek Psalter—the use and non-use of possessive pronouns in renderings of Hebrew coordinate items with possessive suffixes; A. Aejmelaeus on characterizing criteria for the characterization of the Septuagint translators—experimenting on the Greek Psalter; P. J. Gentry on the Greek Psalter and the καίγε tradition—methodological questions; C. Boyd-Taylor, P. C. Austin, and A. Feuerverger on A. Rahlfs's core manuscript groupings for the Greek Psalter—the assessment of manuscript affiliation within a probabilistic framework; E. Tov on scribal features of early witnesses of Greek Scripture; J. Lust on the *pisqah beʾemṣaʾ pasûq,* the Psalms, and Ezek 3:16; R. A. Kraft and B. G. Wright on Coptic/Sahidic fragments of the biblical Psalms in the University of Pennsylvania Museum; Hiebert on Syriac biblical textual history and the Greek Psalter; N. Fernández-Marcos on David the adolescent—Psalm 151; J. Cook on intertextual relationships between the Septuagint of Psalms and Proverbs; A. van der Kooij on the Septuagint of Psalms and 1 Maccabees; T. F. Williams on a date for the Old Greek Psalter; M. Silva on the Greek Psalter in Paul's letters—a textual study; and Cox on J. Schaper's *Eschatology in the Greek Psalter* (1995) meets H.-J. Kraus's *Theology of the Psalms* (1992). Also included are a photograph of the honoree, a list of his publications, and a personal appreciation of him by M. Pietersma.

A. W. PARK, *The Book of Amos as Composed and Read in Antiquity,* Studies in Biblical Literature 37 (New York—Bern: Lang, 2001, $57.95) xix and 256 pp., 2 figs., 7 tables. Bibliography. Indexed. LCN: 00-050656. ISBN: 0-8204-5244-0.

The slightly revised version of a doctoral dissertation directed by J. A. Sanders and presented in 1999 to the Claremont Graduate University in California, this volume traces the composition and transmission of the book of Amos in general and of Amos 5:25-27 and 9:11-15 in particular. It argues that Amos 9:11-15 reflects a later redaction during the 7th century B.C. which was characterized by its positive portrayal of Judah and which revised a theme of exile that culminated in Amos 5:25-27 in the earlier edition. It identifies three pre-exilic editions: *Grundschrift,* prerestoration, and restoration (or Amos, school of Amos, and Josianic). It also shows how these passages constantly challenged the ongoing believing communities of early Judaism by providing a rationale for further theological/ideological claims in new historical situations. Its chapter on the transmission of the book of Amos contains sections on the Hebrew Bible, the Septuagint, CD vii 14-19, 4Q174, Acts, other early Christian writings, and rabbinic literature.

S. M. PAUL, M. E. STONE, AND A. PINNICK (EDS.), *'Al Kanfei Yonah. Collected Studies of Jonas C. Greenfield on Semitic Philology* (2 vols.; Leiden—Boston—Cologne: Brill, 2001, 376.83 gld. or $199; Jerusalem: Hebrew University Magness Press) x and 1005 pp., 3 plates, 16 figs., 6 tables. Bibliography. Indexed. LCN: 2001025752. ISBN: 90-04-12170-6 (B).

These two volumes contain most of the articles by the late Professor Greenfield written in English. They appear under five headings: studies in ancient and imperial Aramaic (thirty-six), studies in post-imperial Aramaic (twenty-two), Jewish literature of the Second Temple period (seven), biblical and epigraphic lexicography and style (twenty-four), and ancient Near Eastern studies (thirteen). Their topics include Aḥiqar in the book of Tobit, the *Wisdom of Aḥiqar,* three Iranian words in the Qumran *Targum of Job,* some Aramaic loanwords in the Aramaic and Nabatean texts from Naḥal Ḥever, Babatha's *kĕtûbbâ,* Babatha's property and the law of succession in the Babatha Archive, an astrological text from Qumran (4Q318) and reflections on some zodiacal names, the small caves at Qumran, the Enochic Pentateuch and the date of the Similitudes, words and phrases in *Genesis Apocryphon,* the books of Enoch and the traditions of Enoch, Sir 42:9-10 and its talmudic paraphrase, the Apocryphal Psalms, and *Genesis Apocryphon* col. 12.

J. R. PORTER, *The Lost Bible. Forgotten Scriptures Revealed* (Chicago: Chicago University Press, 2001, $35) 256 pp. Illustrated. Indexed. LCN: 2001021352. ISBN: 0-226-67579-3.

This lavishly illustrated anthology presents excerpts (with introductions) from the OT Pseudepigrapha and NT Apocrypha as those texts appear in the collections edited by J. H. Charlesworth and W. Schneemelcher, respectively. The material from the "lost" Hebrew Bible appears under five headings: in the beginning; words of the patriarchs; lost writings of the prophets; psalms, songs, and odes; and wisdom and philosophy. The texts from the "lost" NT are arranged in six sections: the missing years of Jesus; Gospels of the passion; gnostic mysteries; legends of the apostles; visions of the end of time; and lost letters to the faithful. For example, the section devoted to ps.-Philo's *Biblical Antiquities* contains general information about the book, a "box" on embellishments of Scripture, English texts from chapters 9 (the birth of Moses) and 60 (David's song), and two related artistic representations. Porter, professor emeritus of theology at the University of Exeter, UK, is the author of *Jesus Christ. The Jesus of History, the Christ of Faith* (1999).

N. RODDY, *The Romanian Version of the* Testament of Abraham. *Text, Translation, and Cultural Context,* SBL Early Judaism and Its Literature 19 (Atlanta: Society of Biblical Literature, 2001, $39.95) x and 140 pp., 2 figs. Bibliography. Indexed. LCN: 2001042622. ISBN: 1-58983-012-1.

After a five-page introduction, this volume first examines the textual tradition of the Romanian version of *Testament of Abraham* (both long and short recensions) while listing all the known witnesses (nearly all of which are preserved in the Library of the Romanian Academy in Bucharest), and provides the Romanian text and an English translation in parallel columns along with text-critical notes below. Then it considers the sociohistorical context of the Romanian version, the Romanian appropriation of the work, its resonance with Hellenic culture, and function in its sociocultural context. Roddy concludes that the Romanian version of *Testament of Abraham* provided a vehicle for the purposeful transmission of a monastic social agenda informed largely by the monks' close identification with the impoverished masses from which the vast majority of their ranks were drawn. An appendix presents in parallel columns the Romanian text and an English translation of the "Story of the Brave Man Who Encountered Death."

A. P. ROSS, *Introducing Biblical Hebrew* (Grand Rapids: Baker, 2001, $39.99) 565 pp. Indexed. LCN: 2001025037. ISBN: 0-8010-2147-2.

After a six-page introduction to biblical Hebrew, this volume explains the signs and sounds of Hebrew: alphabet, vowels and syllables, *shewa* and inseparable prepositions, and so on. Next it focuses on morphology and syntax; that is, the forms of nouns, pronouns, and verbs in the paradigms and their meanings in sentence constructions. Then under "texts and contexts" it provides material designed to help students become comfortable with the Hebrew text: new instruction on grammatical constructions and the use of *Biblia Hebraica Stuttgartensia,* analysis of readings from Genesis in which these constructions and notations are found, and inductive review of the grammatical forms and syntax found in the reading selections (with cross-references to the full discussions in parts 1-2 in the grammar). Also included are lesson reviews, Hebrew-English and English-Hebrew glossaries, paradigms, and tables of accents. Ross is director of the Christian Leadership Center in Tallahassee, Florida.

F. SCHMIDT, *How the Temple Thinks. Identity and Social Cohesion in Ancient Judaism,* trans. J. E. Crowley, Biblical Seminar 78 (Sheffield, UK: Sheffield Academic Press, 2001, paper £19.95 or $29.95) 307 pp., plate, 13 figs., table. Bibliography. Indexed. ISBN: 1-84127-208-6.

The English version of *La Pensée du Temple, de Jérusalem à Qoumrân. Identité et lien social dans le judaïsme ancien* (1994), this volume explores how the institution of the Jerusalem Temple, in spite of the fact that Jewish society found itself dispossessed of political power and confronted with Hellenism and then with Roman imperialism, succeeded in transforming and adapting itself to the new realities, even to the point that the Temple's destruction in A.D. 70 did not mark the end of Judaism. After a thirty-page introduction, it criticizes the main conclusions about the establishing of Judaism and the end of the Second Temple period in the universal histories of Judaism by Jewish and Christian scholars. Then it considers the plan and functions of the Second Temple, its place in the symbolic and ritual frontiers separating Jews and non-Jews, the break between the Qumran community and the Jerusalem Temple, the extension of the sacredness and the rules of the Jerusalem Temple, and Jewish life and identity when the Temple is no more. Schmidt is director of studies at the École pratique des hautes études (sciences religieuses) in Paris, where he holds the chair of the history of Judaism in the Hellenistic and Roman periods.

L. SCHNEIDER AND C. HÖCKER, *Die Akropolis von Athen. Eine Kunst- und Kulturgeschichte* (Darmstadt: Primus, 2001, DM 78) 251 pp. Illustrated. Bibliography. Indexed. ISBN: 3-89678-410-2.

One of the most important centers of political and religious life in antiquity, the Acropolis at Athens incorporated the self-consciousness and perceptions of the most modern society of its time—Athenian democracy. After a four-page introduction, Schneider, professor of classical archaeology at the Archäologische Institut in Hamburg, and Höcker, now a co-editor of the *Neue Pauly — Enzyklopädie der Antike,* deal with the genesis of the modern ruins at the site, the early settlement of the site, the archaic temple and its place in the conflict between the aristocracy and the people, religion in the service of politics in the classical period, the transformation of the site from being a center of life into a museum, and the Akropolis between East and West. Photographs, sketches, and maps accompany the main text. A three-page glossary is included.

B. A. TAYLOR (ED.), *X Congress of the International Organization for Septuagint and Cognate Studies. Oslo, 1998,* SBL Septuagint and Cognate Studies 51 (Atlanta: Society of Biblical Literature, 2001, $69.95) xviii and 581 pp. LCN: 2001049536. ISBN: 1-58983-020-2.

This volume of thirty-three papers prepared for the meeting of the International Organization for Septuagint and Cognate Studies held in Oslo in 1998 includes contributions by J. Lust on the delight of Ezekiel's eyes—Ezek 24:15-24 in Hebrew and in Greek; G. Fischer on Jeremiah 52 as a test case for the Septuagint of Jeremiah; V. Spottorno on lexical variants in the Greek text of Reigns and Chronicles; T. McLay on lexical inconsistency—toward a methodology for the analysis of the vocabulary in the Septuagint; J. Joosten on the Septuagint translators' knowledge of Hebrew; M. Harl on the translation principles used in *La Bible d'Alexandrie;* A. Pietersma on a new English translation of the Septuagint; R. Sollamo on *Letter of Aristeas* and the origin of the Septuagint; K. De Troyer on translation or interpretation—a sample from the books of Esther; B. Lemmelijn on the so-called major expansions in SamP, 4QpaleoExod^m, and 4QExod^j of Exod 7:14–11:10—on the edge between textual criticism and literary criticism; J. Cook on the ideology of Septuagint Proverbs; G. Walser on a peculiar word-order rule for the Septuagint and for cognate texts; A. Aejmelaeus on what we talk about when we talk about translation technique; and M. A. Zipor on the use of the Septuagint as a textual witness.

C. P. THIEDE, *The Dead Sea Scrolls and the Jewish Origins of Christianity* (New York: Palgrave, 2001, $27.95) 256 pp., 8 plates. Indexed. ISBN: 0-312-29361-5.

In this study of the Dead Sea scrolls and Christian origins, Thiede, professor of early Christian history at STH Basel and author of *The Earliest Gospel Manuscript? The Qumran Papyrus 7Q5 and its Significance for New Testament Studies* (1992), argues that while the very first Christians all were Jews, the first Christians were no Essenes and the Essenes did not all of a sudden mutate into Christians. He deals with the following topics: what the ancients knew (the case of a strange sect at the Dead Sea); scrolls and caves near Jericho (the case of a man called Origen); goats, arms, and revolutionaries (the case of the modern discoveries); order, order (the case of the books and the libraries); come Esther, come Nehemiah (the case of the missing scrolls); "we ourselves are Jews by birth" (the case of Cave VII); Mark, Paul, and the great debate (the case of 7Q4 and 7Q5); how then shall we live? (the case of godly ways of life and messianic expectations among 1st-century Jews); and saving the scrolls (the case of the hidden fungi).

E. TOV, *Textual Criticism of the Hebrew Bible* (2nd, rev. ed.; Minneapolis, MN: Fortress, 2001, $50; Assen: Van Gorcum, 170 gld.) xl and 456 pp., 31 plates, 41 tables. Bibliographies. Indexed. LCN: 92-22889. ISBN: 0-8006-2687-7 (F), 90-232-3715-3 (VG).

After an introduction to the textual criticism of the Hebrew Bible, Tov, professor of Bible at the Hebrew University and editor-in-chief of the Dead Sea Scrolls Publication Project, treats the textual witnesses of the Bible, the history of the biblical text, the copying and transmitting of the biblical text, the aim and procedures of textual criticism, the evaluation of readings, textual criticism and literary criticism, conjectural emendation, and critical editions. The first edition of this work was described in *NTA* 37, pp. 477-478. Tov judged this revision necessary not only because of the new publications of biblical texts from the Judean Desert but also because in some areas he has changed his views in light of these new publications, the research of others, and clearer insights. The larger revisions concern pre-Samaritan texts, biblical texts found at Qumran, the original shape of the biblical text, and the copying of the biblical texts. Two sections—on a different recension of Joshua reflected in 4QJosh^a and on rearranged and shorter texts—have been added. Moreover, many small details in the wording and bibliography have been changed or added in this edition.

J. C. VANDERKAM, *The Book of Jubilees,* Guides to Apocrypha and Pseudepigrapha (Sheffield, UK: Sheffield Academic Press, 2001, paper £8.95 or $14.95) 167 pp., 2 tables. Bibliographies. Indexed. ISBN: 1-85075-767-4.

After a brief introduction to *Jubilees* devoted mainly to its textual history and date of composition (between 160 and 150 B.C.), this guide seeks to clarify the meaning of the text and to call attention to the differences between *Jubilees* and Genesis-Exodus in order to bring out the special emphases of the book: an introduction to the Bible (1:1-29), the primeval stories (2:1–11:13), and from Abra(ha)m to Moses (11:14–50:13). Then it treats the following aspects of *Jubilees*: its self-presentation, its relation to Genesis-Exodus, the author's theology, the book and the author, and its influence on later literature. VanderKam, professor of Hebrew Scriptures at the University of Notre Dame, is the author of *Textual and Historical Studies in the Book of Jubilees* (1977) and *The Book of Jubilees* (1989).

F. VERMEULEN AND M. DE DAPPER (EDS.), *Geoarchaeology of the Landscapes of Classical Antiquity. International Colloquium Ghent, 23-24 October 1998,* Babesch: Bulletin antieke beschaving, Supplement 5 (Leiden: Stichting Babesch, 2000, paper; Leuven: Peeters, € 85) vi and 233 pp. Illustrated. Bibliographies. ISBN: 90-429-0928-5 (P).

The term "geoarchaeology" refers to the use of the concepts, methods, and knowledge base of the earth sciences in the direct solution of archaeological problems. This volume presents twenty papers prepared for an international colloquium held in 1998 at Ghent in Belgium on the geoarchaeology of the landscapes of classical antiquity. The contributions cover areas from west to east, including Spain, Belgium, France, Italy, Croatia, Greece, Turkey, southern Russia, and Jordan. The range of applications include GIS studies, aerial photography, stereoscopic very high resolution satellite imagery, stratigraphic analysis, palynology, artifact distribution analysis, differential GPS and total station surveying techniques, road network and cadastre analysis, site degradation studies, and coastline reconstruction and erosion studies. For example, there are papers by J. Bintliff on landscape changes in classical Greece; R. Fanti on geomorphological hazard in the Tharros archaeological area (western Sardinia); and Z. Stančič, T. Veljanovski, and T. Podobnikar on understanding Roman settlement patterns through multivariate statistics and predictive modeling.

J. W. WATTS (ED.), *Persia and Torah. The Theory of Imperial Authorization of the Pentateuch,* SBL Symposium 17 (Atlanta: Society of Biblical Literature, 2001, paper $39.95) xi and 228 pp. Bibliography. Indexed. LCN: 2001049197. ISBN: 1-58983-015-6.

The seven essays in this volume examine the thesis revived in 1984 by P. Frei that the Persian empire authorized and influenced the formation of the Pentateuch. After a four-page introduction by Watts, there are papers by Frei on Persian imperial authorization (German, 1995), J. Blenkinsopp on whether the Pentateuch was the civic and religious constitution of the Jewish *ethnos* in the Persian period, L. S. Fried on "you shall appoint judges"—Ezra's mission and the rescript of Artaxerxes, L. L. Grabbe on the Law of Moses in the Ezra tradition—whether it was more virtual than real, G. N. Knoppers on whether there was an Achaemenid imperial authorization of the Torah in Yehud, D. B. Redford on the so-called codification of Egyptian law under Darius I, and J. L. Ska on some questions about "Persian imperial authorization."

P. J. WILLIAMS, *Studies in the Syntax of the Peshitta of 1 Kings,* Monographs of the Peshitta Institute Leiden 12 (Leiden—Boston—Cologne: Brill, 2001, 141.04 gld. or $75) xv and 202 pp. Bibliography. Indexed. ISBN: 90-04-11978-7.

The revision of a doctoral dissertation directed by G. Khan and accepted in 1997 by Cambridge University, this volume first presents a survey of research on the Peshitta itself and on its syntax and translation technique. Then it examines various aspects of the syntax of the Peshitta of 1 Kings: the genitive, "all," the direct object, "and," the verb, speech formulae, infinitives, prepositions, demonstratives, and "behold." Williams concludes that significant numbers of supposed textual variants in the Peshitta from the Masoretic text have simply been produced in translation, and that the Peshitta of 1 Kings is closer to the Masoretic text than might have been considered in the past.

D. WINSTON, *The Ancestral Philosophy. Hellenistic Philosophy in Second Temple Judaism,* ed. G. E. Sterling, Brown Judaic Studies 331, Studia Philonica Monographs 4 (Providence, RI: Brown Judaic Studies, 2001, $34.95) viii and 249 pp. Indexed. LCN: 2001043435. ISBN: 1-930675-08-9. Distributed by the Society of Biblical Literature, Atlanta.

The fourteen (revised) essays by Winston included in this collection concern Hellenistic Jewish philosophy (1997), theodicy in Ben Sira and Stoic philosophy (1989), freedom and determinism in Greek philosophy and Jewish Hellenistic wisdom [§ 19-361], the book of Wisdom's theory of cosmogony [§ 16-1078], creation *ex nihilo*—a reply to J. Goldstein [§ 32-883], wisdom in the Wisdom of Solomon (1993), the sage as mystic in the Wisdom of Solomon (1990), Philo's theory of eternal creation (1980), theodicy and the creation of humankind (1986), freedom and determinism in Philo of Alexandria (1974-75), whether Philo was a mystic (1978), sage and supersage in Philo of Alexandria (1995), Judaism and Hellenism—hidden tensions in Philo's thought (1990), and Philo and the rabbis on sex and the body (1998). Sterling has provided a five-page preface.

B. WITHERINGTON, *New Testament History. A Narrative Account* (Grand Rapids: Baker, 2001, $26.99; Carlisle, UK: Paternoster) 430 pp. Illustrated. Indexed. LCN: 2001037486. ISBN: 0-8010-2293-2 (B), 1-84227-114-8 (P).

Witherington, professor of NT at Asbury Theological Seminary, seeks to integrate Jewish, Roman, and Christian history while at the same time showing how the books of the NT played their role in this history. After a fifteen-page prolegomenon (on history, historians, and biographers), he treats the following periods: from Alexander to Alexandra and beyond (356-67 B.C.); the rise of the Herodians, the birth of Jesus, and the dawn of an empire (63-4 B.C.); the Herodians and their prophetic adversaries—John and Jesus (4 B.C.-A.D. 27); the coming of the prefect and of the perfect—Pilate of Rome and Jesus of Nazareth (A.D. 26-29); the trials and tribulations of Jesus (A.D. 29-30); the rising of the Son and the birth of the church (A.D. 30-33); the roads from Jerusalem (A.D. 33-37); dark passages (A.D. 37-47); the Gentile mission and the Jerusalem council (A.D. 48-49); good news heading west (A.D. 50-52); the expansion of the enterprise (A.D. 53-57); trials and executions—signs upon the earth (A.D. 58-62); through the refiner's fire (A.D. 63-68); the dawn of the age of inspiration (A.D. 68-70); beyond Jerusalem, Jamnia, and the Julio-Claudians (A.D. 70-81); and the dominion of Domitian (A.D. 81-96).

E. ZENGER (ED.), *Der Septuaginta-Psalter. Sprachliche und theologische Aspekte,* Herders biblische Studien 32 (Freiburg—Basel—Vienna: Herder, 2001, DM 98 or € 50.11) vii and 347 pp. Bibliographies. ISBN: 3-451-27623-2.

The first six essays in this collection of studies on the Psalter in the Septuagint deal with issues of translation: A. Aejmelaeus on translation techniques and theological interpretation in Septuagint research; H. Gzella on the cradle of the Greek David—recent research on the origin of the Septuagint-Psalter; A. Cordes on whether one can speak of *the* Septuagint-Psalter—the history of the Greek text of the Psalms and its edition; U. Rüsen-Weinhold on the Septuagint-Psalter in its different textual forms in NT times; G. Veltri on the understanding of translation and authority—rabbinic attitudes toward the Septuagint and Aquila; and Cordes on theological interpretation in the Septuagint—with particular attention to Psalm 76 LXX. Then under the heading "theological horizons" there are six papers: M. Rösel on the psalm-superscriptions of the Septuagint-Psalter; R. Stichel on the origin of the psalm-superscriptions in the Septuagint; F.-L. Hossfeld on setting accents in the Septuagint's fourth book of the Psalms (Psalms 90–106 [89–105/106 LXX]); J. Schaper on the renaissance of mythology in Hellenistic Judaism and the Septuagint-Psalter; A. Schenker on gods and angels in the Septuagint-Psalter—textual and history-of-religions results from three text-critical studies; and S. Seiler on theological concepts in the Septuagint—the theological profile of 1 Chr 16:8ff. LXX in comparison with Psalms 104, 95, and 105 LXX. Finally under "crucial points of theology" there are four studies: Zenger on gods and polemics about images of gods in Psalms 112–113 LXX (= 113–115 MT); Gzella on the calf and the unicorn—eschatological theophany and messianism in the Septuagint version of Psalm 29 (28); S. Olofsson on law and law-breaking in the Septuagint Psalter—a case of theological exegesis; and F. Austermann on the movement from *torah* in the Hebrew Psalm 119 to νόμος in Greek Psalm 118—what the rendering does and does not reveal about the translator's theology of the Law.

ADDITIONAL BOOKS RECEIVED

J. S. BURNETT, *A Reassessment of Biblical Elohim,* SBL Dissertation Series 183 (Atlanta: Society of Biblical Literature, 2001, $39.95) xv and 172 pp. Bibliography. LCN: 2001049192. ISBN: 1-58983-016-4.

M. W. DUGGAN, *The Covenant Renewal in Ezra-Nehemiah (Neh 7:72B—10:40). An Exegetical, Literary, and Theological Study,* SBL Dissertation Series 164 (Atlanta: Society of Biblical Literature, 2001, $49.95) xii and 372 pp. Bibliography. Indexed. LCN: 98-011393. ISBN: 1-58983-014-8.

Ethical Monotheism, Past and Present. Essays in Honor of Wendell S. Dietrich, ed. T. M. Vial and M. A. Hadley, Brown Judaic Studies 329 (Providence, RI: Brown Judaic Studies, 2001, $59.95) ix and 344 pp. LCN: 2001043051. ISBN: 1-930675-06-2. Distributed by the Society of Biblical Literature, Atlanta.

G. E. GANSSLE (ED.), *God & Time. Four Views* (Downers Grove, IL: InterVarsity, 2001, paper $17.99) 247 pp. Bibliography. Indexed. LCN: 2001026462. ISBN: 0-8308-1551-1.

H. GUNKEL, *Water for a Thirsty Land. Israelite Literature and Religion,* ed. K. C. Hanson, Fortress Classics in Biblical Studies (Minneapolis, MN: Fortress, 2001, paper $16) x and 182 pp. Bibliography. Indexed. LCN: 2001040714. ISBN: 0-8006-3438-1.

J.-P. JOSSUA, *Une Vie* (Paris: Desclée de Brouwer, 2001, paper 88.54 F or € 13.50) 112 pp. ISBN: 2-220-04993-0.

K. KOŚCIELNIAK, *XX wieków chrześcijaństwa w kulturze arabskiej.* Vol. 1, *Arabia starożytna Chrześcijaństwo w Arabii do Mohometa († 632)* (Krakow: Wydawnictwo UNUM, 2000, paper) 180 pp. Illustrated. Bibliography. Indexed. ISBN: 83-87022-46-2.

K. KOŚCIELNIAK, *Tradycja muzułmańska na tle akulturacji chrześcijańsko-islamskiej od VII do X wieku. Geneza, historia i znaczenie zapożyczeń nowotestamentowych w hadisach* [Muslim Tradition on the Background of Christian-Islamic Acculturation in the 7-10th Centuries. The Origin, History, and Meaning of New Testament Borrowings in *Ḥadīth*] (Krakow: Wydawnictwo UNUM, 2001, paper) 384 pp. Bibliography. Indexed. ISBN: 83-87022-60-8.

S. LASINE, *Knowing Kings. Knowledge, Power, and Narcissism in the Hebrew Bible,* SBL Semeia Studies 40 (Atlanta: Society of Biblical Literature, 2001, paper $39.95) xv and 342 pp. Bibliography. Indexed. LCN: 2001018399. ISBN: 1-58983-004-0.

T. L. LECLERC, *Yahweh Is Exalted in Justice. Solidarity and Conflict in Isaiah* (Minneapolis, MN: Fortress, 2001, paper $20) x and 229 pp. Bibliography. Indexed. LCN: 2001044849. ISBN: 0-8006-3255-9.

M. I. LOCKSHIN (ED.), *Rashbam's Commentary on Leviticus and Numbers. An Annotated Translation,* Brown Judaic Studies 330 (Providence, RI: Brown Judaic Studies, 2001) x and 309 pp. Bibliography. LCN: 2001043280. ISBN: 1-930675-07-0. Distributed by the Society of Biblical Literature, Atlanta.

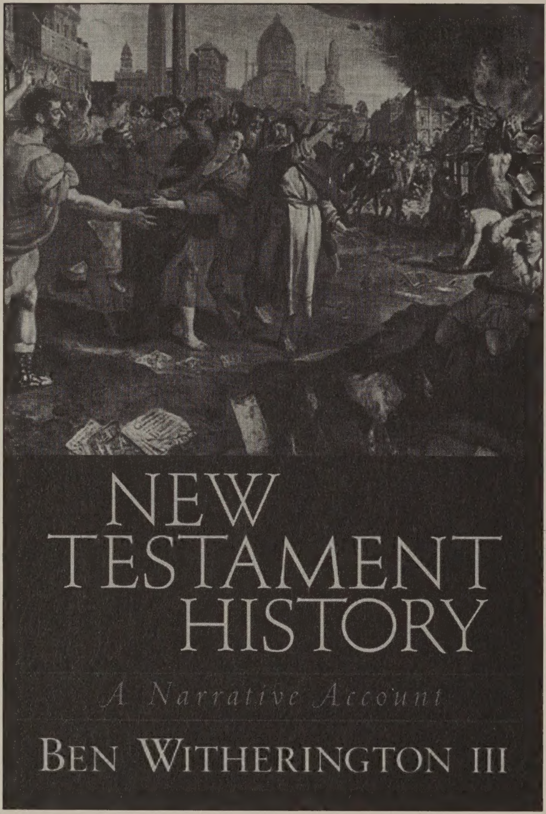
LIST OF ABSTRACTORS

Harrington, Daniel J., S.J. (DJH) General Editor; Professor of New Testament, Weston Jesuit School of Theology

Matthews, Christopher R. (CRM) Managing Editor; Adjunct Associate Professor of New Testament, Weston Jesuit School of Theology

Stylianopoulos, Theodore (ThS) Professor of New Testament, Holy Cross Greek Orthodox School of Theology

A STIMULATING ACCOUNT



"This is a very readable and informative survey of the rise of Christianity against its historical background. I can think of no higher praise than to say that this book may well do for this generation what F. F. Bruce's *New Testament History* did for an earlier one."

—I. Howard Marshall,
University of Aberdeen

0-8010-2293-2 • 432 pp. • $26.99c

"A well-written and informative overview not only for theologians and specialists but also for every educated and interested reader. It gives a fine introduction to the time of Jesus and the apostles and includes several new historical and archaeological insights. The numerous illustrations are also valuable."

—Martin Hengel, University of Tübingen

Baker Academic

Subscribe to Baker Academic's electronic newsletter (E-Notes) at
www.bakerbooks.com/academic

INTRODUCING THE
New Testament
Its Literature and Theology
Paul J. Achtemeier,
Joel B. Green,
and Marianne Meye Thompson

"Anyone coming to the New Testament for the first time needs a clear and comprehensible guide, abreast of recent scholarship but not forbiddingly long or technical. Here it is."
—N. T. WRIGHT

"*Introducing the New Testament* offers the beginning student an engaging tour through a collection of writings whose importance would be difficult to measure and hard to exaggerate. . . . An excellent text for presenting the New Testament as historical literature that continues to serve modern religious needs."
—MARK ALLAN POWELL

"This introduction to the New Testament is exceptional for its balance of historical, literary, and theological considerations. . . . An ideal introduction for seminary courses."
—JOHN J. COLLINS

"Here is a textbook that really introduces students to the content of the New Testament as it actually exists! Instead of first introducing a theory-laden critical machine for processing texts, the authors allow the content of each New Testament book to determine the historical, literary, and social matters that must be discussed. . . . It's a winner."
—LEANDER E. KECK

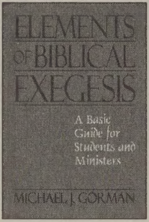
"A clear, historically informed introduction to the New Testament as the scripture of the Christian church. This book's structure, theological content, and balanced critical judgments should make it a valuable resource for introductory New Testament courses."
—RICHARD B. HAYS

ISBN 0-8028-3717-4 · hardcover · 634 pages · $35.00

At your bookstore,
or call 800-253-7521
Fax: 616-459-6540
www.eerdmans.com

1530
WM. B. EERDMANS PUBLISHING CO.
255 JEFFERSON AVE. S.E. / GRAND RAPIDS, MI 49503

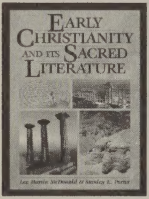
HENDRICKSON PUBLISHERS



Elements of Biblical Exegesis
A Basic Guide for Students and Ministers
MICHAEL J. GORMAN

Elements of Biblical Exegesis: A Basic Guide for Students and Ministers is designed for students, teachers, pastors, and others wishing to think and write about the Bible carefully. This hands-on guide incorporates insights from the field of biblical interpretation into a clear approach to the complex task of exegesis. Suggested exercises, sample exegesis papers, and lists of useful resources help the reader develop proficiency as an exegete.

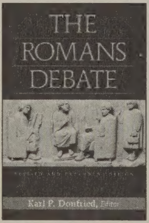
$16.95 • ISBN 1-56563-485-3 • Paper • 230 pages • 6 x 9 • Biblical Studies • Pastoral Helps



Early Christianity and Its Sacred Literature
LEE MARTIN McDONALD AND STANLEY E. PORTER

This comprehensive examination of the sacred literature of early Christianity introduces the world of the early followers of Jesus. It explores fundamental issues such as the relationship between history and faith, the place of critical methodology, the transmission of the New Testament writings, the historical context of early Christianity, and the formation of the canon. It looks at writings, personalities, and issues outside the New Testament. Over sixty color pictures by noted photographer Richard Cleave enhance the more than fifty black and white images, maps, and charts.

$39.95 • ISBN 1-56563-266-4 • Cloth • 848 pages • 7 x 9 ½ • Biblical Studies • New Testament

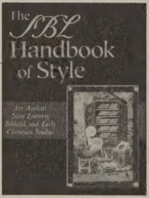


The Romans Debate
Revised and Expanded Edition
KARL P. DONFRIED, EDITOR

This collection of essays appeared in 1977 and quickly became a standard for studying the purpose and occasion of Romans. Besides the original essays, this new edition—in a newly designed and enlarged format—includes thirteen of the most cogent, recent articles on this subject, a comprehensive bibliography, and an index.

"It would be hard to conceive of an easier way of introducing a student to the essential reading on Romans." —*Journal of Theological Studies*

$19.95 • ISBN 1-56563-671-6 • Paper • 448 pages • 6 x 9 • New Testament
Not available through Hendrickson Publishers in the European Union.



The SBL Handbook of Style
For Ancient Near Eastern, Biblical, and Early Christian Studies

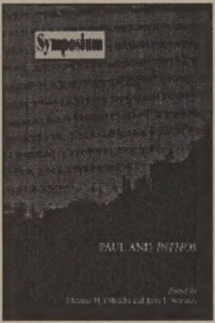
". . . precisely what is needed for the next generation or two or three of scholars in our field and for everybody in the chain from author to editor to printer, including all the half-steps in between."
—*David Noel Freedman, University of California, San Diego*

". . . A formidable tool for the twenty-first century that will—and must—be on the desk of every author and editor in the biblical fields, for it combines the most relevant material from the general style manuals with the essentials for publishing on biblical literature broadly conceived."
—*Eldon J. Epp, Case Western Reserve University, Cleveland*

$24.95 • ISBN 1-56563-487-X • Cloth • 304 pages • 7 x 9 ¼ • Reference

Available at your bookstore or call toll-free: 800-358-3111
Outside the U.S.: 978-532-6546 • E-mail: orders@hendrickson.com • Fax: 978-531-8146

SBL Society of Biblical Literature

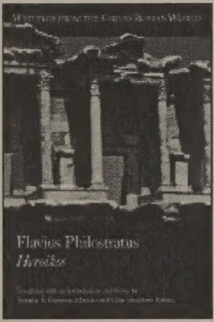


Paul and *Pathos*
Thomas H. Olbricht and Jerry L. Sumney, editors

"Even after two decades marked by extensive rhetorical analysis of Paul's letters, one can find interpreters who—perhaps unknown to themselves—regret the fact that Paul composed passages heavy with notes of *pathos*.... Composed by scholars genuinely learned in rhetoric, this volume is thus both corrective and enriching, helping serious students of Paul in their efforts to sense the holistic profundity of his message."—*J. Louis Martyn, Edward Robinson Professor of Biblical Theology Emeritus, Union Theological Seminary, New York, New York*

The contributors to this volume investigate the understanding and use of *pathos* in Hellenistic culture (Thomas H. Olbricht, Carol Poster, and Steven J. Kraftchick), and the different uses of *pathos* in several Pauline letters (Leander E. Keck, Lauri Thurén, Anders Eriksson, James W. Thompson, Jerry L. Sumney, David E. Frederickson, and Troy W. Martin).

Symposium Series
Code: 060716 264 pages 2001
Paper: $39.95 ISBN: 1-58983-011-3



Flavius Philostratus: *Heroikos*
Jennifer K. Berenson Maclean and Ellen Bradshaw Aitken, translators

"Aitken and Maclean have made this significant text accessible with an eminently readable translation. Their introduction and notes situate Philostratus and his work within the literary context and cultural politics of his time and thus usefully illuminate the significance of his engagement with "heroes" of old. The volume will be a welcome tool for students of Greco-Roman literature, religion, and culture."—*Harold W. Attridge, Lillian Claus Professor of New Testament, Yale Divinity School*

Writings from the Greco-Roman World
Code: 061601 368 pages 2001
Paper: $39.95 ISBN: 1-58983-008-3

Society of Biblical Literature
P.O. Box 2243, Williston, VT 05495-2243
Phone: 877-725-3334 (toll-free) or 802-864-6185
Fax: 802-864-7626 • E-mail: sbl@sbl-site.org
Website: www.sbl-site.org
Postage and handling extra

Greek NT in Unicode™ for Windows® **$59.95**
LaserGreek® in Unicode for Windows **$99.95**
SymbolGreekU: πᾶς ὁ πιστεύων εἰς αὐτὸν
SymbolGreekPU: πᾶς ὁ πιστεύων εἰς αὐτὸν
FOR MACINTOSH® OR WINDOWS®:

LaserGREEK® $99.95

GraecaII: *ἠγάπησεν ὁ θεὸς* θεὸς **θεὸς** ***θεὸς***
SymbolGreekII: πᾶς ὁ πιστεύων εἰς αὐτὸν
UncialII: *ἠγάπησεν ὁ θεὸς* θεὸς **θεὸς** ***θεὸς***

LaserGREEK® II $99.95

GraecaUBS: *ἠγάπησεν ὁ θεὸς* θεὸς θεὸς *θεὸς*
Odyssea: ἠγάπησεν ὁ ϑεὸς **ϑεὸς** *ϑεὸς* ***ϑεὸς***
Payne: ἠγάπησεν ὁ ϑεὸς **ϑεὸς** *ϑεὸς* ***ϑεὸς***
Hellenica: ἠγάπησεν ὁ θεὸς **θεὸς** *ϑεὸς* ***ϑεὸς***
HellenicaExtras: Ϝ ͱ Ī ι̣ ϰ̓ ƛ ϡ Ϙ ͳ ȣ Ϝ̣ Ϝ Ϙ ϟ ς
GreekSansII: ἠγάπησεν ὁ θεὸς **θεὸς** *θεὸς*

LaserHEBREW® $99.95

HebraicaII: בְּרֵאשִׁ֖ית[a] בָּרָ֣א ° אֱלֹהִ֑ים אֵ֥ת ° הַשָּׁמַ֖יִם

LaserHEBREW® II $99.95

Ramah: בְּרֵאשִׁ֖ית[a] בָּרָ֣א ° אֱלֹהִ֑ים אֵ֥ת ° הַשָּׁמַ֖יִם
Moriah: בְּרֵאשִׁ֖ית[a] בָּרָ֣א ° אֱלֹהִ֑ים אֵ֥ת ° הַשָּׁמַ֖יִם
Shiloh: בְּרֵאשִׁ֖ית[a] בָּרָ֣א ° אֱלֹהִ֑ים אֵ֥ת ° הַשָּׁמַ֖יִם

LINGUIST'S SOFTWARE, Tel: (425) 775-1130 • Fax: (425) 771-5911
Web: www.linguistsoftware.com • E-mail: fonts@linguistsoftware.com

Announcing

New Testament Abstracts
on
CD-ROM

The New Testament research tool
for the 21st century

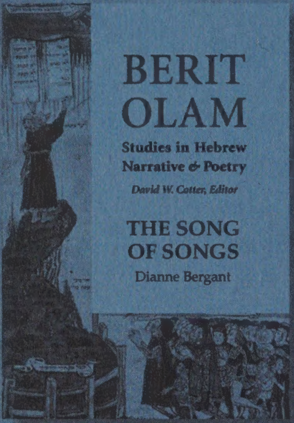
Founded in 1956, *New Testament Abstracts* has become an indispensable research and bibliographic aid for scholars, librarians, clergy, and students of the New Testament and its historical milieu. Currently every volume of *NTA* abstracts at least 2,000 articles chosen from more than 500 periodicals in numerous languages. Nearly 850 current books are also summarized annually.

CD-ROM version 2.0, containing all abstracts and book notices published in *NTA* from 1983 through 2000, will be available soon.

CD-ROM version 2.0, will have improved search capabilities, enabling users to locate lists of specific abstracts and book notices that fit user-defined selection criteria. Searches in the NTA CD-ROM 2.0 can be limited or expanded based on the results of previous searches.

Order forms will be sent to all subscribers of record
as the actual date of release approaches.
Updated information, including pricing, will be posted at
http://members.aol.com/ntaweston/nta.html

A bold new look at the literary character, depth, and richness of the Hebrew Bible



BERIT
OLAM
Studies in Hebrew
Narrative & Poetry
David W. Cotter, Editor
THE SONG
OF SONGS
Dianne Bergant

BERIT
OLAM

Studies in Hebrew
Narrative and Poetry

David W. Cotter, O.S.B., Editor
Jerome T. Walsh and
Chris Franke, Associate Editors

This multi-volume commentary series reflects the latest developments in a relatively new method of biblical study: literary criticism. The authors approach the books of the Hebrew Bible as literary works, recognizing that the stories and poetry can be better appreciated if one is acquainted with the techniques whereby the ancient Hebrew authors told stories and wrote poems, as well as the strategies that modern readers use to understand them.

NEW! Now Available
The Song of Songs
Dianne Bergant, C.S.A
0-8146-5069-4 Hardcover, 138 pp., 6 x 9, $29.95

NEW! Now Available
Psalms *Konrad Schaefer, O.S.B.*
0-8146-5061-9 Hardcover, 448 pp., 6 x 9, $49.95

NEW! Available February 2002
Leviticus, Numbers and Deuteronomy
Stephen K. Sherwood, C.M.F
0-8146-5046-5 Hardcover, 320 pp., 6 x 9, $39.95

Joshua
L. Daniel Hawk
0-8146-5042-2 Hardcover, 344 pp., 6 x 9, $39.95

1 Samuel
David Jobling
0-8146-5047-3 Hardcover, 344 pp., 6 x 9, $34.95

1 Kings *Jerome T. Walsh*
0-8146-5044-9 Hardcover, 416 pp., 6 x 9, $39.95

2 Kings *Robert L. Cohn*
0-8146-5054-6 Hardcover, 208 pp., 6 x 9, $34.95

Judges *Tammi J. Schneider*
0-8146-5050-3 Hardcover, 344 pp., 6 x 9, $34.95

Ruth and Esther
Tod Linafelt and Timothy K. Beal
0-8146-5045-7 Hardcover, 272 pp., 6 x 9, $34.95

Ezra and Nehemiah *Gordon F. Davies*
0-8146-5049-X Hardcover, 176 pp., 6 x 9, $29.95

The Twelve Prophets *Marvin A. Sweeny*
Volume 1: Hosea, Joel, Amos, Obadiah, Jonah
0-8146-5095-3 Hardcover, 384 pp., 6 x 9, $44.95

Volume 2: Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi
0-8146-5091-0 Hardcover, 448 pp., 6 x 9, $44.95
0-8146-5059-7 Two-volume set, $89.90

Available at your religious bookstore or
Phone: **1-800-858-5450** Fax: **1-800-445-5899**
E-mail: **sales@litpress.org** Order online: **www.litpress.org**

THE LITURGICAL PRESS
Celebrating 75 Years ♦ 1926-2001
St. John's Abbey, P.O. Box 7500
Collegeville, MN 56321-7500

NEW TESTAMENT ABSTRACTS

Vol. 46 *2002* *No. 2*

PERIODICAL ABSTRACTS		BOOK NOTICES
211	**NT General**	**354**
235	**Gospels—Acts**	**368**
273	**Epistles—Revelation**	**383**
298	**Biblical Theology**	**390**
312	**NT World**	**395**
	Software 420	

Per
BS
410
.N35

US ISSN 0028-6877

NEW TESTAMENT ABSTRACTS

A RECORD OF CURRENT LITERATURE

Edited by
DANIEL J. HARRINGTON
and
CHRISTOPHER R. MATTHEWS

Associate Editor
STANLEY B. MARROW

Published by
Weston Jesuit School of Theology, Cambridge, Massachusetts
in cooperation with
The Catholic Biblical Association of America

Editorial correspondence should be sent to NEW TESTAMENT ABSTRACTS, Weston Jesuit School of Theology, 3 Phillips Place, Cambridge, MA 02138 USA. Phone: 617-492-1960; FAX: 617-492-5833; E-Mail: NTAweston@aol.com; URL: http://members.aol.com/ntaweston/nta.html

Subscription correspondence, including orders for back issues, should be sent to The Catholic Biblical Association, The Catholic University of America, Washington, DC 20064. Phone: 202-319-5519; FAX: 202-319-4799.

NEW TESTAMENT ABSTRACTS is published three times each year. Subscription, payable in advance: $38.00 (domestic), $42.00 (foreign) per year, postage paid.

BACK ISSUES:

Volumes 1, 2, 3, 9, and 21 are available in reprint at $42.00 per volume.
Volume 4, number 1, and most subsequent single issues are available at $14.00 each.
A cumulative index to vols. 1–15 (1956–1971) is available at $14.00 per copy.
A CD-ROM version of vols. 27–44 (1983–2000) is available.

The letter *r* affixed to an entry number designates a book review abstract. References to other abstracts are given by volume and entry number: e.g. see § 46-222.

The contents of abstracts and book notices are not necessarily the opinions of the editors; the views offered on disputed biblical questions remain the opinions of the original authors.

Composed by THE HK SCRIPTORIUM, INC., 6687 East Dartmouth Ave., Denver, CO 80224

Copyright, © 2002, by Weston Jesuit School of Theology, Cambridge, MA 02138 USA

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photo-copying, or otherwise, without the prior written permission of Weston Jesuit School of Theology.

ISSN: 0028-6877

WESTON JESUIT SCHOOL OF THEOLOGY
LIBRARY
JUN 20 2002
CAMBRIDGE, MA 02138

PERIODICAL ABSTRACTS

THE NEW TESTAMENT: GENERAL

676r. H. D. BETZ ET AL. (EDS.), *Religion in Geschichte und Gegenwart.* Band 1, *A-B* [*NTA* 43, p. 568].

J. T. FITZGERALD ET AL., "*Religion in Geschichte und Gegenwart:* The Past and Present of a German Theological Dictionary," *RelStudRev* 27 (4, '01) 319-329.—Fitzgerald (pp. 319-322) provides a brief history of the various editions of this reference work, and notes that the fourth edition (when completed) will provide an unparalleled means of comparing contemporary discussion with that of the 1960s when the third edition was published. Next G. D. ALLES (pp. 322-325) examines the first volume's treatment of non-Western religions, which receive far more emphasis than in previous editions of the work. Then J. O. DUKE (pp. 325-328) discusses the relevance of the first volume for students of Christian history and theology. Finally E. J. KRENTZ (pp. 328-329) comments on the articles dealing with the Bible (especially the NT) and related fields, and observes that it is a very useful quick reference work that sets topics into a broad theological and historical context that goes far beyond any Bible dictionary and thus aids in avoiding disciplinary myopia.—D.J.H.

677. D. HUNTER, "Current New Testament 'Introduction' — A Review Essay," *St Mark's Review* [Canberra] 187 ('01) 31-34.

The article describes and evaluates four introductions to the NT: R. E. Brown, *An Introduction to the New Testament* (1997); L. T. Johnson and T. C. Penner, *The Writings of the New Testament* (rev. ed., 1999); U. Schnelle, *The History and Theology of the New Testament Writings* (1998); and D. C. Duling and N. Perrin, *The New Testament. Proclamation and Parenesis, Myth and History* (3rd ed., 1994). Schnelle provides the most detailed arguments, but his bibliographies are of limited use. Johnson is the most accessible but tends to introduce debates rather than guide readers through them. Brown is the longest and broadest with excellent notes and bibliography, but its hardcover edition is expensive. Duling and Perrin is excellent in treating the Gospels but limited in dealing with the Pauline writings. It is also very expensive.—D.J.H.

Canon

678. J.-M. AUWERS AND H. J. DE JONGE, "The Biblical Canons: Colloquium Biblicum Lovaniense L (2001)," *EphTheolLov* 77 (4, '01) 524-537.

The 50th session of the Colloquium Biblicum Lovaniense (2001) was devoted to the biblical canons. After a brief introduction, Auwers (pp. 525-530) reports (in French) on the main papers on the canons of the OT (by A. van der Kooij, E. Ulrich, J. Lust, E. Zenger, and G. Dorival), describes the seminars and "offered papers," and comments on major topics. Then de Jonge (pp. 530-537) treats (in English) the major papers on the canons of the NT (by T. Söding, G. Stanton, J. Zumstein, A. Lindemann, J. Schröter, and J. Verheyden), the seminars, and short papers, and also notes their convergences on several points.—D.J.H.

679. C. BRYAN, "The Canon of Holy Scripture: An Anglican Note," *SewaneeTheolRev* 45 (2, '02) 152-163.

This selective summary of the development of the canon of Holy Scripture draws attention to an understanding of the canon that has been peculiar to Anglicanism and sets it in the context of the development of Christian understanding of the canon as a whole. It treats the church and the canon, the OT (with particular attention to the Anglican position of retaining the apocryphal/deuterocanonical books within the general category of Holy Scripture), the NT, other books, and an end to polemic.—C.R.M.

680. J. B. Joseph, "Second-Century Heresy Did Not Force the Church into Early Canonization," *Faith & Mission* [Wake Forest, NC] 18 (3, '01) 40-51.

After discussing the prevailing view of Marcion's influence on NT canonization, the article reviews the evidence under three headings: textual (Gospels, Paul's letters), apostles and early Church Fathers, and Irenaeus' view of Marcion's canon. Although we do not have an assortment of early lists telling us which NT writings were used at various times and places, the evidence we do have conclusively shows that Marcion was not the first to use a Gospel and a collection of Paul's work as authoritative Scripture.—C.R.M.

681. S. P. Kealy, "Does the Canonical Order of the Bible Matter?" *BibToday* 40 (1, '02) 44-48.

In arranging the books of the OT, classical Judaism and Christianity have proposed different solutions. Whereas in Judaism the emphasis on the holiness of the Torah as a divine text takes the place of the absent God, in Christianity the conclusion to the OT is the prophetic critique of Judaism and a vision of hope leading ultimately to a divine person.—D.J.H.

682. A. Y. Reed, "Εὐαγγέλιον: Orality, Textuality, and the Christian Truth in Irenaeus' *Adversus Haereses*," *VigChrist* 56 (1, '02) 11-46.

Just as an understanding of Irenaeus' concept of κανών must distinguish between different stages in the Christian development of this term, care also must be taken not to read his defense of the τετράμορφον τὸ εὐαγγέλιον in *Adv. haer.* 3.11.8 in light of our knowledge of subsequent developments. The study analyzes and categorizes every occurrence of εὐαγγέλιον in *Adversus haereses* to show how Irenaeus draws upon the full range of its previous meanings and often combines them (e.g. the Pauline oral meaning and the Marcionite textualized meaning) in new ways. This pattern of usage reflects his primary concern, not to establish the canonicity of the four Gospels, but rather to defend the singular gospel message against a multiplicity of heretical deviations. Although Irenaeus neither articulates nor assumes a "Christian canon" in the later sense of that phrase, his delineation of the number of authentic Gospels and assertion that more than one text must be used to learn the Christian truth was seminal for the later development of a canon.—C.R.M.

683. B. Schramm, "Uncertain Terms: The Title of the First Volume of the Christian Bible," *Seminary Ridge Review* [Gettysburg, PA] 4 (1, '01) 4-16.

The name change from "Old Testament" to something else finally creates more problems for Christian theology than it solves. On the contrary, there is nothing wrong, unenlightened, offensive, or inherently anti-Jewish for Christians to continue to use the title "Old Testament." Furthermore, no terminology can match the semantic density or the semantic possibilities of the pair "Old Testament—New Testament." Finally, maintaining the traditional language can summon Christian scholars to a renewed engagement with the question of the relationship between the Testaments.—D.J.H.

684. R. VAN NIEUWENHOVE, "Diversity and Unity in the Scriptures: The Patristic Perspective," *Concilium* (1, '02) 93-101.

The article first discusses the formation of the NT canon to illustrate the historically contingent nature of the resultant collection of writings. Then it treats the interpretative strategies developed by early Christians for reading the OT that allowed it to remain part of the Christian canon. The Christian Bible is governed by a dialectic of unity and diversity. We still confront the same problem that faced the early Church Fathers: how to relate the OT and the NT, and to do justice to the radical newness of Christianity without ignoring its traditional Jewish roots.—C.R.M.

685. W. VOGELS, "The Parallel — Chiastic Structure of the Christian Bible," *Theoforum* 32 (2, '01) 203-221.

The whole Christian Bible has a parallel and simultaneously chiastic structure: A/a—God acts (Pentateuch, Historical Books); B/b—Israel speaks (Wisdom); C/c—God speaks (Prophets); A'/c'—God acts (Gospels, Acts); B'/b'—the church speaks (Letters); and C'/a'—God speaks (Revelation).—D.J.H.

Canon, §§ 46-805, 908, 1119.

Interpretation

686. J. W. BARBEAU, "Newman and the Interpretation of Inspired Scripture," *TheolStud* 63 (1, '02) 53-67.

After reviewing scholarship on Newman and Scripture with particular attention to the influence of J. Seynaeve's *Cardinal Newman's Doctrine on Holy Scripture* (1953), the article examines two 1838 essays from Newman's Anglican period in which he reflected on the insufficiency of modern historical criticism for uncovering spiritual truth and for providing a basis for Christian doctrine.—D.J.H.

687. J. BARTON, "Thinking about Reader-Response Criticism," *ExpTimes* 113 (5, '02) 147-151.

The "hard" version of reader-response criticism attempts not to discover the meaning of a text but rather to construct one. However, this approach can have far reaching political repercussions of a highly authoritarian kind. A "soft" version of reader-response criticism that regards the text at least as a partner in the production of meaning is more convincing.—D.J.H.

688. M. BECKER, "Die 'Magie'-Problematik der Antike. Genügt eine sozialwissenschaftliche Erfassung?" *ZeitRelGeist* 54 (1, '02) 1-22.

After sketching problems associated with defining "magic" in antiquity, the article discusses social scientific starting-points and historical phenomena (distinguishing between "magical" and "religious" phenomena, the charge of "magic" and deviance theory), historical implications, hermeneutical and cognition theory questions (ritual theory attempts at mediation, individual dimensions of "magic"), and theological questions (theological criteria for an understanding of "magic," deviance theory and theological argumentation). It concludes by calling for a wider interdisciplinary approach to studying "magic" in antiquity than the social sciences alone can provide.—D.J.H.

689. C. C. Black, "Journeying through Scripture with the Lectionary's Map," *Interpretation* 56 (1, '02) 59-72.

After noting some perils of lectionary preaching (practical and principled objections), the article reflects on three positive contributions that the lectionary can make: (1) The interrelationships among lections remind us of the intrarelational character of Scripture itself and the God whom Christians worship. (2) The lectionary's axial construction conforms to the church's liturgical experience of the God of Israel and of Jesus Christ. (3) Wedded to the liturgical calendar, the lectionary can serve as midwife to the church's maturation in prayer "until Christ is formed in us" (Gal 4:19).—D.J.H.

690. R. Boer, "Explorer Hermeneutics, or Fat Damper and Sweetened Tea," *Semeia* 88 ('01) 71-95.

The journals kept by the early Western "explorers" of Australia are permeated by biblical references and by a "biblical imaginary." Among the common motifs are the notion of the call, divine strength, relief from trouble (especially the finding of water), antiquarian evidence, particularly with reference to the indigenous people met at nearly every step of the way, and then the providential, all-surveying, all-knowing eye (what used to be known as the gaze). In all of this the overwhelming reference is to Hebrew Bible. [The same fascicle, which is devoted to the presence/absence of the Bible in postcolonialism, contains an introduction by Boer (pp. 1-12) and a response by G. West (pp. 199-214), as well as articles by A. Johnston [§ 46-714], P. van Toorn [§ 46-742], D. Jones (pp. 97-111), S. Seth (pp. 113-128), A. Singh (pp. 129-147), J. Docker (pp. 149-172), and P. James (pp. 173-198).]—D.J.H.

691. P. Bordeyne, "L'usage de l'Écriture Sainte en *Gaudium et spes*. Un accès au discernement théologique et moral de la Constitution pastorale du Concile Vatican II," *RevÉthThéolMorSupp* 219 ('01) 67-107.

The article seeks to clarify the function that Vatican II in its pastoral constitution *Gaudium et spes* attributed to Scripture in moral reflection informed by faith. After considering the place of Scripture in moral theology according to Vatican II, the article focuses on the discursive function of the biblical citations in *Gaudium et spes* (Ps 8:5-7; Isa 2:4; Mk 2:27; Mt 25:40; 5:43-44; Jn 15:13; Mt 4:4; Jn 13:35; 1 Cor 3:22b-23; Eph 1:10; Rev 22:12-13; Eph 3:20-21; Rom 8:11). Then it reflects on the relationship between the constitution's theme of contemporary anxiety and Scripture, and concludes that *Gaudium et spes* cannot be excluded from the council's teaching about Scripture and moral theology.—D.J.H.

692. B. E. Bowe and T. A. Nairn, "The Bible and Moral Theology: Pitfalls and Possibilities," *NewTheolRev* 15 (1, '02) 32-43.

After a survey of approaches to developing a biblically grounded moral theology, the article considers some problems of method: diversity within Scripture, multiple cultural and historical contexts, and different views about canonical authority. Then it points to a recent (2001) pastoral letter by Catholic bishops on the Columbia River watershed as a model for using Scripture in church pronouncements on ethical issues.—D.J.H.

693. W. BRAUN, "The Past as Simulacrum in the Canonical Narratives of Christian Origins," *RelTheol* 8 (3-4, '01) 213-228.

While "history" is a deeply valued, even normative concept in Christian self-understanding, it has been regarded with hedging wariness at best and outright suspicion at worst. The article first reviews how the "historical Jesus" has been dealt with in the history of Christian thought. Then it reflects on historiography in order to take "thicker account" of the production of history that in one of its "moments" includes the fictioning (fashioning) of historical narratives. If history is a human production from beginning to end, there is no place to hide from the imperative to take responsibility for history. The Christian Bible and postbiblical narratives of Christian history are not historical histories of anyone's real past as much as they are mythographies of origins that represent identifiable interests.—C.R.M.

694. R. S. BRIGGS, "The Uses of Speech-Act Theory in Biblical Interpretation," *CurrRes BibStud* 9 ('01) 229-276.

The article first outlines the salient features of speech-act theory, introduces the major writers in the field (J. L. Austin, J. Searle), focuses on three major groups of distinct categories in speech-act theory, and comments on the issues involved in utilizing speech-act theory with texts. Then it discusses major contributions in utilizing speech-act theory in biblical studies (by D. Evans, A. C. Thiselton, and D. Neufeld, respectively), along with other works that use speech-act theory in biblical studies and other relevant uses of speech-act theory. It concludes with some "prospects" regarding the role of speech-act theory in biblical interpretation.—D.J.H.

695. W. BRUEGGEMANN, "A Text That Redescribes," *TheolToday* 58 (4, '02) 526-540.

The article reflects on the church's engagement with the biblical text and the crisis in the church when the church is inattentive to the biblical text, considers the impact of the modern interpretive period in the church's loss of the text, and ponders what the church's recovery of the text might entail. It views the large theological sweep of the biblical text as an offer of reality profoundly alternative to the dominant scripting of reality in our society, and highlights the peculiar opportunity of the preacher-pastor in sketching out an alternative scripting of reality vouched for in this text.—D.J.H.

696. T. M. P. CAVALCANTI, "Quand les pauvres lisent la Bible. Un regard latino-américain," *LumVit* 56 (4, '01) 413-422.

After showing how a new reading of the Bible has come about among Latin-American base communities since the late 1960s, the article describes and analyzes three examples that illustrate what this new popular reading of the Bible is about. It observes that the poor read the Bible not to grow in knowledge but in order to find God in their lives.—D.J.H.

697. S. L. COOK, "Teaching the Bible at Virginia Seminary in Late Modern Times," *AnglTheolRev* 84 (1, '02) 37-47.

This reflection on teaching the Bible in today's seminary setting first characterizes biblical study's 20th-century development in the face of modernist challenges. Then it suggests that in light of the marginalization of Christianity in American culture, seminary education must now consciously be theologically proactive and constructive. An approach to teaching the Bible that is (1) postliberal, (2) linguistically and scripturally oriented, and (3) appreciative of the theological witness of the received text (i.e. a new search for the Bible's literal sense) can strategically move the teaching of the Bible forward in the future.—C.R.M.

698. E. COTHENET, "Un chantier toujours ouvert: l'étude du N.T. Essai de bilan et perspectives d'avenir," *Hokhma* 77 ('01) 35-52.

The article reviews important developments in NT scholarship during the 20th century according to the following outline: the apogee of the historical-critical method, between the two wars—form criticism and the theological renewal, sensational discoveries and the renewal of methods, the explosion of methods, and perspectives for the future.—D.J.H.

699. G. D. COVA, "Scrittura ed evangelizzazione: nodi emergenti," *Rivista di Teologia dell'Evangelizzazione* [Bologna] 2 (3, '98) 61-71.

In the context of Catholic approaches to evangelization since Vatican II, the article reflects on three "knots" related to Scripture: text and translation, the church and Israel, and the OT and the NT.—D.J.H.

700. E. F. DAVIS, "Reading the Bible Confessionally in the Church," *AnglTheolRev* 84 (1, '02) 25-35.

Reading the Bible (and specifically the OT) confessionally means reading theologically, reading as a community that confesses our sins in response to God's call to repentance, and reading as a community that confesses Christ (while reading historically and in theological friendship with Jews).—D.J.H.

701. F. DE LANGE, "Weerloze aanspraak — over Bijbel en ethiek" [Defenseless Claim — On the Bible and Ethics], *GerefTheolTijd* 101 (4, '01) 140-149.

This probe of the complex relationship between the Bible and ethics first notes some examples of confusion and misuse, and reflects on the Bible's unity and authority (the Bible as canon). Then it discusses Christ as the center of Scripture, the church as an interpretive community, and experience as a moral source. Finally it considers how these three elements might work together in a conversation about ethical matters.—D.J.H.

702. L. FELDKÄMPER, "Sharing Personal Faith: The Practice of Bible-Sharing," *NewTheolRev* 15 (1, '02) 5-13.

The article describes a method of Bible sharing with three major steps: reading the text with great attentiveness, letting the written word become a living word, and responding to the personal word or message in prayer and action.—D.J.H.

703. S. S. FERRIS, "The Bible on Steroids: The Effect of Androcentrism on the Lectionary," *NewTheolRev* 15 (1, '02) 21-31.

The lectionary, the de facto Catholic Bible, as the word of God is an experience of males selecting, proclaiming, and interpreting "God's words," giving the male interpretation of God's revelation exclusive authority. The absence of females implies that only males are fit to convey God's revelation.—D.J.H.

704. J. FOREST, "De quelle oreille lire l'Écriture avec Freud?" *LumVit* 56 (4, '01) 391-400.

If in psychoanalysis a patient had to translate from a Semitic language into an Indo-European one, would not crucial meanings be lost? Reading the Bible from the perspective of the unvocalized Hebrew of Jesus' day could usher in a groundbreaking revolution.—D.J.H.

705. J. A. GLANCY, "Family Plots: Burying Slaves Deep in Historical Ground," *BibInt* 10 (1, '02) 57-75.

Because slavery is cross-culturally defined as an anti-kinship structure, we should be suspicious of ancient and modern attempts to locate and thus domesticate the relations of slavery within the network of intimate family relationships. One place where NT scholars have uncritically accepted the inscription of slaves in family plots is in the representation of household conversions in Acts where Luke presumes that his readers will find nothing amiss when a slaveholder determines the religious practice of his or her slaves. Since the ancient texts almost invariably serve the interests of slaveholders, they invite us to adopt their self-images, and it is easy to do so. Challenging this perspective disrupts the optimistic picture that we would like to have of Christian origins as a time of egalitarian relations. The danger of this family plot is that it distorts the reality of slavery as an anti-kinship structure, a structure of domination contingent on natal alienation.—C.R.M.

706. J. B. GREEN, "Modernity, History and the Theological Interpretation of the Bible," *ScotJournTheol* 54 (3, '01) 308-329.

If biblical scholars are to take theological concerns seriously, they must refuse the segregating and caricaturing of historical and literary approaches as well as the convention of proceeding as though practitioners of biblical scholarship are not members of communities who read the Bible. The article discusses the problem of history, ambivalence toward historical criticism (we cannot live with or without it), and a proposal for bringing biblical studies and systematic theology into conversation, using the example of 1 Peter, that attempts to take seriously the identity of the NT writers as theologians concerned with a "word on target."—C.R.M.

707. J. B. GREEN, "Scripture and Theology. Failed Experiments, Fresh Perspectives," *Interpretation* 56 (1, '02) 5-20.

After noting that attempts to construe biblical studies as a descriptive task have been unsuccessful, the essay aims to show that the status and role of the biblical texts as Christian Scripture must be recast if the Bible's fecundity for ecclesial faith and practice is again to be appreciated. It first discusses linear hermeneutics (moving from historical analysis of the biblical texts to a biblical theology) as a failed experiment and concludes that prioritizing historical analysis will only erode further the gully dividing the study of the Bible and constructive theology. Then it engages in dialogue with F. Schleiermacher's view on the essential role of Scripture in the theological enterprise and how it brings into focus important issues that continue to trouble us (the status and role of the OT, whether doctrine eclipses the witness of Scripture, our modernist tendency to reduce and objectify).—C.R.M.

708. S. J. GRENZ, "The Spirit and the Word. The World-Creating Function of the Text," *TheolToday* 57 (3, '00) 357-374.

The article draws from contemporary theological and philosophical insights so as to set forth an understanding of the manner in which the Spirit speaks through the word, so as to sketch a doctrine of Scripture that can contribute to the renewal of the role of Scripture in the church. It considers the word as message and text, biblical creativity—Scripture as the instrumentality of "world" formation, and biblical literacy—the Bible as theological text.—D.J.H.

709. C. GRIBBEN, "Wrongly Dividing the Word of Truth: The Uncertain Soteriology of the Scofield Reference Bible," *EvangQuart* 74 (1, '02) 3-25.

Despite marketing his Bible on the distinctive dispensational system, C. I. Scofield could not tear himself away from the established covenant model. Significant changes within academic dispensationalism at present are allowing the movement's adherents to see that the true unity of the plan of redemption centers around the covenants rather than a series of "dispensations" abstractly designed and imposed upon the biblical text. Contemporary dispensationalism must therefore face Scofield's problem, but also must learn from his failed attempt to integrate the two systems of covenant and dispensation.—C.R.M.

710. L. A. GUARDIOLA SAENZ, "Minorities in the Midst of Affluence," *Concilium* (1, '02) 86-92.

After an overview of the framework of cultural studies (ideological criticism), the article describes two strategies for reading the Bible that emerge from the Hispanic American postcolonial experience: reading from the diaspora (a Cuban-American reader), and reading from the bridge (a Mexican-American reader).—D.J.H.

711. P. D. GUEST, "Battling for the Bible: Academy, Church and the Gay Agenda," *Theology & Sexuality* [Sheffield, UK] 15 ('01) 66-93.

The Bible's continued status as cultural icon mediating the inspired word of God makes its appropriation desirable in contemporary conflicts over homosexuality and other issues. But it can no longer be considered adequate that biblical scholars continue to supply supposedly objective knowledge concerning texts while remaining silent concerning the ethics of interpretation. In the future queer theology will exercise a profound impact, and queer readings will proliferate. At present, however, there is an urgent need to question the ethics of interpretation within the academy.—D.J.H.

712. P. HARRISON, "Fixing the Meaning of Scripture: The Renaissance Bible and the Origins of Modernity," *Concilium* (1, '02) 102-110.

In the 15th and 16th centuries, Scripture—its contents, the controversies that it generated, the changing status of its authority, and the new way in which it was read by humanists and Protestants—played a pivotal role in originating the division between the humanities and sciences that has given shape to modernity and to this day dominates the intellectual landscape.—D.J.H.

713. L. HARTMAN, "Text and Context. How texts get new meanings," *Theology & Life* [Hong Kong] 22 ('99) 149-162.

The concept "context" has a wide range of meanings. Sometimes old texts receive new meanings when used in new contexts, and sometimes their old meaning as understood within their old context seems to be topical even when appearing in new contexts. Maybe that is why the Bible is called a "living word."—D.J.H.

714. A. JOHNSTON, "The Book Eaters: Textuality, Modernity, and the London Missionary Society," *Semeia* 88 ('01) 13-40.

The essay examines the introduction of the Bible into Polynesian communities by the London Missionary Society (LMS) and traces this introduction of a print culture as a kind of metaphor for the introduction of a colonial regime that ideologically supported missionary intervention in Island cultures. It deals with the historical texts of the LMS to address issues in contemporary postcolonial theory. It uses the "doubled time" of the Bible in colonial cultures (as both symbol of modernity and symbol of the return Edenic purity) to investigate the complex processes by which imperial agents sought to introduce modernity to indigenous cultures and the equally complex ways in which indigenous cultures sought to appropriate this knowledge for themselves.—C.R.M.

715. O. KEALOTSWE, "Biblical Interpretation in Botswana," *Theologia Viatorum* [Sovenga, South Africa] 26 ('00) 25-44.

The article first considers interpretations of biblical passages concerning baptism, the Lord's Supper, and death from the Botswanian perspective of African Independent Churches. Then it evaluates them from religious and theological, philosophical, and sociological perspectives.—D.J.H.

716. S. P. KEALY, "Humour and Jesus," *DocLife* 52 (2, '02) 132-137.

A Bible or even a Jesus without humor would not be fully human or an adequate mirror of human experience. Humor can be an opportunity for serious theological thinking. The Bible does not always have to be read with a harmful seriousness or awe.—D.J.H.

717. A. T. KRAABEL, "Recycled, Rejected, Replaced, Reformed: Christian Hermeneutics and 'the Jewish Issue,'" *CurrTheolMiss* 28 (6, '01) 567-576.

The article describes an introductory Bible course at Luther College in Iowa that used the Internet and the World Wide Web, and confronted students with the contemporary problems of "replacement theology" and "the Jewish issue." It also describes some resources for Jewish-Christian understanding.—D.J.H.

718. P. K. H. LEE, "Reading the Bible with a Touch of Zen: Illustrated," *Theology & Life* [Hong Kong] 22 ('99) 113-116.

Zen (*ch'an*) is a way of meditation leading to a consciousness that breaks down the subject-object split and restores a sense of the wholeness of things. The article illustrates this way of reading with reference to several Chinese poems and some passages in the Bible (Isa 55:10-11; Mt 5:43-48; Lk 5:4-11; Col 1:15-17).—D.J.H.

719. E. MAHLANGU, "The ancient Mediterranean values of honour and shame as a hermeneutical procedure: A social-scientific criticism in an African perspective," *Verbum et Ecclesia* [Pretoria] 22 (1, '01) 85-101.

The perspective of honor and shame helps toward appreciating more accurately the positive and negative aspects in the life of Jesus and others in the NT world. The social-science approach from an African perspective takes seriously the cultural heritage (value system) of African readers and enables them to enter into dialogue with the NT world.—D.J.H.

720. E. MANICARDI, "La Bibbia nell'evento dell'evangelizzazione," *Rivista di Teologia dell'Evangelizzazione* [Bologna] 2 (3, '98) 21-39.

The article first considers the place of the OT Scriptures in the pre-Pauline kerygma, in the

Pauline proclamation of the gospel, and in the process of evangelization according to Luke-Acts, respectively. Then it discusses the Bible and evangelization according to Catholic church documents since Vatican II. Finally it reflects on the Bible's role in communicating the Christian faith on the interpersonal level and in the process of inculturation.—D.J.H.

721. T. MANJALY, "Gospel - Culture Interface. A Biblical Approach," *Bible Bhashyam* 27 (3, '01) 195-222.

The NT presents the Christ-event in a form that is culturally conditioned. The inculturation process did not mean the total assimilation of the gospel into a culture and the loss of its identity or message. It was always critically open to cultures, and accepted their positive elements while denouncing oppressive and demonizing aspects. The Bible has been influenced by cultures, and it has influenced cultures.—D.J.H.

722. B. MAYNE, "Convergence in Lectionaries: Light in Ecumenical Darkness," *Scripture in Church* [Dublin] 32 (125, '02) 116-121.

On most Sundays congregations in Roman Catholic, Anglican, Lutheran, and other Protestant churches hear and respond to the same Scripture readings. The *Ordo Lectionum Missae* (1969) and the *Revised Common Lectionary* (1992) form the greatest ecumenical breakthrough in our lifetime.—D.J.H.

723. J. M. MCDANIEL, "The Place of the Bible in the Virginia Seminary Curriculum: Homiletics," *AnglTheolRev* 84 (1, '02) 57-65.

The Bible does not explain reality. It redescribes reality. It tells us the way things are in God's eyes and invites us to adjust our vision to see the world from the Bible's perspective. Incarnational preaching that evokes a reality absorbed into the world of the biblical story will feed people a heavenly banquet in which the bread of the word is broken and shared.—D.J.H.

724. M. R. NIENABER, "Lectio Divina: A Means to Wholeness," *RevRel* 61 (1, '02) 75-83.

After a brief history of *lectio divina,* the article comments on its six parts (*lectio, meditatio, oratio, contemplatio, compassio, actio*) and related topics.—D.J.H.

725. P. G. PAOLINI, "Spirito e parola: alcune riflessioni sull'ispirazione," *Vivens Homo* [Bologna] 12 (2, '01) 329-358.

After reflecting on the dynamism of the word, the article considers the word of revelation as oral (origin, proclamation, listening) and as written (origin, redaction, relation to the reader—with attention to the case of Sirach). Then it discusses the action of the Holy Spirit with reference to the Johannine and Pauline writings.—D.J.H.

726. C. J. PEIFER, "The Inspiration and Truth of Sacred Scripture," *BibToday* 39 (6, '01) 360-365.

As the product of the life of the Israelite and then the Christian community, the Bible appears not as an infallible book of answers to timeless questions but rather as the record of God's ongoing relationship with his people. Our primary emphasis should not be upon inerrancy but rather upon the positive value of the text revealing God and his will to us.—C.R.M.

727. M. PESKOWITZ, "A Letter to Elizabeth," *Cross Currents* [New York, NY] 51 (4, '02) 489-494.

In an odd twist of the academy, it seems transgressive for someone in biblical studies to speak of cares and commitments, even religious commitments, within a mode of interpretation that historically demands the performance of objectivity. Rather than silencing cares and commitments, it would be better to analyze them more broadly.—D.J.H.

728. M. PHILIPPO, "Le biblique n'est pas accessible en solitaire. Comment Balmary relit la Bible?" *LumVit* 56 (4, '01) 401-412.

For many years psychoanalyst M. Balmary has been reading the Bible with groups in which everyone comes with his or her own understanding and image of the biblical text. Confronted by the biblical texts and the interpretations of others, the participant is compelled to reinterpret the text and so come to birth and grow with the biblical text.—D.J.H.

729. R. W. PRICHARD, "Biblical Studies and the Teaching of Church History," *AnglTheol Rev* 84 (1, '02) 49-56.

The article contrasts a set of assumptions about the role of the Bible in church history that was common in the early 20th century (contrasting Scripture with the reconstruction of events behind the biblical narrative) with the way in which the Bible is handled in church history classrooms at Virginia Theological Seminary today (a historical approach that values the biblical narrative).—D.J.H.

730. J. RAHNER, "Kanonische und/oder kirchliche Schriftauslegung? Der Kanon und die Suche nach der Einheit," *ZeitKathTheol* 123 (4, '01) 402-422.

There has been an increasingly apologetic attempt to distinguish between what can be gained by historical and literary criticism on the one hand and by the interpretation of the Bible as Holy Scripture (canonical criticism) on the other hand. But such a development must be treated with great caution, since according to Vatican II's *Dei verbum* 11–12 any exegesis reflecting on "canonicity" is directed back to historical criticism. Thus there is no theological or biblical-hermeneutical justification for looking for a narrow ecclesiological principle of exegesis and unity beyond the christological focus of the individual biblical authors' witnessing.—D.J.H.

731. H. RÄISÄNEN, "På väg mot en etisk bibelkritik" [Toward an Ethical Biblical Criticism], *SvenskExegÅrs* 65 ('00) 227-242.

A number of hermeneutical trends in contemporary scholarship (postcolonialist, feminist, ideological-critical, liberationist, etc.) are contributing to the development of a biblical criticism that is less neutral and more attuned to universal ethical values. H. Küng has observed that humanity cannot attain peace without peace among the religions, and that cannot happen without self-criticism, an ethical criticism of one's own sacred traditions. When it comes to the Bible, we must choose among the various biblical traditions. Indeed, our own ethical integrity demands that we confront all biblical traditions in the name of love, justice, and humanity. We cannot avoid making choices. We ought only to ask ourselves if our choices are dedicated to the destruction of life or to the service of life.—B.A.P.

732. C. RICO, "Contexte, authorité et mode de signification. De la linguistique à l'interprétation de la Bible," *RevBib* 108 (4, '01) 598-613.

The linguistic concepts of diachrony, synchrony, metachrony, and autochrony [see § 45-1553] can lead to a greater understanding of the relationship between the OT and the NT. When applied in the analysis of the signified, these categories can help to resituate the object-text in the triple perspective of its context, authority, and mode of signification: longitudinal dimension (diachrony), transversal dimension (synchrony), vertical dimension (metachrony), and personal dimension (autochrony).—D.J.H.

733. A. SCHENKER, "Der biblische Fundamentalismus und die katholische Kirche," *IntKathZeit/Communio* 30 (6, '01) 507-512.

After describing the origins of biblical fundamentalism in the 19th century in the USA, this article considers the treatment of fundamentalism in the 1993 document from the Pontifical Biblical Commission on the interpretation of the Bible in the church, the concerns of the fundamentalist approach to the Bible, the theological critique of biblical fundamentalism, and the challenge of biblical fundamentalism to the churches.—D.J.H.

734. H. SCHWIER, "Praktische Theologie und Bibel. Die Rolle von Bibel und Exegese in der derzeitigen Standortbestimmung der Praktischen Theologie," *EvangTheol* 61 (5, '01) 340-353.

This investigation of the relationship of practical theology to biblical piety and exegesis first considers under the heading *terra cognita* the threefold function of the Bible (as a book of confession, formation, and sources), offers a critical assessment of W. Steck's approach, and discusses options for using the Bible in church life today. Then under the heading *terra incognita,* it explores the possibility of a new relationship between practical theology and a pluralistic, polyvalent biblical exegesis, and presents six theses by way of summary.—D.J.H.

735. D. A. SCOTT, "Teaching the Authority of the Bible," *AnglTheolRev* 84 (1, '02) 11-24.

The article addresses the problem of people's willingness to regard the Bible as a reliable and viable, indeed the supreme norm for Christian belief and living. It focuses on six possible factors of contemporary people's attitudes toward authority: autonomy, authenticity, emancipation, professionalization, value pluralism, and postmodern suspicion. The task of reflecting on the nature and authority of Scripture is a central concern of all who are engaged in theological education.—C.R.M.

736. J. SCULLION, "Actualization, Inspiration, Canonicity," *NewTheolRev* 15 (1, '02) 14-20.

The issues of actualization, inspiration, and canonicity underlie any pastoral approach to Scripture. Actualization is the rereading of earlier texts in the light of new circumstances. To say that Scripture is inspired means that it is a powerful and effective word. The canon summons us to encounter the fullness of Scripture, the words of challenge and of affirmation.—D.J.H.

737. I. SELVANAYAGAM, "The Bible and Non-Christian Scriptures," *EpworthRev* 29 (1, '02) 49-58.

The article first examines the approaches toward non-Christian Scriptures proposed by M.

Muller, H. Kraemer, and S. Samartha, respectively. Then it suggests that when Christians take the Bible as presenting a particular dialogical process, they might also take the Scriptures of other religious traditions as representing different dialogical processes.—D.J.H.

738. J.-P. SONNET, "La Bible et la littérature de l'Occident. Langue mère, loi du père et descendance littéraire," *LumVit* 56 (4, '01) 375-389.

The Bible has been a matrix of western literature, which has tried to fill in the gaps in the biblical narrative. Western literature also had to measure up to the Bible in the same way as one who is confronted with directives from a parent.—D.J.H.

739. K. STONE, "What Happens When 'Gays Read the Bible,'" *Concilium* (1, '02) 77-85.

Some gay and lesbian readers of the Bible have begun to look beyond the debate over biblical attitudes toward homosexuality in order to create other modes of engagement with the Bible. An important source of inspiration for such readers can be found in the discussions among biblical scholars about social location and biblical interpretation. Within the process of adjudicating interpretations, it is possible for lesbian, gay, bisexual, and transgendered readers of the Bible to make crucial and distinct contributions.—D.J.H.

740r. G. THEISSEN, *Der Religion der ersten Christen* [*NTA* 45, p. 154; see § 45-1563r].

W. STEGEMANN, "Christentum als universalisiertes Judentum? Anfragen an G. Theissens 'Theorie des Urchristentums,'" *Kirche und Israel* [Neukirchen-Vluyn] 16 (2, '01) 130-148.—After noting the growing interest in Christian origins, the article provides a summary of Theissen's program and his main theses. Then it examines critically his thesis that primitive Christianity was a "daughter religion" of Judaism with reference to his adoption of a traditional paradigm developed from a Christian perspective, the construction of ancient Judaism as a religion, and the concept of primitive Christianity as a "universalized" Judaism.—D.J.H.

741r. IBID.

F. STOLZ, "Das Urchristentum — die Aussenansicht eines Insiders. Zu Gerd Theissens 'Theorie des Urchristentums,'" *EvangTheol* 61 (6, '01) 476-480.—In this book Theissen brings to the study of primitive Christianity a descriptive "outsider" perspective rather than the confessional "insider" perspective of theology. His work is very stimulating and places in new light many classical exegetical, historical, and theological problems. Theissen casts a wide net among the various theories of religion and sometimes does not fully exploit their possibilities or face their problems. His general concept of theory and the relationship between insider and outsider perspectives deserve further consideration.—D.J.H.

742. P. VAN TOORN, "Before the Second Reformation: Nineteenth-Century Aboriginal Mediations of the Bible in Van Diemen's Land," *Semeia* 88 ('01) 41-69.

The article examines the means by which Aboriginal Australian engagements with the Bible were mediated during the 1830s on the Flinders Island Aboriginal Settlement off the northeast coast of Van Diemen's Land. It analyzes a series of sermons and other writings produced by two Aboriginal youths for signs of an incipient dialogization of the Scriptures by non-alphabetically literate Aboriginal preachers who disseminated biblical knowledge in their own traditional languages and thus sowed the first seeds of a "Second Reformation" that sees Aboriginal theologians now decolonizing the Bible, reading it in their own traditional languages, and bringing it into a zone of genuinely dialogic contact with traditional Aboriginal spiritual beliefs, cultural values, and political objectives.—D.J.H.

743. J. J. VINCENT, "Outworkings: A Gospel Practice Criticism," *ExpTimes* 113 (1, '01) 16-18.

Practice is the way in which the scriptural tradition is carried on in history, because practice was the way in which it originated. A story or passage of Scripture functions as an interpretative and provocative medium between action and action, between practice and practice. The contemporary disciple asks, Is there some new life here? Does it issue in useful practice? This approach is similar to *Wirkungsgeschichte,* which may be translated "outworkings."—D.J.H.

744. W. VOSLOO, "Hoe om die Bybel beter te verstaan: Verklarings van die Bybel in Afrikaans (A better understanding of the Bible: Bible Commentaries in Afrikaans)," *Verbum et Ecclesia* [Pretoria] 22 (1, '01) 178-190.

Bible commentaries in Afrikaans since 1933 (when the Afrikaans Bible translation appeared) display a steady growth in understanding from a literal and even fundamentalistic approach to a critical exegesis of Scripture. At least three phases can be discerned: a focus on the author, then on the text, and finally on the reader.—D.J.H.

745. R. C. ZACHMAN, "Gathering Meaning from the Context: Calvin's Exegetical Method," *JournRel* 82 (1, '02) 1-26.

Calvin read Scripture in a twofold context. The first context was linguistic and historical, and included the whole world mediated to him by Greek and Latin literature. The second context was theological, and included the attempt to understand the mind of the Holy Spirit in the words of the human authors of Scripture, so that their teaching might fruitfully be applied to the church today, and the analogical and anagogical application of all signs and promises of God's favor to Christ. Thus he stands in essential continuity with such theologians as R. Bultmann, K. Barth, and H. U. von Balthasar.—D.J.H.

746. V. ZINKURATIRE, "Method and Relevance in African Biblical Interpretation," *African Christian Studies* [Nairobi] 17 (4, '01) 5-13.

When the Bible confronts the religiocultural and sociopolitical realities of Africa, it performs at least three kinds of functions: corroborative, corrective, and suppletive. After considering some cultural and sociopolitical examples, the article takes up the question of judging which interpretation belongs where, and discusses the use of vernacular translations of the Bible in doing exegesis.—D.J.H.

Textual Criticism

747. J.-M. BERTHOUD, "Faut-il avoir peur de la critique textuelle?" *RevRéf* 53 (216, '02) 32-42.

In NT textual criticism today there are two schools: the eclectic method, and the traditional-ecclesiastical approach. Both approaches claim to be scientific, but their methodological principles are very different. The second approach is more in keeping with the evidence of all the manuscripts and the supernatural character of the Bible.—D.J.H.

748. S. K. JACOBSON, "Partridge on Brattle Street: The Great Manuscript Hoax," *SewaneeTheolRev* 45 (2, '02) 175-179.

The article describes a hoax (dubbed the "Partridge Manuscript") perpetrated by two students (B. Tyler and R. Kline) at Episcopal Theological School in Cambridge, MA, in 1936 in which they produced a "manuscript" that contained Rom 16:25-27 between 15:13 and 15:14. It takes note of the interest that it generated among several distinguished professors (N. Nash, W. H. P. Hatch), and explains how the hoaxers eventually confessed.—D.J.H.

749. A. G. MARTIN, "Faut-il avoir peur de la critique textuelle?" *RevRéf* 53 (216, '02) 23-31.

After describing the complexity of the problems solved by textual criticism of the NT, the article takes up the question whether such work places the authority of Scripture in doubt. It observes that the manuscript variants of the NT do not touch upon the substance of the NT message and that text-critical study takes very seriously the work of God in his revelation.—C.R.M.

750. P. N. MILLER, "The 'Antiquarianization' of Biblical Scholarship and the London Polyglot Bible (1653-57)," *Journal of the History of Ideas* [Baltimore, MD] 62 (3, '01) 463-482.

As the latest and greatest of the Polyglot Bibles, the London Bible (1653-57) was able to harness the cumulative learned efforts of several generations of scholars and the self-conscious ambition of its organizer, Bishop Brian Walton, to recapitulate the whole history of humanist biblical scholarship. With reference to Walton's own survey of the field, the article discusses the theological underpinnings of sacred philology, the nature of the ancient versions of the Bible, and the impact of antiquarian methods on biblical interpretation.—D.J.H.

Textual Criticism, §§ 46-806, 809, 883, 905, 971, 990, 1376.

Biblical Linguistics and Philology

751. A. WERTHEIMER, "The Functions of the Syriac Particle d-," *Muséon* 114 (3-4, '01) 259-289.

Both within simple and complex sentences as well as in genitive constructions, relative clauses, and nonrelative clauses alike, the Syriac particle *d* serves as a nominalizing particle. It is involved in both types of nominalization: substantivization and adjectivization. It also marks the first stage of translations which end up, after the often unmarked second stage, in adverbial expressions. Thus the Syriac particle *d* has less of a vague nature than what may seem at first glance.—D.J.H.

Biblical Linguistics and Philology, §§ 46-1260, 1322.

Biblical Translation

752. J.-M. AUWERS, "La Bible revisitée. À propos d'une nouvelle traduction de la Bible," *RevThéolLouv* 32 (4, '01) 529-536. [See § 46-755.]

The "Bayard Bible" is a new translation (2001) prepared in collaboration with twenty writers and twenty-seven exegetes. Written in a decidedly modern style, it gives texture to the words of the Bible and tries to respect the different styles in it. However, it is regrettable that examples of biblical intertextuality are often missed and that the translations of the Synoptic Gospels are so disparate. Moreover, the exegetical work on the texts is sometimes pushed very far. This new translation tries to fill the void in French Bible translation beside the study Bibles (Bible de Jérusalem, Osty, T.O.B., etc.) but does not replace them.—D.J.H.

753. C. CALDERHEAD, "Computer Meets Quill: The Making of a Contemporary Manuscript Bible," *AnglTheolRev* 83 (4, '01) 861-868.

Based on the New Revised Standard Version, the *Saint John's Bible* will be written by D. Jackson and a team of calligraphers on vellum, using a mix of traditional and modern techniques. It will be bound in seven volumes and housed at Saint John's Abbey in Collegeville, MN. Before any writing can be done, the entire layout is to be worked out on computer and approved by the committee that guards the NRSV. The illuminations will come in a variety of formats and styles.—D.J.H.

754. R. J. CLIFFORD, "The Authority of the *Nova Vulgata:* A Note on a Recent Roman Document," *CathBibQuart* 63 (2, '01) 197-202.

No Roman Catholic church document besides *Liturgiam authenticam* (2001) makes the *Nova Vulgata* an authority that translators of biblical texts for the liturgy are required to follow. The document seems to proceed on the mistaken assumption that the *Nova Vulgata* is an *editio typica* for biblical translations.—D.J.H.

755. P. GRELOT ET AL., "À propos de la Bible Bayard. Une pluralité de regards," *EspVie* 111 (47, '01) 3-14. [See § 46-752.]

La Bible, nouvelle traduction (Paris: Bayard, 2001; Montreal: Médiaspaul) is a "literary" translation produced by exegetes and specialists in French literature under the direction of F. Boyer. After Grelot's critical assessment of the work as "a recomposed Bible" (pp. 3-4), the article presents Y. Roullière's comments on the literary choices made in the Bayard Bible (pp. 4-6). Next it provides evaluations of various parts of the OT: J.-M. Maldamé on Genesis (pp. 6-7), P. de Martin de Vivies on the prophetic corpus (p. 8), C. Forster on Daniel (p. 9), and L. Monloubou on the Psalms (pp. 9-10). Then it offers assessments of various parts of the NT: S. Légasse on the Synoptic Gospels (pp. 10-11), É. Cothenet on the Johannine writings (pp. 11-12), and M. Carrez and Cothenet on Romans (pp. 12-13). Finally C. Chauvin (p. 14) expresses enthusiasm for the work, especially because of its unusual collaboration between exegetes and writers.—D.J.H.

756. D. LAUNDERVILLE, "The Art of Translating," *BibToday* 40 (1, '02) 38-43.

This discussion of what constitutes "accuracy" in a Bible translation considers effective communication as the goal of translation, the stable and adaptive text of the Bible, idiomatic translation and paraphrase, communicating the style of the original and its logic, consistent and informed translation and attention to context, and how collective efforts refine the art of translation.—D.J.H.

757. L. LIGHT, "Roger Bacon and the Origin of the Paris Bible," *RevBén* 111 (3-4, '01) 483-507.

Bacon was correct in linking the creation of the 13th-century Paris Bible to the activity of commercial booksellers. But he seems to have remained unaware that the Paris Bible was actually a slight revision of a type of Bible that circulated in the first thirty years of the 13th century in Paris. Its fairly restricted impact outside of Paris is quite in keeping with Bacon's negative general characterization of its text and his distrust of the textual variants that he argued differed from "ancient exemplars" and many other Bibles.—D.J.H.

758. P. OLA AND E. D'AULAIRE, "As it is written," *U.S.Catholic* [Chicago] 66 (10, '01) 36-40.

The Saint John's Bible is intended to be contemporary, ecumenical, multicultural, and prophetic. Benedictine monks in Minnesota are teaming up with calligraphers at a scriptorium in Wales to create the first Bible to be written and illustrated entirely by hand in more than 500 years. [The article originally appeared in *Smithsonian,* December 2000.]—D.J.H.

759. K. D. PAYLE, "Ideology, Politics, and the Afrikaans Bible Translations," *Theologia Viatorum* [Sovenga, South Africa] 26 ('00) 74-91.

By looking at examples of OT renderings in the Afrikaans Bible translations of 1933 and 1983, the article shows how translations were used to provide support for Afrikaans nationalist ideology, especially in matters pertaining to racial separation.—D.J.H.

760. J. J. PILCH, "No Thank You!" *BibToday* 40 (1, '02) 49-53.

The simple translation "thank you" does not adequately reflect what the Bible is reporting when it uses *yādâ* in Hebrew or εὐχαριστέω in Greek. People are not terminating a relationship with God (which is what "thank you" signals in the Mediterranean world). Rather, they are expressing indebtedness to God, a sense of obligation to acknowledge God publicly as beneficent beyond imagination.—D.J.H.

761. S. E. PORTER, "Some Issues in Modern Translation Theory and Study of the Greek New Testament," *CurrResBibStud* 9 ('01) 350-382.

The essay examines topics in recent translation studies that may have a bearing upon issues of translation in NT studies, showing along the way what some of the practical results of such ideas might be for rendering the Greek NT into a modern language. After introductory comments on translation theory, it considers dynamic equivalence and semantic domains (E. Nida), discourse analysis, relevance theory (and scenario theory), systemic linguistics, and cultural and related issues. It observes that the simple opposition between functional or dynamic equivalence and formal or literal correspondence is a glib oversimplification of a highly complex issue, and that knowledge of recent developments in translational theory and the willingness to explore new models for translation offer a way forward in NT scholarship.—C.R.M.

762. J. WARZECHA, "Kilka uwag o V wydaniu Biblii Tysiąclecia" [A Few Observations about the Fifth Edition of the Millenial Bible], *CollTheol* 71 (1, '01) 113-123.

A. Jankowski, chief editor of the fifth edition of Poland's Millennial Bible (1966), described it as a fundamental revision with changes in three areas: new introductions to each division and book, including updates from the last thirty years of scholarship; improvements in translation more in line with the original texts and moving away from too heavy reliance on the LXX (which is nevertheless reported in the footnotes); and improved and more consistent translation in accord with Polish language and style. The article reviews samples from these three areas and concludes that the revision is not entirely satisfactory in light of the amount of time and energy spent on it. This latter fact strongly recommends that a fresh translation should be undertaken.—J.J.P.

Computer-Assisted Research

763. A. K. M. Adam, "Practicing the Disseminary: Technology Lessons from Napster," *TeachTheolRel* 5 (1, '02) 10-16.

The most common uses of cybermedia in theological education barely scratch the surface of the capabilities of the technology. The future of technology's role in education will take forms much different even from what we imagine now. We can usefully take the Napster music file sharing system as a model for a new world of information sharing. It suggests the possibility of what one might call a "Disseminary," a site that uses electronic technology to spread as much theological nourishment as possible without devoting energy to policing the results of that distribution. No degrees. No requirements. No restrictions.—C.R.M.

764. R. S. Ascough, "Designing for Online Distance Education: Putting Pedagogy Before Technology," *TeachTheolRel* 5 (1, '02) 17-29.

Online distance education provides opportunities for quality education, although it can lead to poor pedagogical practices. For online distance education to be effective, one must understand the medium and the pedagogical principles that can lead to deep learning in the online environment. The article discusses the parameters of online distance education, purposes (Why use online course delivery?), planning (How does one design for effective online delivery?), possibilities (What can one do in the online environment?), pitfalls (What can go wrong?), prerequisites (How do we prepare?), and predictions (Where are we going?).—C.R.M.

765. J. King, "Christian Scriptures on the Internet," *Living Light* [Washington, DC] 38 (2, '01) 66-74.

This annotated bibliography of Internet websites is divided into five categories: Bibles, search engines, Bible studies, Catholic documents on Scripture, and directories. The criteria for inclusion are a high number of hits and usefulness to religious educators.—D.J.H.

766. R.-F. Poswick, "L'informatique a-t-elle renouvelé le travail des exégètes de métier?" *LumVit* 56 (4, '01) 423-434.

After surveying the use of computers in biblical research and teaching over the last thirty years, the article discusses the available computerized tools and works in the various subfields. Then it reflects on the consequences of the shifts from the Bible as text to the Bible as message and from the alpha-phonetic culture of the Bible to the electronic multimedia environment of today's culture.—D.J.H.

767. R. M. Royalty, "Ancient Christianity in Cyberspace: A Digital Media Lab for Students," *TeachTheolRel* 5 (1, '02) 42-48.

The article reports on the design and implementation of an experimental upper-level seminar taught at Wabash College that combined historical geography and social history with the intellectual history of the early church writers between the NT and Augustine, and that employed traditional methods of study in the humanities and new digital technologies. The experiment resulted not only in new computer skills but also in a deeper understanding for the students of the social contexts of early Christianity.—C.R.M.

Computer-Assisted Research, § 46-717.

Scholars

768. B. T. Arnold and D. B. Weisberg, "Babel und Bibel und Bias," *BibRev* 18 (1, '02) 32-40, 47.

In a series of lectures between 1902 and 1904, F. Delitzsch argued that Babylonian religion and culture were not only older but superior to that of the Israelites. Later he even recommended that the OT be excised from the Bibles of German Christians. Delitzsch's hostility toward the OT was based on his ardent belief in the continual upward progress of religion. Because Delitzsch held a position of influence and political power on an international stage, his anti-Semitism and unmitigated nationalism contributed to the excesses of post-World War I Germany.—C.R.M.

769. B. Barnett, "The Anglo-Israel Archaeological Society — Forty Years On," *Bulletin of the Anglo-Israel Archaeological Society* [London] 18 ('00) 9-16.

The article describes the founding of the Anglo-Israel Archaeological Society (AIAS) in 1961, the influence of Y. Yadin in the early years, its activities (providing up-to-date information, lectures, and travel grants), and recent developments. A list of officers and members of the executive committee appears on p. 16.—D.J.H.

770. D. Bechard, "Remnants of Modernism in a Postmodern Age. The Pontifical Biblical Commission's Centennial," *America* 186 (3, '02) 16-21.

Established in 1902 as part of the church's efforts to protect the faithful from a hasty and uncritical acceptance of new ways to study the Bible, the Pontifical Biblical Commission now begins its second century of service within a community whose leaders are far less wary of what exegetes will find in the sacred text. The article sketches the commission's history with reference to its responses to modernism in the early 1900s, new directions under Pope Pius XII, Vatican II's *Dei verbum* (1965), and the 1993 document about the interpretation of the Bible in the church.—D.J.H.

771. D. Boyarin and E. A. Castelli, "Introduction: Foucault's *The History of Sexuality*: The Fourth Volume, or, A Field Left Fallow for Others to Till," *Journal of the History of Sexuality* [Austin, TX] 10 (3-4, '01) 357-374.

The fourth volume in Foucault's *History of Sexuality* remains unpublished (at his request) since his death in 1984. Entitled *Les Aveux de la chair,* it is devoted to the discourse of sexuality in late ancient Christianity. This article places the Jewish and Christian sources from the period Foucault sought to explore in his fourth volume in the context of his larger project and introduces articles that explore pertinent Jewish and Christian sources and engage imaginatively in continuing his work [see §§ 46-1304, 1319, 1337, 1373]. Also included is a three-page bibliography of books on the history of sexuality in classical and late antiquity and in Judaism and early Christianity.—D.J.H.

772. E. DAHL, "Bultmann — en ikonoklastisk teolog? En diskusjon med Svend Bjerg" [Bultmann — An Iconoclastic Theologian? A Discussion with Svend Bjerg], *Norsk TeolTids* 102 (3, '01) 141-153.

Contrary to Bjerg's contention in *Synets teologi* (1999), Bultmann was by no means an iconoclastic theologian. Perceptible concepts such as "the eye of faith" and "to see in" played a fundamental role in his theology and should therefore be included in Bjerg's attempt to restore the visible dimension in theology.—D.J.H.

773. S. DOWD, "Charles H. Talbert's Contributions to New Testament Scholarship," *PerspRelStud* 28 (1, '01) 5-13.

The article describes the formative influences on Professor Talbert (1934-), his early career, major contributions to NT scholarship, expanding interests, achievements as a teacher and editor, and ongoing activities and interests. [The same fascicle, which honors Talbert, contains a photograph of him (p. 4) and a list (pp. 15-29) of his publications between 1966 and 2000.]—D.J.H.

774. B. GERHARDSSON, "Anton Fridrichsens bild av den judiska fromheten och dess företrädare" [Anton Fridrichsen's Representation of Jewish Piety and its Predecessors], *SvenskExegÅrs* 65 ('00) 19-32.

The Jewish-Swedish librarian, B. Beltzikoff, has for about a half-century published books and articles in which he strongly criticizes the church and individual Christians for not protesting strongly enough against Nazi oppression of the Jews, and makes wild accusations of anti-Semitism. One of his targets has been the biblical scholar and theologian A. Fridrichsen. But in reality during the 1930s, when some people questioned Jesus' Jewishness, Fridrichsen presented Jesus as a genuine Jew, whose message was based on Israel's Scriptures. Subsequently, Fridrichsen's "realistic" Bible exegesis interpreted the NT in terms of its Jewish background, and he required his students to study ancient Judaism. He also spoke out strongly against persecution of Jews and condemned all forms of anti-Semitism. To be sure, from today's perspective, Fridrichsen can occasionally be criticized for his choice of words in his interpretations of Jesus' criticism of his opponents in the Synoptic Gospels, or of the Fourth Gospel's presentation of "the Jews." But accusations of anti-Semitism against Fridrichsen are utterly baseless.—B.A.P.

775. P. GIBERT, "In Memoriam. Jacques Guillet sj. (3 avril 1910 – 28 septembre 2001)," *RechSciRel* 89 (4, '01) 483-484.

A brief description of Guillet's life and accomplishments as an exegete and a biblical theologian, along with a personal appreciation of him.—D.J.H.

776. M. GILBERT, "M.-J. Lagrange et F. Cumont. L'histoire des religions et la Bible," *Les Études Classiques* [Namur] 69 (1, '01) 3-22.

After describing the personal relationship between Lagrange (1855-1938) and Cumont (1868-1947), the article considers their respective approaches to oriental religions in the Greco-Roman world. Then it provides the contexts and texts of three letters from Lagrange to Cumont sent in 1911, 1918, and 1930, respectively, on various scholarly matters.—D.J.H.

777. K. HAACKER, "Martin Hengel zum 75. Geburtstag," *TheolBeitr* 32 (6, '01) 289-290.

This biographical sketch of Professor Hengel on the occasion of his 75th birthday emphasizes his dedication to both theological and historical research, and notes his many contributions to *Theologische Beiträge.* [The fascicle is dedicated to him as a *Festgabe.*]—D.J.H.

778. D. J. HARRINGTON, "Anthony J. Saldarini, 1941-2001," *BibRev* 17 (6, '01) 12-13.

Saldarini sought to hand on the biblical tradition and to help students to bring that tradition to bear on their lives. In his scholarly publications on rabbinic Judaism and the NT, he was a bridge between Jewish and Christian scholars. He believed that in studying Scripture and other ancient texts the wisdom of God can be found.—D.J.H.

779. D. HELLHOLM, "Nils Alstrup Dahl," *NorskTeolTids* 102 (4, '01) 211-212.

This memorial note (in Norwegian) concerning the late Professor Dahl (1911-2001) discusses his academic career, his major scholarly interests, and his influence on biblical studies in Europe (especially Norway) and the USA.—D.J.H.

780. E. HILGERT, "The Philo Institute, *Studia Philonica* and Their *Diadochoi,*" *StudPhilon Ann* 13 ('01) 13-24.

With reference to the contributions of D. M. Hay [see § 46-791] and other Philo scholars, the article describes the founding and development of the Philo Institute, the early publication of *Studia Philonica,* cooperative relationships, the association with Brown Judaic Studies and the publication of *Studia Philonica Annual,* and the SBL Philo Seminar and Group.—D.J.H.

781. D. R. LANGTON, "Claude Montefiore in the Context of Jewish Approaches to Jesus and the Apostle Paul," *HebUnCollAnn* 70-71 ('99-'00) 405-428.

In contrast to other Jewish commentators, Montefiore (1858-1938), an Anglo-Jewish biblical scholar and philanthropist, engaged the teachings of Jesus and Paul (as recorded in the NT) in a sympathetic, constructive manner, rather than as an opportunity for voicing anti-Christian grievances. Furthermore, he argued passionately that modern Jews should reclaim rather than disown two of Israel's most influential sons despite their failings.—D.J.H.

782. H. S. LEVINSON, "Festive Naturalism and 'The Legends of the Jews,'" *Harvard Divinity Bulletin* [Cambridge, MA] 30 (2, '01) 5-10.

The article discusses "religious naturalism" in the thought of M. Kaplan, S. Schechter (with particular attention to his *Aspects of Rabbinic Theology*), and L. Ginzberg (with particular attention to the section on Job in his *Legends of the Jews*), respectively. It concludes that Jewish "religious naturalism" will be informed by Kaplan's understanding of divinity as a range of predicates, Schechter's aspectival vision of the kingdom of God, and the cultural wealth of Ginzberg's *Legends of the Jews.*—D.J.H.

783. W. G. MOORE, "J. Gresham Machen: The Power of Theological Reflection," *Trin Journ* 22 (2, '01) 157-177.

While speculation concerning the impact of Machen's southern heritage and Scottish common sense realism makes for intriguing and entertaining reading, such conjecture fails to explain satisfactorily Machen's separation from those who would tolerate nonorthodox beliefs. Rather, Machen's actions arose from a philosophical and theological conviction built upon careful, scholarly exegesis of the biblical text.—D.J.H.

784. B. Olsson, "En lundaprofessors bibelverk" [A Lund Professor's Bible Work], *SvenskExegÅrs* 65 ('00) 7-17.

One can often find in used bookstores a three-volume work entitled *Bibeln. Förklaringar av Sven Herner* (*The Bible. Explications by Sven Herner*). The work came out in twelve fascicles between 1931 and 1939, written by the professor of exegetical theology at Lund, S. Herner (1865-1949). Herner was Docent in Lund between 1899 and 1902, and professor between 1902 and 1930. He was a champion of the historical-critical study of the Bible. His *Bibeln* consisted of over 3,700 pages. Printed on each page is the biblical text (canonical and "apocryphal" books), followed by commentary on each pericope. In a short introduction Herner gave some examples of his explications of the biblical text, dealing with religious content, historical-cultural context, and major themes and terms. Herner's work is an impressive example of the Lund tradition of biblical scholarship.—B.A.P.

785. G. Patronos and N. Girakis, "Γεώργιος Στεφ. Γρατσέας (1920-1997) (George Grateas [1920-1997])," *DeltBibMel* 28 (2, '99) 7-26.

After a sketch of Grateas's life, the article discusses his major achievements and his character, describes his most important publications pertaining to the Bible and other topics, and lists his publications between 1953 and 1999.—D.J.H.

786. H. Rollmann and W. Zager, "Unveröffentlichte Briefe William Wredes zur Problematisierung des messianischen Selbstverständnisses Jesu," *Zeitschrift für Neuere Theologiegeschichte/Journal for the History of Modern Theology* [Berlin—New York] 8 (2, '01) 274-322.

As a contribution toward a better appreciation of Wrede's *Das Messiasgeheimnis in den Evangelien. Zugleich ein Beitrag zum Verständnis des Markusevangeliums* (1901), this article provides editions of Wrede's correspondence between 1893 and 1906 that pertains to the question of Jesus' messianic self-consciousness. The letters and postcards are addressed not only to Wrede's publisher W. Ruprecht but also to his scholarly contemporaries M. Rade, H. Lietzmann, A. Harnack, H. Weinel, P. Wernle, R. Otto, F. Loofs, and A. Schweitzer.—D.J.H.

787. K. N. Schoville, "Menahem Mansoor, 1911-2001. A Diplomat Among Scholars," *BibArchRev* 28 (1, '02) 16.

Although Mansoor turned his back on a career in British diplomacy, he remained a consummate diplomat until his death. He became a major interpreter of the Dead Sea scrolls not only to college students but also to the general public.—D.J.H.

788. H. Schultze, "'Zufällige Geschichtswahrheiten'. Lessing und Semler im Streit," *ZeitTheolKirch* 98 (4, '01) 449-463.

H. S. Reimarus's theories about the unscrupulousness of Jesus' disciples caused a heated argument between J. S. Semler and G. E. Lessing. As protagonists of the German Enlightenment, they advocated positions that were actually related in structure. As a meticulous historian Semler opposed the ideologized discrediting of the Gospels, while Lessing's experimental outlines were an attempt to discern the means of the rational recognition of the existence of God in history.—D.J.H.

789. A. Slater, "Solomon Schechter's Approach to Changes in Halakhah," *ConsJud* 52 (3, '00) 30-38.

While Schechter agreed with the idea of change in generalizations and in principle, he did not approve specific halakic changes and certainly did not take any initiative. Schechter consistently emphasized in his speeches, lectures, and writings the importance of preserving halakah (especially with regard to the Sabbath and *kashrut*) by observance.—D.J.H.

790. R. H. SMITH, "'Oh, Brother!' A Tribute to Everett Kalin," *CurrTheolMiss* 28 (6, '01) 545-548.

A personal appreciation of Professor Kalin on the occasion of his retirement from teaching at Pacific Lutheran Theological Seminary, with particular attention to his views on biblical inspiration. It notes that in his career as a teacher of NT Kalin often threw the Bible down alongside the tough issues of the day.—D.J.H.

791. W. S. TOWNER, "*De Vita Contemplativa,* David M. Hay," *StudPhilonAnn* 13 ('01) 3-6.

The article describes Hay's life (1935-) and academic formation, as well as his accomplishments as a professor and academic leader. Particular attention is given to his scholarly work on Philo's writings. [The same volume, which is a *Festschrift* honoring Hay, contains a photograph of Hay and a bibliography of his publications between 1965 and 2000 (pp. 7-12).]—D.J.H.

792. J. C. VANDERKAM, "Emanuel Tov at Sixty," *DeadSeaDisc* 8 (3, '01) 213-216.

While Tov is eminent in Septuagint studies and in the textual criticism of the Hebrew Bible, in the last decade or so his name has become almost synonymous with the Dead Sea scrolls and especially with the series "Discoveries in the Judaean Desert." [The same issue, which honors Tov on his 60th birthday, contains a *tabula gratulatoria* on pp. 217-218.]—D.J.H.

793. F. W. WALBANK, "Professor Nicholas G. L. Hammond (1907-2001)," *JournHellen Stud* 121 ('01) v.

Hammond possessed an unusual array of talents in diverse fields. After distinguished service in World War II he taught at Cambridge and then Bristol. Throughout these years his lasting passion was Greece and Greek history. He published over 130 articles and about fifteen books, and launched the new edition of the *Cambridge Ancient History,* co-editing the first four volumes.—C.R.M.

794. N. WATSON, "The First Fifty Years of the Fellowship for Biblical Studies and the *Australian Biblical Review,*" *AusBibRev* 49 ('01) 1-4.

The article sketches the founding (in the early 1950s) and history of the Fellowship for Biblical Studies and the *Australian Biblical Review,* and notes their efforts to introduce the work of biblical scholars to a wider public.—D.J.H.

795r. C. WIESE, *Wissenschaft des Judentums und protestantische Theologie im wilhelminischen Deutschland—Ein Schrei ins Leere?* (Tübingen: Mohr Siebeck, 1999).

H. WASSERMANN, "The *Wissenschaft des Judentums* and Protestant Theology: A Review Essay," *Modern Judaism* [Oxford] 22 (1, '02) 83-98.—Wiese explores whether dialogue took place between the *Wissenschaft des Judentums* and German Protestant theological research in the Second Reich in a spirit of equality, respect, and mutual recognition, or whether it was merely another version of the traditional literature of Jewish-Christian dispute and controversy. He does an extremely good job of exposing the disappointing intellectual and moral qualities of the liberal Protestant theologians. But it is difficult to understand why W. Bousset's learning process, the intriguing story of the Giessen Mishnah project, the various initiatives for introducing the *Wissenschaft des Judentums* at German universities, and other similar matters are not accepted by him as evidence for the existence of any sort of dialogue.—D.J.H.

Bulletins

796. D. J. HARRINGTON, "Books on the Bible," *America* 186 (8, '02) 16-26.

Descriptions and evaluations of twenty-three recently published books, all in English, on various aspects of OT and NT study [see § 45-1604].—D.J.H.

797. P. MCCORMICK, "Unearthing the Bible's hidden treasures," *U.S.Catholic* [Chicago] 66 (11, '01) 28-30.

The article describes and notes the significance of six recently published books: B. Feiler, *Walking the Bible* (2001); I. Finkelstein and N. A. Silberman, *The Bible Unearthed* (2001); J. Kugel, *The Bible As It Was* (1997); A. McGrath, *In the Beginning* (2001); B. Bobrick, *Wide as the Waters* (2001); and C. Murphy, *The Word According to Eve* (1998).—D.J.H.

798. P. OSTAŃSKI, "*Elenchus Biblicus Polonus 1945-1999* na ukończeniu" [Completion of the *Elenchus Biblicus Polonus 1945-1999*], *CollTheol* 71 (1, '01) 125-134.

An extensive bibliography of Polish materials pertaining to the Bible begun in 1997 has been completed. It includes works by Polish authors as well as others who have been translated into Polish or reviewed by Polish scholars. The bibliography exists on file cards and in electronic form (47 MB), and will soon be published as a book and a CD-ROM. It was compiled for all who use the Bible whether in scholarly work or at the pastoral level.—J.J.P.

799. D. SENIOR, "The Bible in Review. The New Testament and Related Topics," *Bib Today* 39 (6, '01) 385-390.

Descriptions and evaluations of twenty-two recent books, all in English, on the NT and related matters.—D.J.H.

800. D. SENIOR, "The Bible in Review. The New Testament and Related Topics," *Bib Today* 40 (1, '02) 61-66.

Descriptions and evaluations of twenty recently published books, all in English, on the NT and related matters.—D.J.H.

801. J. VERHEYDEN, "Scriptura Sacra Novi Testamenti," *EphTheolLov* 77 (2-3, '01) 272*-343*.

Bibliographical information for 1511 recent books and articles [see § 45-873] appears under these general headings: introduction (nos. 5580-5840), NT theology (5841-5977), NT books (5978-7011), and early Christian writings (7012-7090). [The same fascicle contains as part of J. Lust's bibliography of OT studies sections on Scripture in general (pp. 169*-181*) and on Judaism (pp. 245*-272*).]—D.J.H.

802. H. WANSBROUGH, "New Testament chronicle," *Priests & People* 15 (12, '01) 472-477. [See § 45-874.]

Descriptions and evaluations of twelve recently published books, all in English, on the Gospels, the spread of Christianity, NT theology, and other topics.—D.J.H.

803. A. I. WILSON, "New Testament Literature Survey — 2000," *Themelios* 27 (1, '01) 22-31.

The article highlights material published in 1999-2000 under the following headings: commentaries, monographs, volumes of essays, and miscellaneous.—C.R.M.

GOSPELS—ACTS

Gospels (General)

804. B. BLACKBURN, "Deus et Homo: Jesus in the Gospels," *Stone-Campbell Journal* [Joplin, MO] 4 (2, '01) 187-204.

The article examines the data in each Gospel (Mark, Luke, Matthew, John) pertaining to both the humanity and the divinity of Jesus, and concludes that the Church Fathers had no other viable option than the Christology enshrined in the early ecumenical conciliar creeds.—D.J.H.

805. P.-M. BOGAERT, "Les Quatre Vivants, l'Évangile et les évangiles," *RevThéolLouv* 32 (4, '01) 457-478.

In the fixing of a canon of four Gospels, no more no less, the vision of the four living creatures in Rev 4:7 played a decisive role even before Irenaeus. Examination of the various combinations of the orders of the Gospels [see § 44-850] and the biblical orders of the four living creatures demonstrates that the identification of the Evangelists with the living creatures initially attempted to express the unity of the fourfold Gospel before characterizing the differences among the Gospels. Two systems prevailed in Christian antiquity. In the oldest Mark is identified with the eagle (Irenaeus, Victorinus); in another Mark is identified with the man (Hippolytus). When Revelation fell under suspicion among the Greek Fathers, reflection on the fourfold Gospel shifted from Rev 4:7 to Ezek 1:10. The conjunction between the order of the living creatures in Ezek 1:10 and the order of the Gospels based on their chronology (largely following Irenaeus, *Adv. haer.* 3.1.1) resulted in the habitual system after Jerome: Matthew = man; Mark = lion; Luke = bull; John = eagle.—C.R.M.

806. A. A. DEN HOLLANDER AND U. B. SCHMID, "Zur Geschichte einer verlorenen mittelniederländischen Evangelienharmonie: Die Handschrift Utrecht, Universitätsbibliothek 1009," *EphTheolLov* 77 (4, '01) 402-432.

After introductory comments about the Middle Dutch Gospel Harmony contained in Utrecht University Library MS 1009, the article describes the content and history of research on the manuscript. Then it traces the history of the loss of the manuscript and the search for traces of it in 1946-47, 1954, 1958, 1965, and 1977, respectively. Finally it considers the possibility and the significance of a partial reconstruction of this manuscript with reference to the texts of Lk 1:26-56; 10:38-43; and Jn 6:22-27.—D.J.H.

807. J. Francis, "Childhood and Jesus," *Priests & People* 15 (12, '01) 439-443.

The texts about children and childhood in the Gospels (e.g. Mk 9:36-37; 10:13-16; and parr.) contribute to Jesus' message about the kingdom of God in the ways in which they speak about the nature of God, the summons to enter God's kingdom, and the nature of life within that kingdom.—D.J.H.

808. K. Huber, "Jesus Christus im Spiegel der Evangelien," *GeistLeb* 74 (6, '01) 406-419.

After describing the Gospels as theologically reflected portraits of Jesus, the article considers their relationship to the person of Jesus, his proclamation of God's kingdom, and his identity as Messiah and Son of Man. Then it discusses the distinctive portraits of Jesus in the Gospels of Mark, Matthew, Luke, and John, respectively, and reflects on their significance today.—D.J.H.

809. J. S. Karavidopoulos, "Χρησμολογικές σημειώσεις στο περιθώριο αρχαίων χειρογράφων των Ευαγγελίων" [Divinatory Marginal Notations in Ancient Gospel Manuscripts], *DeltBibMel* 28 (2, '99) 27-34.

A type of bibliomancy is evident in several ancient Gospel manuscripts that feature marginal notations providing mantic instructions to readers. Of later date than the manuscripts themselves, these divinatory notations reflect popular mantic practices and are largely irrelevant to the biblical text pertaining to either liturgical or catechetical uses.—Th.S.

810. P. M. Meagher, "A Reason for Hope," *Vidyajyoti* 65 (12, '01) 877-890.

The Gospels picture Jesus as consistently engaged in healing the sick. His healing activity is associated with the proclamation of God's kingdom and with the manifestation of Jesus' identity. The Gospels provide important advice for health-care professionals and for the sick.—D.J.H.

811. J. F. A. Sawyer, "The Gospel according to Isaiah," *ExpTimes* 113 (2, '01) 39-43.

In many ways it seems that Isaiah set the agenda for early Christianity. It was clearly an inspiration to Christian leaders, preachers, and writers in the 1st century who turned with special enthusiasm and expectation to Isaiah in their search for ways of expressing the new faith. The article considers the reception history of "the fifth evangelist" in the 1st and later centuries by examining the role of Isaianic language and imagery in the telling of the complete story of the life, death, and resurrection of Jesus.—C.R.M.

812. D. C. Sim, "The Gospels for All Christians? A Response to Richard Bauckham," *JournStudNT* 84 ('01) 3-27.

The collection of essays *The Gospels for All Christians* edited by Bauckham [*NTA* 44, p. 161] challenges the consensus view that the four Gospels were written in and to four specific Christian communities. While it contains some valid criticisms of traditional Gospel scholarship, it does not succeed in proving it wrong or in making a plausible alternative case that the Gospels were composed for each and every Christian church. The article presents Bauckham's alternative hypothesis, evaluates its main arguments, considers Bauckham's argument against the Gospels being written for local Christian groups, and reviews his criticism of scholarship's practice of reconstructing the various Gospel communities from the contents of the Gospels themselves. While Bauckham has generated helpful debate on an important issue, it is entirely valid to presume the existence of the Gospel communities and assume that they were either the sole or the primary intended readers of the Gospels.—C.R.M.

813. Z. Sztankóczy, "Baptism in the Gospels," *Faith and Freedom* [Oxford] 54 (2, '01) 118-124.

In the Gospels baptism refers primarily to John the Baptist's immersion of those joining his movement and to the baptism of Jesus also performed by John. Whereas John viewed his baptism as an eschatological sacrament (with the precondition of the production of fruit worthy of repentance), with Jesus repentance is announced by a change of faith that does not depend on baptism and may be realized without it. Despite the impression given by Mt 28:18-20, the origin of Christian baptism as well as its content and formula must be sought in the apostolic age (see Acts and Paul's letters).—D.J.H.

Gospels General, §§ 46-682, 1370.

Jesus

814. J. J. Bartolomé, "La búsqueda del Jesús histórico. Una crónica," *EstBíb* 59 (2-3, '01) 179-241.

The article first discusses the history of the quest for the historical Jesus with reference to the First Quest (1778-1906), the "new quest" (1953-85), and the Third Quest (1985-). Then it considers current images of the historical Jesus: marginal Jew or Messiah/restorer of Israel, eschatological prophet or social reformer, sage or charismatic, and itinerant Cynic or Galilean peasant.—D.J.H.

815. P. Boschini, "Volontà, scienza storica, fede. Il dibattito sul Gesù storico all'inizio del '900," *Rivista di Teologia dell'Evangelizzazione* [Bologna] 4 (7, '00) 47-71.

With particular attention to the topics of will, scientific history, and faith, the article discusses the debate about the historical Jesus at the beginning of the 1900s with reference to the views of M. Kähler, A. von Harnack, A. Loisy, A. Schweitzer, and E. Troeltsch, respectively.—D.J.H.

816. P. O. Brunstad, "Jesus in Hollywood — The Cinematic Jesus in a Christological and Contemporary Perspective," *StudTheol* 55 (2, '01) 145-156.

After noting that the classical debates on Christology represent an essential framework for understanding the cinematic Jesus, the article considers how film interprets and presents the person and work of Jesus. It discusses the Jesus film in christological perspective, films in the Alexandrian tradition (e.g. *The Greatest Story Every Told*), Christ-figures in other film genres, Jesus in the Antiochene tradition (e.g. *Jesus of Montreal*), Jesus films in a broader theological and cultural perspective, and possibilities and difficulties in bringing the story of Jesus to the screen.—C.R.M.

817r. B. Chilton, *Rabbi Jesus* [*NTA* 45, p. 579].

G. M. Burge, "A Jesus Quest Without a Compass? Article-Review," *EvangQuart* 74 (1,

’02) 59-66.—The story line of Chilton’s life of Jesus will astonish the average reader of the NT. The background for his revision of Jesus’ life often comes from sources few would include in this kind of historical research. Exegesis of specific texts is unpredictable, and it is hard to understand what method is at work. In the end this modern Gospel has to be emptied of any Christology as it aims to please trends in the popular imagination.—C.R.M.

818. P. F. CRAFFERT, “Vernuwing in Historiese Jesus-Navorsing (Progress in historical Jesus research),” *Verbum et Ecclesia* [Pretoria] 22 (1, ’01) 1-29.

The Jesus Seminar and the Third Quest share a similar positivistic historiography and modernist worldview (which the Third Questers supplement by a supernatural element). But what is needed to make progress in historical Jesus research is an approach that asks different questions and goes in totally new directions.—D.J.H.

819. S. FREYNE, “A Galilean Messiah?” *StudTheol* 55 (2, ’01) 198-218.

The article first considers whether the historical and social experiences of Jews in Galilee during the Roman period may have given rise to speculation about a Galilean messiah and concludes that it was possible (notwithstanding Jn 7:49). Next it surveys the ways in which the various Gospel portraits link the messianic career of Jesus to Galilee. Then it asks how well the concerns of Jesus’ public ministry in Galilee fall within the parameters of messianic expectations as these might have had special resonance in the north, so that both he himself and others who encountered him there might have felt prompted to claim messianic status for him and his activity. It concludes that the recorded concerns of Jesus of Galilee seem adequate to cast him in the role of end-time prophet who struck a deep messianic chord.—C.R.M.

820. T. HOLMÉN, “A Theologically Disinterested Quest? On the Origins of the ‘Third Quest’ for the Historical Jesus,” *StudTheol* 55 (2, ’01) 175-197.

The article investigates whether the claim of theological disinterest associated with the Third Quest for the historical Jesus corresponds with reality. On the basis of a review of the most significant and influential contributions to recent Jesus-of-history research, it sketches five discernible agendas that reveal influence of theological viewpoints of all sorts. It concludes that theological interest is actually the source from which the pursuit of studying Jesus substantially originates today.—C.R.M.

821. G. S. JACKSON, “The Complete Gospel: Jesus and Women via the Jesus Seminar,” *Feminist Theology* [Sheffield] 28 (’01) 27-39.

Using the Jesus Seminar Database, the article contends that those Gospel stories that include women as major characters and are color-coded red and pink capture, in and of themselves, the authentically historical Jesus. When one strings together the red and pink acts and sayings of Jesus in the company of women, one comes up with a story that features unexpected turns in the road within 1st-century Judaism. A list of passages about women in the Gospels (with judgments by the Jesus Seminar) is provided on pp. 36-39.—D.J.H.

822. J. F. KEATING, “The Invincible Allure of the Historical Jesus for Systematic Theology,” *IrTheolQuart* 66 (3, ’01) 211-226.

The article describes and evaluates four options regarding the place of the historical Jesus in theology: (1) The Jesus of history cannot be gained in any meaningful way. (2) The Jesus of history can be gained (more or less) but has no real significance for faith. (3) The quest for the Jesus of history is important for apologetic reasons, confirming by reason what is held in faith. (4) The Jesus of history has potentially decisive significance for both the credibility and the content of faith. It concludes that the quest for the historical Jesus possesses an invincible allure for systematic theology.—D.J.H.

823r. T. KHALIDI (ED.), *The Muslim Jesus* [*NTA* 46 pp. 404-405].

S. MILLER, "The Islamic Jesus. A wandering prophet," *ChristCent* 119 (1, '02) 20-24.—The Islamic Jesus encountered in the Qur'an is a Muslim prophet, a wandering ascetic, an exemplary spiritual guide and master—not a god but a man, like Muhammad, bearing God's word—appropriated from Christian history and reinvented for Islamic eternity. Khalidi's work offers a map of how Christian legends (including the Apocrypha) entered Islam, reveals the deep theological insights of Islam and the brilliance of its scholars, and introduces a Jesus of startling dimension and complexity, at once likable, pitiable, fallible, and alarmingly recognizable not as God but as us.—D.J.H.

824. E. L. KRASEVAC, "Questing for the Historical Jesus: Need We Continue?" *DocLife* 51 (10, '01) 590-604.

After drawing a distinction between Jesus and images of Jesus, the article considers seven ways in which historiographical images of Jesus may benefit the life of faith under the following headings: demonstrating faith's credibility, opening new avenues of access to Jesus for nonbelievers, better to understand faith's own genesis and meaning, the human life of Christ, clarifying faith's content, developing the remembrance of Jesus, and faith's tendency to project.—C.R.M.

825r. J. P. MEIER, *A Marginal Jew. Rethinking the Historical Jesus.* Vol. 3, *Companions and Competitors* [*NTA* 46, p. 158].

L. T. JOHNSON, "The Story So Far," *Commonweal* 128 (19, '01) 21-23.—After a brief summary of Meier's method and the project he started more than a decade ago, the article offers an assessment of his third volume. Meier's methods yield at best "the historically verifiable Jesus" within the Gospel tradition, and that only with distinct degrees of probability. But what can be "verified" by the canons of historical criticism as going back to Jesus necessarily falls short of a comprehensive picture. Has the yield over the course of these three massive volumes been worth the effort expended by the author or demanded of the reader? Let each one judge.—C.R.M.

826r. J. MILES, *Christ: A Crisis in the Life of God* [§ 46-136r].

L. T. JOHNSON, "Identity Crisis," *Crisis* [Washington, DC] 20 (2, '02) 44-45.—Miles does much that is clever, thoughtful, and provocative in a compellingly written, though not always logically argued, interpretation of the Christian myth. But his interpretation of Jesus is based entirely on the Gospels, is a literary creation, depends fundamentally on historical reconstruction, has a clear theological agenda, and offers through literary imagination an unimpressive theology.—D.J.H.

827r. IBID.

D. M. MURTAUGH, "God apologizes," *Commonweal* 128 (22, '01) 21-22.—Miles's literary approach finds in the Bible a unity (*pace* the historicists) that is essentially narrative (*pace* the theologians). This is a very rich book, filled with many surprising insights. The account that Miles gives of God and of the Bible is as coherent as it is unsettling.—D.J.H.

828r. IBID.

M. WOOD, "Nobody's Perfect," *New York Times Book Review* [New York] December 23 ('01) 8-9.—According to Miles, God as represented in the NT resolves his crisis by taking human form as his own son and allowing the Romans to crucify him. Miles treats the Bible as a great work of art—no more, no less. But what he defines as a literary reading of the Bible turns out to be an elaborately argued guess about what God might have been thinking and feeling if he had been a human being. Moreover, his exclusive interest in God as a character offers a very restricted view of what literary study can do.—D.J.H.

829. R. J. MILLER, "Thinking Straight about the Virgin Birth," *The Fourth R* [Santa Rosa, CA] 14 (6, '01) 3-10.

The article proposes a theological approach to Jesus' virgin birth as a way of taking it seriously without taking it literally. It refocuses the question away from "What happened to Mary?" to "What do you make of Jesus?" and "What do you imagine God to be like?" Jesus' virgin birth was believable to early Christians because in his life they recognized the presence of God.—D.J.H.

830. M. PESCE, "Gesù e il sacrificio ebraico," *AnnStorEseg* 18 (1, '01) 129-168.

After noting the distinctive nonsacrificial stance of early Christianity and considering a definition of sacrifice, the article first treats Jewish sacrifices (OT sacrifices and involuntary sins, the Day of Atonement, Philo and Josephus). Then it discusses Jesus and sacrifices in connection with the baptism of John, the distance between Jesus and John, and the original conception of Jesus. In Mt 6:10 God's forgiveness is obtained without any expiatory sacrificial act and without Jesus having any function. Nevertheless, Jesus did not reject the sacrificial rituals of the Temple that did not serve to expiate voluntary sins (see e.g. Mk 1:40-45).—C.R.M.

831r. J. SCHLOSSER, *Jésus de Nazareth* (Paris: Éditions Noêsis, 1999).

J.-P. MICHAUD, "Jésus de l'histoire et Jésus des évangiles. À l'occasion du *Jésus de Nazareth* de Jacques Schlosser," *Theoforum* 32 (2, '01) 223-233.—Among the many publications about the Jesus of history, Schlosser's book deserves a very high place. The article discusses the major parts of Schlosser's presentation: introduction, approaches, Jesus' public activity, Christology, the dénouement, and epilogue. It concludes with reflections on the relationship between history and the historian.—D.J.H.

832. G. SEGALLA, "Ripensare il Gesù storico," *Teologia* 26 (2, '01) 238-245.

This discussion of the Italian version (2001) of the first volume in J. P. Meier's *A Marginal Jew. Rethinking the Historical Jesus* [*NTA* 36, p. 266] focuses on three fundamental points: the heuristic principle of departure, the criteriology that is practiced, and the first results that are reached.—D.J.H.

833. T. SÖDING, "War Jesus wirklich Gottes Sohn? Die neue Debatte um Jesus und die Christologie," *ZeitNT* 4 (8, '01) 2-13.

This consideration of the relation between the historical Jesus and NT Christology proceeds by discussing the following questions: What interests are in play? What criticism is appropriate? What tensions and contradictions characterize the representation of Jesus in the Gospels? From what theological presuppositions do the Gospels proceed? Are the theological presuppositions of the Gospels fulfilled? What goals can inquiry after Jesus pursue? and To what answers can inquiry lead?—C.R.M.

834r. G. VERMES, *The Changing Faces of Jesus* [*NTA* 46, p. 381].
P. FREDRIKSEN, *Jesus of Nazareth, King of the Jews* [*NTA* 44, p. 579].

E. P. SANDERS, "In Quest of the Historical Jesus," *New York Review of Books* [New York] 48 (18, '01) 33-36.—Both Vermes and Fredriksen argue strongly that Jesus was completely Jewish in outlook and culture. In Vermes Jesus has found his best Jewish interpreter. While addressing the dissenters (members of the Jesus Seminar) head on and extensively, Fredriksen presents a brilliant account of the "mainstream" view of Jesus. Less persuasive are the conclusions that she draws from accepting the Johannine chronology regarding when Jesus turned over tables in the Temple and the length of his public ministry. These two books, which are mostly complementary, are also very distinctive. It is hard to see how we could ask for more.—D.J.H.

835. V. WAGNER, "Mit der Herkunft Jesu aus Nazaret gegen die Geltung des Gesetzes?" *ZeitNTWiss* 92 (3-4, '01) 273-282.

Efforts to explain the descriptions of Jesus as being from "Nazareth" and as a "Nazorean" on geographical grounds only encounter many textual, grammatical, and historical problems. A better explanation takes as its starting point the Hebrew root *nāṣar* ("guard, observe") and finds the earliest references to Jesus as a Nazorean or from Nazareth to be based on the perception of him as one who habitually observed and followed the Law (see Mt 5:17-18).—D.J.H.

836. W. WINK, "Nonviolence for the Violent," *The Fourth R* [Santa Rosa, CA] 14 (5, '01) 3-5.

In his sayings about not responding to evil with evil (Mt 5:39a), turning the other cheek (Mt 5:39; Lk 6:29; *Didache* 1:4), giving one's coat and shirt (Lk 6:29b; Mt 5:40; *Did.* 1:4), and going the second mile (Mt 5:41; *Did.* 1:4), Jesus articulated nonviolence as a way of life, a strategy for social struggle, and a means of overcoming evil without creating new forms of evil.—D.J.H.

Jesus, §§ 46-781, 786, 857, 858, 1327.

Passion and Death

837. A. BERGE, "Øvstepresten sitt palass og Pilatus sitt pretorium. Om lokaliseringa av Jesu lidingsveg i Jerusalem" [The High Priest's Palace and Pilate's Praetorium. On Localizing Jesus' Way of Suffering in Jerusalem], *TidsTeolKirk* 72 (4, '01) 251-272.

(1) Sources from the Byzantine period together with modern archaeology suggest that the Palace of the High Priest can be located on the eastern slope of Mount Zion. The modern church of St. Peter in Gallicantu cannot be excluded as the correct place. (2) The Byzantine Christian location of the Praetorium of Pilate near the Tyropoeon Valley is probably correct.

Pilate seems to have used the Royal Palace of the Hasmoneans as the Praetorium when he was in Jerusalem. This palace was probably located in the steep western slope of the Tyropoeon Valley where today the ruins of St. Mary's Church of the German Knights are found.—D.J.H.

838. D. BRONDOS, "Why was Jesus Crucified? Theology, History and the Story of Redemption," *ScotJournTheol* 54 (4, '01) 484-503.

When we attempt to take seriously the historical reasons behind the cross, it is not at all clear what theological significance Jesus' death can have. With reference to N. T. Wright's presentation of the foundational story of Israel, the article offers an alternative version in an attempt to bring together the theological and historical answers to the question of why Jesus died. It observes that once we have grasped the notion that it is not Jesus' death per se that is salvific but his faithfulness unto death, the NT affirmations regarding the saving significance of the cross take on a different meaning. No "theological" reasons for Jesus' death exist other than those found in the Gospel narratives. Jesus died in accordance with the Scriptures because he refused to put an end to his redemptive activity on behalf of others when it created conflict and opposition.—C.R.M.

839. G. DE ROSA, "'Questo è il mio corpo. Questo è il mio sangue'. L'istituzione dell' Eucaristia," *CivCatt* 153 (3637, '02) 21-34.

After discussing whether Jesus' Last Supper was a Passover meal, the article describes the Jewish celebration of Passover and Jesus' Passover meal. Then it considers the different NT traditions about the institution of the Eucharist (Mark-Matthew, Paul-Luke, John), the actions of Jesus at the Last Supper, and his words ("This is my body . . . this is my blood").—D.J.H.

840. G. FEDALTO, "Quando è morto Gesù?" *StudPat* 48 (3, '01) 621-629.

Taking into account astronomical data and ancient modes of calculation, the article examines the chronology of Jesus' birth and life, and proposes that he died on the 14th of Nisan (= April 3) in A.D. 33.—D.J.H.

841. J. KLAWANS, "Interpreting the Last Supper: Sacrifice, Spiritualization, and Anti-Sacrifice," *NTStud* 48 (1, '02) 1-17.

Anti-sacrificial interpretations of the Last Supper traditions are extremely problematic. Moreover, to turn sacrificial metaphors into "spiritualizations" of sacrifice is to misread them. Rather, the Last Supper traditions in their various forms fit well within the context of ancient Jewish applications of Temple significance to non-Temple rituals. And so Jesus' historical Last Supper was most likely not an anti-Temple symbolic action.—D.J.H.

842. H. I. MACADAM, "*Quid Est Veritas?*: Pontius Pilate in Fact, Fiction, Film and Fantasy," *IrBibStud* 23 (2, '01) 66-99.

With particular attention to H. Bond's *Pontius Pilate in History and Interpretation* (1998) and A. Wroe's *Pontius Pilate* (1999), the article discusses Pilate's origins and career, Pilate and Caesarea Maritima, Pilate as governor of Judea, Pilate and the arrest of Jesus, Pilate and the trial of Jesus, Pilate in the cinema, Pilate as symbol, Pilate in the imagination, Pilate's wife, and Pilate and Christian theology. It observes that we remember Pontius Pilate because of Jesus of Nazareth and not the reverse.—D.J.H.

843. S. McKnight, "Jesus and His Death: Some Recent Scholarship," *CurrResBibStud* 9 ('01) 185-228.

The article first surveys how scholars in various geographical areas have fashioned Jesus' own perception of his death: an eschatological death, an unexpected death, the death of Isaiah's Servant (and "the Messiah"), the suffering Son of Man, the death of the proexistent one, and the death of a martyr or a prophet or the righteous one. Then it offers eight reflections on this scholarship: (1) The evidence in the Jesus traditions is broader than most think; (2) Jesus' perception of his death must be anchored in the sea of the kingdom and the larger themes of his mission; and so forth. It concludes by correlating four uses of the Jesus traditions and the historical Jesus with approaches to what Jesus thought about his death.—D.J.H.

844. J. S. McLaren, "Exploring the Execution of a Provincial: Adopting a Roman Perspective on the Death of Jesus," *AusBibRev* 49 ('01) 5-18.

There is no basis for allowing the Christian accounts about Jesus' death to hold center stage in a historical investigation. Rather, attention should be given to non-Christian accounts (Josephus, *Ant.* 18:63-64; Tacitus, *Annals* 15.44) and to the power structures of life in Judea in the early part of the 1st century A.D. The major issues to be explored are the process, the decision-makers, who was executed, the significance of crucifixion as a means of execution, and the timing of the execution.—D.J.H.

845. J. Milbank, "Christ the Exception," *NewBlackfr* 82 (969, '01) 541-556.

One reason for doubting the veracity of the passion narratives is that the events presented appear utterly exceptional and even implausible in the light of what we know from sources other than the Gospels. But arguing against exceptions primarily as exceptions is a highly dubious historiographical procedure, especially since exceptionality was paradoxically typical of Roman rule. Jesus is presented in the Gospels as a *homo sacer*—one who is abandoned in turn to the Roman executive, the mob, and the Roman soldiers. On the basis of Christ the rejected one, a new community is to be built. Whereas sacrifice implies multiplicity, repetition, and appeasement, Christ the true priest according to Hebrews puts an end to sacrifice.—D.J.H.

846. A. Vicent Cernuda, "La inhibición teatral de Pilato en el caso de Jesús," *EstBíb* 59 (2-3, '01) 147-177.

Pilate's fears and histrionics, known from secular sources, reach their peak in the case of Jesus. He agrees to Jesus' crucifixion in a cowardly way without passing a sentence. His handwashing, derisive display of Jesus as an absurd king, and the comedy of seating Jesus on a kind of throne put him out of the framework of any legal trial. Thus Pilate absolves his conscience and avoids a potential riot.—D.J.H.

The Resurrection

847. F. G. Brambilla, "La fede nella risurrezione di Gesù: modelli attuali di comprensione," *Rivista di Teologia dell'Evangelizzazione* [Bologna] 1 (1, '97) 29-55.

The article considers three approaches to understanding the resurrection of Jesus: the critical-rationalistic model (G. Lüdemann), the confirmation model (J. Verweyen), and the conversion model (G. Lohfink). It concludes with reflections on the genesis of faith in Jesus' resurrection as the historical mediation of the Easter experience and on the foundation and structure of Easter faith.—D.J.H.

848. S. ERIKSSON, "The Resurrection and the Incarnation — Myths, Facts or What?" *StudTheol* 55 (2, '01) 129-144.

The article considers how we are to understand the resurrection and the incarnation from the perspective of the philosophy of religion, seeking to clarify how the formation of Christian concepts and a philosophical interpretation of this very process is possible. It observes that while the resurrection is expressed by language with a logic internally related to certain experiences, the incarnation can be viewed as the hub around which the religious life moves.—C.R.M.

849. G. R. HABERMAS, "The Late Twentieth-Century Resurgence of Naturalistic Responses to Jesus' Resurrection," *TrinJourn* 22 (2, '01) 179-196.

The major disagreement regarding the historicity of Jesus' resurrection comes from those scholars who hold that natural hypotheses can explain the data better than the thesis that Jesus appeared alive after his death. Some (G. Lüdemann, M. Goulder, J. Kent, etc.) appeal to the earliest Christians' subjective and internal states, while others (B. Thiering, J. D. Crossan, G. A. Wells, etc.) prefer objective solutions involving external events and conditions.—D.J.H.

850. J. J. JOHNSON, "Were the Resurrection Appearances Hallucinations? Some Psychiatric and Psychological Considerations," *Churchman* 115 (3, '01) 227-238.

In response to two modern proponents (G. Lüdemann and M. Goulder) of the theory that Jesus' resurrection appearances to his disciples were actually hallucinations, the article contends that (1) hallucinations are by definition private mental affairs experienced by the individual seer, (2) the claim that the resurrection appearances were examples of mass hysteria flies in the face of what is generally known about the nature of mass hysteria, and (3) the resurrection appearances could not have been cases of mass hysteria since they did not end in disaster (the way that actual cases of mass hysteria always have).—D.J.H.

851. V. MARALDI, "Risurrezione di Gesù e cristologia sistematica," *Rivista di Teologia dell'Evangelizzazione* [Bologna] 1 (1, '97) 57-79.

The article first reflects on the resurrection of Jesus as the completion or fulfillment of the disciples' pre-Easter faith. Then it discusses Jesus' resurrection as personal communication activity and as the completion of the content of revelation. Finally it considers the presence of the risen Christ in the Holy Spirit.—D.J.H.

852. L. MONARI, "Il messaggio teologico della resurrezione," *Rivista di Teologia dell' Evangelizzazione* [Bologna] 1 (2, '97) 211-220.

The article first considers why the resurrection of Jesus is so important in the perspective of Christian faith. Then it reflects on the proclamation of Jesus' resurrection as the fulfillment of the OT Scriptures.—D.J.H.

853. P. RABITTI, "Risurrezione di Gesù e paternità di Dio," *Rivista di Teologia dell' Evangelizzazione* [Bologna] 3 (5, '99) 47-53.

The article first considers the relationship between divine paternity and Jesus' resurrection in the time of Jesus' physical presence in the world, in the atypical period of the risen Christ's presence between history and eternity, and in the new way of Jesus' being in the Father and in human history after the ascension, respectively. Then it reflects on the resurrection as Jesus' return to the Father and how we can participate in it.—D.J.H.

854. W. REINSDORF, "The Gospel Resurrection Accounts," *Bible Bhashyam* 27 (4, '01) 241-254.

This exploration of how the Gospel resurrection accounts convince and lead to belief focuses on the reactions of the chief participants: Jesus, the women, and the disciples. It compares and contrasts the various phases in the Gospel narratives from Jesus' crucifixion to his ascension, and emphasizes the reactions of those who are intimately involved in the events.—D.J.H.

855. T. WĘCŁAWSKI, "The Death and Resurrection of Jesus. An Interpretation of the New Testament Profession of Faith," *Theologia Bogoslovie* [Poznan] 1 (1, '01) 17-34.

The article first considers the theme of "seeing" the risen Jesus with reference to what gave rise to Easter faith and to the short formulas of faith (about righteousness, reconciliation, charity, equality with God, and seeing and faith) as a form of "seeing" the risen Jesus. Then it discusses the empty tomb as a necessary historical point of reference for the kerygma.—D.J.H.

Synoptics

856. F. AMSLER, "L'Evangile avant les Evangiles. La source des paroles de Jésus," *Bulletin du Centre Protestant d'Etudes* [Geneva] 53 (8, '01) 5-31.

After a two-page introduction, the article discusses the Synoptic problem and the Two-Source hypothesis, describes various aspects of the content of the Sayings Source Q [see *NTA* 46, p. 146], and characterizes the sayings of Jesus as narrative springboards. An appendix (pp. 27-30) lists the Lukan verses and their Matthean parallels that are assigned to Q.—D.J.H.

857. P. CHITTINAPPILLY, "The Q and the Galilean Jesus Movement: A Social Historical Perspective," *Bible Bhashyam* 27 (3, '01) 174-194.

Any reconstruction of the early Jesus movement will have to address the religious, cultural, social, political, and economic relations and structures obtaining in 1st-century Galilee. While the Sayings Gospel Q is important, too narrow a focus on it in the hope of getting a fair historical picture of the historical Jesus and the movement he initiated cannot be adequate.—D.J.H.

858. P. CHITTINAPPILLY, "The Q and the Galilean Jesus Movement: A Social Historical Perspective - Part II," *Bible Bhashyam* 27 (4, '01) 286-308.

This installment [see § 46-857] of an investigation of the social contexts indicated in the Q materials interacts with the views of R. A. Horsley, J. S. Kloppenborg, H. Koester, G. Theissen, B. L. Mack, and others. It concludes that placing the early Jesus traditions contained in Q within the Galilean social-historical context shows that the Galilean Jesus movement and possibly Jesus himself were much concerned about the social and economic disintegration of the time. They responded by engaging in a renewal movement of local communities that claimed to continue the prophetic tradition of old.—C.R.M.

859. F. G. DOWNING, "Dissolving the Synoptic Problem through Film?" *JournStudNT* 84 ('01) 117-119.

M. Goodacre suggests [§ 45-922] that in light of 20th-century Jesus films Luke can be seen as a redactor of Matthew and that there is no need for the Q hypothesis. But we do not have to go to 20th-century film makers to find what actual narrative exigencies may have weighed on a 1st-century writer such as Luke, since we have Josephus and other near contemporaries. To produce our Luke from our Matthew would have demanded very difficult and quite unprecedented procedures when conventional ones were entirely adequate for any such rewriting to produce what then counted as an engaging narrative.—C.R.M.

860. D. HERMANT, "Les redites chez Marc et les deux autres synoptiques (III^e partie)," *RevBib* 108 (4, '01) 571-597.

The third installment in this study of the phenomenon of repetitions in the Synoptic Gospels [see §§ 44-902; 45-169] deals with repetitions in Mark's Gospel due to additions by his own hand, repetitions reduced by Matthew and Luke in a converging manner, repetitions reduced by Matthew but conserved by Luke, and repetitions reduced by Luke but conserved by Matthew. [To be continued]—D.J.H.

861. L. A. JERVIS, "All for Jesus. The Cause, Character and Role of Discipleship Suffering in Q," *Pro Ecclesia* [Delhi, NY] 11 (1, '02) 41-56.

This investigation of the Q passages about the suffering of Jesus' disciples aims to bring greater clarity to the function and meaning of these texts in their Q context. In Q allegiance to Jesus, who brings the restorative reign of God, guarantees its own affliction. Yet Q's sayings on suffering are not directed to questions of theodicy. The force of Q's proclamation about God's intention to heal the world, made even more compelling by its astonishing acceptance of the cost of discipleship, remains undiminished.—C.R.M.

862. P. MEAGHER, "Charism and Institution. Reflections based on Mark, Matthew and Luke's Interpretations of Jesus Christ," *Jeevadhara* 31 (182, '01) 109-129.

The article uses the term "charism" to refer to the person of Jesus and to the core or primary elements of his life, teaching, and actions as interpreted by the Synoptic Evangelists. It examines the distinctive theological visions of Mark, Matthew, and Luke, respectively, to show how Jesus is both the creator and the critique of institutions.—D.J.H.

863. A. PACIOREK, "'Syn Boży' i 'Syn Człowieczy' w chrystologii źródła Q ('Son of God' and 'Son of Man' in the christology of the source Q)," *RoczTeol* 48 (1, '01) 81-104.

The title "Son of God" appears in Q only in the temptation narrative (Lk 4:1-13) where Jesus' exclusive relationship to the Father is a significant point of contention and Jesus proves to be a true, obedient "Son of God." The title "Son" at Q 10:21 is rooted in the wisdom tradition and results in an understanding of sonship in the sense of mutual cognition and in consequence in the sense of revelation. Jesus' pronouncements in Q about the "Son of Man" both acting on earth and appearing at the last judgment may be accepted as substantially authentic, although the presence of a Christian redactor cannot be ruled out.—C.R.M.

864. P. RICHARD, "Different Faces of Jesus in the Synoptic Gospels," *Concilium* (1, '02) 41-48.

In the diversity of the historical traditions within the Synoptic Gospels, it is possible to find different "faces" of Jesus: the historical Jesus, and the Jesus of Mark, Q, Matthew, and Luke, respectively. The NT canon did not reduce or do away with the original diversity. Rather, it accepted and "canonized" it.—D.J.H.

865. C. S. RODD, "The End of the Theology of Q?" *ExpTimes* 113 (1, '01) 5-12.

The error into which those claiming to present the theology of Q have fallen arises not because they accept Q as a historical source, but because they claim that its total extent is limited (more or less) to what can be recovered from a comparison of Matthew and Luke. The article asks whether it would be possible to recover Mark working solely from the evidence of Matthew and Luke stripped of passages widely agreed to belong to Q. It shows that passages in Mark that cannot be recovered from Luke and Matthew make a very great deal of difference to Mark's theology, and that once that is realized, it becomes obvious that to attempt to present the theology of Q is utter folly.—C.R.M.

866. B. B. SCOTT, "Living in a Re-Imagined World," *The Fourth R* [Santa Rosa, CA] 14 (5, '01) 15-19.

The article illustrates how the dynamic of Jesus' parables can work its way through the life of a community with reference to leaven, the empire of God, journey, death, Christianity without Christ, authority, Jesus' place, and faithfulness.—D.J.H.

867. R. K. J. TAN, "Recent Developments in Redaction Criticism: From Investigation of Textual-Prehistory Back to Historical-Grammatical Exegesis?" *JournEvangTheolSoc* 44 (4, '01) 599-614.

After distinguishing between redaction criticism proper and composition criticism, the article surveys recent developments in redaction criticism and offers an evaluation. It contends that redaction criticism proper, which seeks to vigorously differentiate redaction from tradition, is fundamentally bankrupt. Composition criticism, however, which aims to discover the patterns and emphases of the Evangelists as manifested in the Gospel texts as completed wholes, is both methodologically sound and fruitful.—C.R.M.

868. F. VOUGA, "Die Parabeln Jesu und die Fabeln Äsops. Ein Beitrag zur Gleichnisforschung und zur Problematik der Literarisierung der Erzählungen der Jesus-Tradition," *WortDienst* 26 ('01) 149-164.

After discussing the parables and similitudes in the Gospels as literary miniature narratives, the article considers the tradition and literary formulation of Jesus' parables and of Aesop's fables. Then it describes the spoken form of Jesus' parables as paradoxes of communication, focuses on his parables of the kingdom of God, and reflects on how they communicate the reality of God's presence.—D.J.H.

Synoptics, §§ 46-870, 952.

869. G. AICHELE, "Translation as De-canonization: Matthew's Gospel According to Pasolini," *Cross Currents* [New York, NY] 51 (4, '02) 524-534.

P. P. Pasolini's film *The Gospel According to St. Matthew* desanctifies the biblical Matthew by quoting it whole and as though it were isolated from the rest of the Bible. In freeing Matthew's story from its biblical captivity, the film releases a revolutionary gospel, a materialistic Matthew, from within the canonical security of Christian ideology.—D.J.H.

870. E. AURELIUS, "En hemlig förbindelse Lukas–Matteus" [A Hidden Connection, Luke–Matthew], *SvenskExegÅrs* 65 ('00) 191-200. [See § 46-160.]

The Two-Source Hypothesis may be the best possible solution to the Synoptic Problem, but it has its difficulties. One of them is the remarkable coincidence that Matthew and Luke, independently of one another, should have gotten the same idea to combine the Markan narrative and Q in the production of their respective works. The problem treated here is posed by three texts: the relationship between two narratives in Matthew, the centurion of Capernaum (8:5-13) and the Canaanite woman (15:21-28) on the one hand, and Luke's presentation of Jesus' preaching in Nazareth (4:16-30) on the other. Noteworthy is the correlation between the Gentile pair in Lk 4:25-27 and the Gentile pair in Matthew 8 and 15. The Matthean narratives seem to illustrate Lk 4:25-27. Did Matthew know Luke? It would appear, at least, that Matthew was familiar with the content of Lk 4:25-27 and presumably chose to omit it because he saw a different priority in Jesus' mission: first to the "lost sheep" of Israel (10:5-6) and then, only after the resurrection, to the Gentile world.—B.A.P.

871. T. W. BUCKLEY, "The Christology of Matthew," *ChicStud* 40 (3, '01) 251-260.

To set forth Jesus Christ, Matthew produces a rich tapestry woven from strands deriving from the OT (royal messianism, Servant of the Lord, Son of Man, Wisdom, the latter-day Moses) that are interpreted and enhanced in the light of the earliest testimonies to Jesus drawn from Mark and Q. It is the concept of Jesus as Son of God that is paramount in Matthew. As the true Son of God, trusting and obedient, Jesus embodies that attribute of mercy that in his relation with sinners most defines God.—C.R.M.

872. É. CUVILLIER, "Chronique matthéenne VI. 'L'un de ces plus petits de mes frères . . .' (Mt 25/40)," *ÉtudThéolRel* 76 (4, '01) 575-598.

This installment [see § 43-1668] in an ongoing survey of recent Matthean scholarship deals with a bibliography (edited by F. Neirynck, J. Verheyden, and R. Corstjens), commentaries (by U. Luz, H. Frankemölle, R. T. France, C. S. Keener, A. Mello, and J. Calloud and F. Genuyt), and monographs (by M. Mayordomo-Marin, B. Repschinski, G. Yamasaki, H. Klein, B. Charette, J. LaGrand, P. Hertig, J. Nieuviarts, J. Miler, and D. Hermant).—D.J.H.

873. H.-J. ECKSTEIN, "Die 'bessere Gerechtigkeit'. Zur Ethik Jesu nach dem Matthäusevangelium," *TheolBeitr* 32 (6, '01) 299-316.

In Matthew's Gospel the "better righteousness" (Mt 5:20) refers to human conduct vis-à-vis God and other humans that corresponds to God's will as taught by Jesus. Since Matthew understood the community of Jesus Christ (and not the synagogue) to be the legitimate heir of God's revelation, he saw no real conflict between the Torah of Moses and Jesus' teaching.

While insisting that the indicative and the imperative are integral parts of Jesus' ethical teaching, Matthew also emphasized both the forgiveness of sins and the final judgment.—D.J.H.

874. S. P. KEALY, "Matthew's Gospel Today," *ChicStud* 40 (3, '01) 229-238.

After illustrating the wide spectrum of views on the Gospel of Matthew by reviewing U. Luz's analysis of Mt 25:31-46, the article notes recent studies of Matthew. Then it deals with current discussion of the Sermon on the Mount, Matthew's relationship with Judaism(s), and the missionary thrust of Matthew.—C.R.M.

875. E. MANICARDI, "Dio padre nella prospettiva del Vangelo secondo Matteo," *Rivista di Teologia dell'Evangelizzazione* [Bologna] 2 (4, '98) 195-215.

After noting the trinitarian emphasis in Mt 28:19b and elsewhere in Matthew's Gospel, the article discusses those passages where Jesus refers to God as "your Father," "my Father," and "the Father," respectively. Then it treats Matthean texts that refer to Jesus' personal relationship with the Father.—D.J.H.

876. J. MATTHEY, "Pilgrims, Seekers and Disciples. Mission and Dialogue in Matthew," *International Review of Mission* [Geneva] 91 (360, '02) 120-134.

The article shows how the Magi's pilgrimage described in such a powerful and positive way in Mt 2:1-12 is echoed in the rest of the Gospel (see especially Mt 8:5-13; 15:21-28; 25:31-46; and 28:16-20). It suggests that Matthew's pilgrimage toward an open understanding of world mission reflects something of the spiritual journey that Jesus might have experienced, and defines mission as the dynamic transformation of people as the result of an encounter of spiritual journeys.—D.J.H.

877. J. P. MCILHONE, "Preaching Matthew," *Church* 17 (4, '01) 47-51.

The article surveys Matthew's Gospel with particular attention to its emphasis on action. Matthew's Gospel shows that it is not who we are or what we say that matters but what we do. Information on print and electronic resources for preaching Matthew is included.—C.R.M.

878. M. MÜLLER, "The Reception of the Old Testament in Matthew and Luke-Acts: From Interpretation to Proof from Scripture," *NovTest* 43 (4, '01) 315-330.

After insisting that the term "proof from Scripture" should only be used about the concept "promise and fulfillment" and briefly noting Mark's invocation of Scripture, the article examines how Matthew and Luke-Acts, respectively, make use of the OT. In Matthew Scripture citations do not appear primarily as predictions that may now be declared as filled; rather, the Jesus events interpret Scripture in such a way as to give it a new meaning. In Luke, however, Scripture is fundamentally prediction (see Lk 4:21; 24:44; Acts 17:2-3) and especially concerns the foretelling of the Messiah's suffering. The distinctiveness of Luke-Acts with regard to the employment of proof from Scripture vis-à-vis Matthew supports a later, 2nd-century date for the Lukan writings.—C.R.M.

879. J. NISSEN, "Matthew, Mission and Method," *International Review of Mission* [Geneva] 91 (360, '02) 73-86.

Matthew's Gospel is a reminder of the importance of the little ones. In God's strange economy they are assigned a particular priority both as the objects and as the subjects of mission.

The little ones include the poor, children, the weary and overburdened, the "least," and some others. At the heart of Matthew's Christology is the deliberate identification of "God with us," God with the powerless and the weak rather than the strong. Mission in the way of Christ is a mission "from below."—D.J.H.

880. S. J. (L.) NORTJÉ-MEYER, "Is There Any Indication of Female Prophesies in Matthew's Gospel?" *Spirit & Church* [Taejon City, South Korea] 3 (1, '01) 129-145.

While there are no female prophets and no female prophetic proclamation in Matthew's Gospel, it seems that certain female characters (the women in Mt 1:1-17, Herodias, the Canaanite woman, Pilate's wife) in their relationship with Jesus play a prophetic role in it. Matthew's female characters illustrate a dedicated faith in God and Jesus, struggle for social justice, and are determined to be included in God's kingdom as part of the new people of God.—D.J.H.

881. F. A. OBORJI, "Poverty and the Mission-Charity Trend. A Perspective from Matthew," *International Review of Mission* [Geneva] 91 (360, '02) 87-101.

Taking Africa as a case-study, the article first examines the "mission-charity" trend from the perspective of Matthew's Gospel with reference to almsgiving and poverty. Then after showing the dangers of the "mission-charity" approach, it proposes that evangelization in our time should consist in a proclamation of Jesus Christ that will empower the poor and raise their consciousness and human dignity so that they will participate in bringing about the reign of God in their own environment.—D.J.H.

882. J. F. O'GRADY, "The Community of Matthew," *ChicStud* 40 (3, '01) 239-250.

Viewing the community of Matthew as a mixed community of Jewish Christians (who perhaps predominated) and Gentile Christians struggling to get along, this consideration of the Matthean situation treats Jewish influences, Jews and Gentiles, the ecclesial Gospel, teachers in the church, organization, rules and teachings, ritual, Peter, the authority of Peter, true leadership, the future together, and the mission of Matthew today.—C.R.M.

883. U.-K. PLISCH, "Die Perikopen über Johannes den Täufer in der neuentdeckten mittelägyptischen Version des Matthäus-Evangeliums (Codex Schøyen)," *NovTest* 43 (4, '01) 368-392.

The Middle Egyptian text of Matthew 5:38–28:20 found in the 4th-century papyrus Codex Schøyen offers a translation based on a Greek *Vorlage* that is not only independent of the long known Middle Egyptian translation of Codex Scheide but also of the other known Coptic versions of Matthew (Sahidic, Bohairic, Fayyumic). Its specific variants show more contacts with the Middle Egyptian of the Mudil-Codex (Psalms) than with the Matthean text in Codex Scheide, and its text diverges considerably from the "standard" Greek text of Matthew. Thus the Coptic translator had before him a Greek version of Matthew unknown before now. This study examines aspects of its readings for the extant pericopes concerning John the Baptist in Mt 9:14-17; 11:1-6; 11:7-19; 12:38-42/16:1-4; 14:1-12; 16:13-20; 17:10-13; 21:23-27; and 21:28-32.—C.R.M.

884. A. R. WARNER, "Fulfilling All Righteousness: The Death of Jesus in Matthew," *CurrTheolMiss* 29 (1, '02) 12-19.

The article connects some literary and theological themes (OT fulfillment, God's righteousness and the Son's obedience, Jesus' sacrificial death, the opening of God's kingdom to

Gentiles) in Matthew's Gospel with his passion account to show that in his passion and death Jesus fulfills all righteousness. Being Jesus' disciple means participating in a community defined by his death for the forgiveness of sins.—D.J.H.

885. H.-F. WEISS, "Noch einmal: Zur Frage eines Antijudaismus bzw. Antipharisäismus im Matthäusevangelium," *ZeitNT* 4 (8, '01) 37-41.

In response to A. von Dobbeler's article on the complementarity between Mt 10:5b-6 and 28:18-20 [§ 44-1666], the article discusses the conflict between the Matthean community and Pharisaic Jews, and raises questions about the relation between anti-Pharisaism and anti-Judaism in Matthew's Gospel and about Matthew's Israel-theology.—D.J.H.

886. B. WIELENGA, "Mission and the Apocalyptic. A Perspective from Matthew," *International Review of Mission* [Geneva] 91 (360, '02) 111-119.

In dialogue with D. Bosch, the article explores the relevance of the concept of apocalyptic for the mission of the church with reference to Matthew's concepts of apocalyptic and Jesus' mission to Israel. Then it considers mission and apocalyptic in Matthew under three headings: the purpose of Jesus' earthly ministry, fulfillment failed or delayed, and mission as crisis management. According to Matthew's perspective on salvation history, mission means working between the times in a continuing crisis, holding together in creative tension both a salvific involvement in history and an expectant hope of the coming of a new horizon.—D.J.H.

887. L. M. WILLS, "Scribal Methods in Matthew and *Mishnah Abot*," *CathBibQuart* 63 (2, '01) 241-257.

When Matthew encounters a saying that involves any kind of contrast, the material is often pressed into a precise antithetical parallelism: one line with a positive statement, and a second which is repeated word for word (rather than the more typical thought contrast) but now negated (see Mt 6:19-24; 7:13-14, 24-27; 10:32-33; 12:33, 35; 16:19; 18:18; 23:12; and perhaps 25:33-46). Precise antithetical parallelism is also common in *m. Abot* (see 1:3; 2:9; 3:2, 3, 5, 9 [twice], 10; 4:6, 9, 11a, 20). It is possible that this was a common compositional technique in Jewish scribal circles at the end of the 1st century, and that it was used by Matthew, a scribal "Jewish Christian," and by the scribal forebears of rabbinic Judaism. In Matthew the form emphasizes inclusion and exclusion, while in *m. Abot* it is a means of discerning the person with the proper ethical lifestyle.—D.J.H.

Mt, §§ 46-860, 1047, 1359.

888. [Mt 1–2] B. ORCHARD, "The betrothal and marriage of Mary to Joseph (Part 2)," *HomPastRev* 102 (2, '01) 50-56. [See § 46-166.]

Mary and Joseph were the first couple ever irrevocably to commit themselves to each other in Holy Matrimony in the physical presence of Christ. Their home-taking ceremony ought to be regarded as the moment when Christ instituted the sacrament of Holy Matrimony for his faithful followers, and their marriage as the prototype of all subsequent Christian marriages.—D.J.H.

889. M. TRIMAILLE, "Qui est cet enfant? Les Évangiles de Noël répondent (Mt 1-2)," *EspVie* 111 (48, '01) 3-5.

In Matthew's infancy narrative Jesus is called "Jesus" (1:25), "my Son" (2:15), and

"Nazorean" (2:23). In each case the name is accompanied by an OT fulfillment quotation. He is also called "Messiah" (1:1, 18), "King of the Jews" (2:2), etc.—D.J.H.

890. [Mt 1:18-25] T. STRAMARE, "Il custode del Redentore nella vita di Cristo e della Chiesa," *Divinitas* 44 (3, '01) 238-252.

After reflecting on the incarnation of Jesus as the foundation of the redemption, the article considers the role of Joseph (see Mt 1:18-25) in the life of Jesus and of the church with reference to the themes of paternity, marriage, work, the interior life, legal protection, ecclesiology, Mariology, and service.—D.J.H.

891. [Mt 2:1-12] R. M. JENSEN, "Witnessing the Divine. The Magi in Art and Literature," *BibRev* 17 (6, '01) 24-32, 59.

The artistic evidence about the Magi suggests that the early church attributed great theological importance to the story of Jesus' first visitors in Mt 2:1-12. The messages in the early artistic depictions of the Magi include fulfillment of OT prophecies, admonition to forsake idolatry (see Daniel 3 and 6), witness to the Trinity, and hope for the living and the dead.—D.J.H.

892. [Mt 2:1-12] S. PARPOLA, "The Magi and the Star. Babylonian Astronomy Dates Jesus' Birth," *BibRev* 17 (6, '01) 16-23, 52, 54.

The account of the Magi in Mt 2:1-12 should be read in light of the eleven-month conjunction of Jupiter and Saturn in Pisces during 7 B.C., which was special in that the planets met three times in succession in the same constellation. The Babylonian astronomers interpreted the message of the "star"—that a messiah-king would be born in Syria-Palestine, and they headed to Herod's court. As they traveled to Bethlehem, both the planet of the king (Saturn) and the planet of the supreme god (Jupiter) would have paused in the sky, as planets do when the earth overtakes them in their orbit. In late December of 7 B.C. the Magi would have rejoiced with the good news that their savior king was born.—D.J.H.

893. E. ZUCKSCHWERDT, "Abermals: Ναζωραῖος in Mt 2,23," *TheolZeit* 57 (4, '01) 402-405.

The article offers further observations [see §§ 20-84; 22-1004] on the "Ναζωραῖος-problem" in Mt 2:23 and other NT texts. It notes that two fundamentally different lines of tradition run alongside one another: the old (non-cultic) Nazirite tradition of Judg 13:1-25, and the recoining of the Nazirite in a priestly sense in Num 6:1-8. The former influences the NT birth narratives and accounts for the ναζωραῖοι of Acts 24:5 (or "the holy ones" in hellenized areas: Rom 15:26-26, 31; 1 Cor 16:1-2; Acts 6:13, 32, 41; 26:10). The priestly conception is visible at Acts 21:23-24 (perhaps 18:18), but the LXX designation οἱ ναζιραῖοι is lacking in the NT.—C.R.M.

894. [Mt 5–7] R. KIEFFER, "Bergspredikan enligt Nathan Söderblom. Presentation och kommentar" [The Sermon on the Mount According to Nathan Söderblom. Presentation and Commentary], *SvenskExegÅrs* 65 ('00) 215-226.

In the foreword to his book, *Jesu bergspredikan och vår tid* (*Jesus' Sermon on the Mount and Our Time*), published in 1889 (2nd ed., 1930), Söderblom commented on L. Tolstoy's use of the Sermon on the Mount, and posed the question, "Is the Sermon on the Mount of use and applicable to our generation?" He gave a positive answer but also sought to situate the

Sermon on the Mount in a clearer religious-historical and practical light. Noting the eschatological character of the kingdom of God and its righteousness as proclaimed by Jesus, Söderblom argued that the sermon, with its revolutionary provisions, can hardly be utilized as a basis for civil law. Rather, it is an invitation to Christian discipleship.—B.A.P.

895. [Mt 5–7] J. J. KILGALLEN, "Matthew's Sermon on the Mount," *ChicStud* 40 (3, '01) 261-274.

This treatment of the Sermon on the Mount discusses the general literary characteristics of Mt 5–7, the question of historicity, the interpretation of the sermon, the beatitudes, dominical sayings, the antitheses, three pious practices (prayer, fasting, almsgiving), and concluding teachings of Jesus.—C.R.M.

896. [Mt 5–7] M. MACHINKE, "O politycznym potencjale Kazania na Górze (Über das politische Potential der Bergpredigt)," *Forum Teologiczne* [Olsztyn] 2 ('01) 73-84.

Attempts at limiting the challenge of the Sermon on the Mount (Mt 5–7) to the private sphere or to members of religious orders is not in accord with the text or its spirit. Rather, its content challenges all those who hold political office and indeed all who live in human society. Its teachings make it possible for the church to function as an alternative society in the world.—D.J.H.

Mt 5–7, § 46-1155.

897. M. AMALADOSS, "Blessed are the Peacemakers (Mt 5:9)," *Vidyajyoti* 65 (12, '01) 917-920.

Peacemaking according to Jesus (see Mt 5:9) has to develop a new technique: a new analysis of the conflictual situation, new goals, and new ways of reaching them. Jesus' peace is the peace of the new humanity of God's kingdom, and it is eschatological. We can start realizing it here, though there is no guarantee that we will achieve it here totally.—D.J.H.

898. M. FOWLER, "City on a Hill: An Interpretation of Matt 5:14b/*GThom*.32," *JournHigh Crit* 8 (1, '01) 68-72.

The article compares the versions of the aphorism about the city on a hill in Mt 5:14b and *Gospel of Thomas* 32, and highlights the additional information in *Thomas* about the city being fortified and incapable of falling. It suggests that the paradoxical version in *Thomas* is closer to the original aphorism than is Mt 5:14b. As formidable as the city built on a hill might be, its enemies will always know where to find it.—C.R.M.

Mt 5:17-18, § 46-835.

899. [Mt 5:32] J. M. WEIBLING, "Reconciling Matthew and Mark on Divorce," *TrinJourn* 22 (2, '01) 219-235.

When the cultural difference between the Gentile orientation of Mark's Gospel and the Jewish orientation of Matthew's Gospel is considered, one can correctly interpret Mt 19:9 (cf. 5:32) in its context, find the true purpose of the so-called exception phrase, and resolve the apparent discrepancy between Mk 10:11-12 and Mt 19:9. The phrases in Mt 5:32 and 19:9 are not true exceptions to Jesus' prohibitions against divorcing a spouse. Rather they are cultural contingency phrases designed to accomplish God's will by circumventing cultural constraints imposed upon Jewish women in Jesus' day.—C.R.M.

900. [Mt 6:9-13] H. FRENCH, "The Lord's Prayer: A Primer on Mission in the Way of Jesus," *WordWorld* 22 (1, '02) 18-26.

The Lord's Prayer (Mt 6:9-13) is a missiological primer on being Christian in a world deeply alienated from and rebellious toward its creator. Within its tightly constructed petitions one finds the core theological and ethical beliefs that drove Jesus and that must drive Jesus' followers if they are to participate in God's mission to the world.—C.R.M.

901. [Mt 6:9-13] M. E. HINKLE, "The Lord's Prayer: Empowerment for Living the Sermon on the Mount," *WordWorld* 22 (1, '02) 9-17.

The Lord's Prayer (Mt 6:9-13) offers means of empowerment for the ethic that the Sermon on the Mount (Mt 5–7) proclaims. In this prayer, the community of Jesus' followers asks for what it needs to live the sermon. As God answers this prayer, God is empowering a community to live the sermon as a whole. [The same fascicle contains articles by H. French on the Lord's Prayer as a primer on mission in the way of Jesus [§ 46-900]; V. Westhelle on the Lord's Prayer and the new definition of justice (pp. 27-35); J. A. Nestingen on the Lord's Prayer in Luther's catechism (pp. 36-48); W. R. Russell on Luther, prayer, and the Reformation (pp. 49-54); G. L. Borreson on Luther's morning and evening prayers as baptismal spirituality (pp. 55-63); R. Hammerling on Gregory of Nyssa's sermons on the Lord's Prayer (pp. 64-70); M. G. V. Hoffman on teaching the Lord's Prayer (pp. 71-77); B. D. Stuhlman on the Lord's Prayer in worship (pp. 78-83); and K. N. Jacobson on preaching the Lord's Prayer (pp. 88-93).]—D.J.H.

902. [Mt 6:9-13] M. HOGAN, "Ephrem's Commentary on the Lord's Prayer," *ProcIr BibAssoc* 24 ('01) 48-63.

The article discusses the section of Ephrem's commentary on Tatian's Diatessaron that treats the form of the Lord's Prayer substantially found in Mt 6:9-13. It concludes that Ephrem's commentary on the Lord's Prayer is an important witness to the way in which the central prayer of the Christian faith was received and understood within the Syriac tradition.—D.J.H.

903. [Mt 6:9-13] T. ZIMMERMAN, "The Historical Background and Setting of the Lord's Prayer," *Theology & Life* [Hong Kong] 22 ('99) 3-11.

The Lord's Prayer appears in three different versions (Mt 6:9-13; Lk 11:2-4; *Didache* 8:2). Its historical background is deeply rooted in Judaism and in the corporate worship of the early church. [This article is followed by seven articles—five in Chinese and two in English—that treat various aspects of the content and historical reception of the Lord's Prayer.] —D.J.H.

Mt 6:9-13, § 46-950.

Mt 6:25-33, § 46-952.

Mt 8:5-13, § 46-870.

904. L. CALAMBROGIO, "Missione, Violenza e Teologia in Mt 10," *Laós* [Catania] 8 (1, '01) 3-10.

With particular attention to references to violence in Mt 9:35–11:1, the article highlights the themes of the compassion of Jesus, the covenant, the Servant of Yahweh, and the trinitarian dimensions of missionary activity.—D.J.H.

Mt 12:4, § 46-905.

Mt 14:1-12, § 46-931.

Mt 15:21-28, § 46-870.

Mt 15:32-39, § 46-931.

905. P. J. WILLIAMS, "Bread and the Peshitta in Matthew 16:11-12 and 12:4," *NovTest* 43 (4, '01) 331-333.

Given the tendency to render a Greek plural by a Syriac singular, the Peshitta should not be cited as a witness to the singular of ἄρτος in either Mt 16:11 or 16:12, and the apparatus of NA^{27} (and the corresponding note on 16:12 in UBS^4) should be amended accordingly. Likewise, Mt 12:4 represents a location where the apparatus in NA^{27} needs to be amended by deletion of the reference to the Peshitta.—C.R.M.

Mt 19:9, § 46-899.

Mt 19:13-15, § 46-933.

906. [Mt 20:1-16] P. A. LAMOUREUX AND P. ZILONKA, "The Workers in the Vineyard: Insights for the Moral Life," *RevRel* 61 (1, '02) 57-69.

The article approaches the parable of the workers in the vineyard (Mt 20:1-16) by investigating its original setting and meaning, assessing how to employ it within the various levels of moral reflection, and interpreting its meaning for today. It concludes that the parable offers a theological perspective of the reign of God that contextualizes contemporary issues, helps to shape the kind of people we are and hope to become, and provides values that inform decisions.—D.J.H.

907. D. L. TURNER, "Matthew 21:43 and the Future of Israel," *BiblSac* 159 (633, '02) 46-61.

The parable of the recalcitrant farmers in Mt 21:33-46 and Mt 21:43 in particular should be interpreted as referring to a transfer of leadership in the kingdom from the fruitless Jerusalem religious establishment to the fruitful Matthean Christian-Jewish community led by Jesus' apostles. Rooted in God's promises to the seed of Abraham, this community will be the eschatological remnant of Israel while expanding its horizons to all nations.—D.J.H.

908. H. G. L. PEELS, "The Blood 'from Abel to Zechariah' (Matthew 23,35; Luke 11,50f.) and the Canon of the Old Testament," *ZeitAltWiss* 113 (4, '01) 583-601.

Proponents of an early closing of the OT canon (especially R. T. Beckwith) often point to Mt 23:35 and Lk 11:50-51 as evidence for the view that the OT canon was fixed and closed in Jesus' time. But in the NT texts the import of the phrase "from Abel to Zechariah" is not primarily temporal-chronological (from Genesis to Chronicles). Rather it refers to two examples of the stream of prophetic blood that has been shed from the foundation of the world. These NT texts cannot be used as proof for an early closing of the OT canon.—D.J.H.

Mt 24:51, § 46-953.

909. R. ZIMMERMANN, "Das Hochzeitsritual im Jungfrauengleichnis. Sozialgeschichtliche Hintergründe zu Mt 25.1-13," *NTStud* 48 (1, '02) 48-70.

The individual elements of the parable in Mt 25:1-13 can be explained as elements of contemporary wedding customs. Thus the bridegroom's arrival by night need not be explained allegorically in terms of the delay of the parousia. Rather, it corresponds to a Greek ritual according to which the bridegroom escorted the bride to his parents' house only late in the evening after having celebrated the wedding banquet at the bride's house. The young women would be maids from the bridegroom's house who were awaiting their master's return at night and were to escort the couple into the bridal chamber with lamps before the door was closed.—D.J.H.

910. [Mt 25:14-30] J. J. PILCH, "The Parable of the Talents," *BibToday* 39 (6, '01) 366-370.

This consideration of the parable of the talents (Mt 25:14-30/Lk 19:11-27) discusses its "originating structure," Jesus' audience, limited good and money, interpreting the parable, and an alternate version. The interpretation of the parable hinges on how one views the master and the third servant's comments about him. From a peasant perspective, it is the third servant who behaved honorably.—C.R.M.

911. [Mt 25:31-46] E. M. JACOB, "Discipleship and Mission: A Perspective on the Gospel of Matthew," *International Review of Mission* [Geneva] 91 (360, '02) 102-110.

The central message of Matthew's story is bound up with the theme of "Jesus, kingdom, and discipleship." In Mt 25:31-46 these three aspects come together, offer a way into the heart of the gospel, and lay bare a message that remains appropriate, credible, and relevant.—D.J.H.

Mt 25:40, § 46-872.

912. [Mt 26:1–27:66] D. SENIOR, "Matthew's Story of the Passion: Theological and Pastoral Perspectives," *ChicStud* 40 (3, '01) 275-285.

The article identifies some of the major theological and pastoral motifs distinctive to Matthew's Gospel that come to full expression in the story of the passion (Mt 26:1–27:66). It discusses Matthew's portrait of Jesus, the portrayal of the church in its encounter with suffering and failure, and the death and resurrection of Jesus as turning point and pattern for human history. In the passion story and its anticipation of the resurrection Matthew's Gospel affirms for the reader that Christian hope in Jesus was not shattered by death.—C.R.M.

913. J. L. MAYS, "'Now I Know': An Exposition of Genesis 22:1-19 and Matthew 26:36-46," *TheolToday* 58 (4, '02) 519-525.

Twice in the biblical story, God's purpose for the world depends decisively on the obedience of faith. When Abraham binds Isaac on Mount Moriah and when Jesus prays, “Not my will, but yours” in Gethsemane, something crucial happens for the course of God’s way with the rest of us. The pertinent biblical accounts, Gen 22:1-19 and Mt 26:36-46, are connected by the theme of “testing,” and each has a narrative location that is climactic and pivotal for its literary context.—D.J.H.

914. R. L. TROXEL, “Matt 27.51-54 Reconsidered: Its Role in the Passion Narrative, Meaning and Origin,” *NTStud* 48 (1, ’02) 30-47.

Matthew drew his scene of opened tombs and risen saints in 27:51-54 from *1 Enoch* 93:6 where “visions of holy ones” accompany the gift of the Torah to Moses. Matthew utilized this motif from the Mosaic era not to infuse Jesus’ death with eschatological significance but to provoke the centurion’s acclamation of Jesus as “Son of God” as the climax of the crucifixion narrative.—D.J.H.

915. D. BOYARIN, “‘After the Sabbath’ (Matt. 28:1)—Once More into the Crux,” *Journ TheolStud* 52 (2, ’01) 678-688.

There is ample proof that in archaic rabbinic Hebrew “at the light of” would only and always mean the beginning of the day at sunset, considered perhaps a brightening of the sky, a shining, and thus the term “the lightening of” for sunset. On philological grounds the phrase ὀψὲ δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων in Mt 28:1 is in perfect Hebrew and can be translated “at the end of the Sabbath, at the beginning of the first day of the week.”—D.J.H.

916. G. HENNIG, “Matthäus 28,16-20 aus der Sicht der Praktischen Theologie. Beobachtungen und Überlegungen,” *TheolBeitr* 32 (6, ’01) 317-326.

After considering the place of Mt 28:16-20 in Matthew’s Gospel as a whole, the article discusses its role in practical theology in encouraging the church to carry out its threefold mission of going out to, baptizing, and teaching all nations.—D.J.H.

Mark

917. C. C. BLACK, “Does Suffering Possess Educational Value in Mark’s Gospel?” *Persp RelStud* 28 (1, ’01) 85-98.

Nowhere does Mark suggest that God afflicts mortals for the purposes of training their obedience, refining their faith, or teaching them endurance (cf. 1 Pet 1:6-9; 2:19-25; 4:12-19). However, the sympathetic reader of Mark’s Gospel does learn something through the pain of its protagonists, particularly Jesus. It is only at the cross that one can recognize God’s Son (15:39) or construe adherence to the Messiah (8:34) or understand what prayer is and why faith saves. From the cross disciples learn how to learn: how to discern reality as it truly is, how to distinguish Holy Spirit from Beelzebul (3:22-29), and how to discriminate things of *theos* from things of *anthropos* (8:33).—D.J.H.

918. D. S. DU TOIT, “Prolepsis als Prophetie. Zur christologischen Funktion narrativer Anachronie im Markusevangelium,” *WortDienst* 26 (’01) 165-189.

After noting various instances of proleptic narrative anachronism in Mark’s Gospel (e.g. 1:14; 2:19b-20; 8:31; 9:31; 10:33-34), the article shows how this literary device contributes to Mark’s characterization of Jesus as the eschatological prophet of God (see Mk 1:9-15; 9:2-

8[13]; 12:1-12) and as the prophet like Moses (see 6:30-44; 8:1-9). Mark's use of narrative prolepsis and his portrayal of Jesus as the crucial instance of it served his christological purposes by linking Jesus to both the past and the future.—D.J.H.

919. S. B. HATTON, "The Gospel of Mark as Comedy," *DownRev* 120 (418, '02) 33-56.

Insofar as Mark's Gospel was modeled after or influenced by drama, its model or influence was comedy. After illustrating self-referentiality (the distinguishing mark of ancient Greek comedy) by Aristophanes' *Birds*, the article calls attention to evidence of self-referentiality in Mark's Gospel: OT quotations, references to its own writing, addresses to readers, internal commentary, references to costume, and references to local and recent events. Then it considers proposals about Mark's Gospel as a tragedy (recognition scene, tragic scene, chorus, pity, tragic flaw) and finds them less persuasive than the comedy model.—D.J.H.

920. C. I. D. JOY, "The Social and Religious Origins of the Gospel of Mark and its Hermeneutical Implications: A Post-Colonial Critique," *BangalTheolFor* 33 (1, '01) 1-24.

Mark's Gospel appears to be a reformulation of the struggles of the early church in terms of its theological affirmations. It was written against the background of a power structure, particularly a society that had a severe power clash. Postcolonial hermeneutics, based on a fresh understanding of historiography, may provide a contextually relevant approach toward understanding better the different worlds of Mark.—D.J.H.

921. S. P. KEALY, "My Journey with Mark's Gospel," *ProcIrBibAssoc* 24 ('01) 64-82.

The author traces the course of his engagements with various facets of Mark's Gospel and the history of its interpretation (ancient and modern) with reference to his residences in Ireland and continental Europe, Africa, and the USA during the past thirty-five years.—D.J.H.

922. S. OKWUIDEGBE, "The Mary of Mark," *Hekima Review* [Nairobi] 26 ('01) 117-125.

The reason for Mark's omission of any description of Mary's important role in Jesus' life was his desire to emphasize the eschatological family of Jesus (those who do the will of God) as a foundation for the Markan community. In keeping with the Markan challenge for disciples to be detached from their family (see Mk 1:20; 10:29-30), Mary herself would have had to leave behind the securities of familial links with her son in order to be a disciple.—D.J.H.

923. D. C. PARKER, "*Et incarnatus est,*" *ScotJournTheol* 54 (3, '01) 330-343.

If Mark as the first person to write a narrative about Jesus found the literary means and the theological framework in the primitive view of the self-emptying of Christ (see Phil 2:6-11), then there is a historical sense (given the dependence of the other Gospels on Mark) in which the development of the doctrine of the incarnation depends on that concept of *kenosis*. In that case, the miraculous elements of the tradition emerge paradoxically out of a theology that insists on their impossibility.—D.J.H.

924. J. K. RICHES, "Conflicting Mythologies: Mythical Narrative in the Gospel of Mark," *JournStudNT* 84 ('01) 29-50.

Over the past fifty years Markan scholars have construed Mark's cosmology either cosmologically (Jesus is locked in cosmic struggle with Satan and his forces) or forensically (having bound Satan, Jesus is engaged in a battle for the hearts and wills of men and women). The article argues that Mark was concerned to give expression to both views of the world and to mediate between them.—D.J.H.

925. W. R. TELFORD, "Maze and amazement in Mark's Gospel," *Way* 41 (4, '01) 339-348.

"Mazes" and "amazement" are two related concepts that can be appropriately applied to Mark's Gospel. It throws up puzzles at almost every turn and twist in its deceptively simple narrative. It offers contradictions and non sequiturs as well as unresolved (and apparently unresolvable) plot elements. That amazement (or wonder) is a major theme or motif within Mark's Gospel is obvious when one considers how frequently it occurs, the emphasis given to it, its usage in significant contexts, and its relevance to other important and related themes and motifs such as faith and unbelief.—D.J.H.

926. J. VERMEYLEN, "'Il vous précède en Galilée: c'est là que vous le verrez,'" *Spiritus* [Paris] 42 (165, '01) 439-450.

After surveying how the various Evangelists treated Galilee, the article focuses on Mark's presentation of Galilee as the land of ordinary life (in opposition to the Temple city of Jerusalem) and as a land open to the nations (where both Jews and pagans lived, and traditional boundaries were transcended).—D.J.H.

927. H. WILKENS, "Der markinische Christusmythos und die Predigt der Kirche," *Wort Dienst* 26 ('01) 191-206.

The article first shows that large sections of Mark's narrative evince the same triadic structure: Jesus event—crisis—eschatological salvation. Then it notes that this pattern corresponds to the schema of the early Christian kerygma as expressed in 1 Cor 15:3-5: Jesus of Nazareth—crucified—raised. Finally it reflects on the Markan Christ-myth and the problem of demythologization.—D.J.H.

Mk, §§ 46-786, 860.

928. H. LANGKAMMER, "Pierwsze słowa Jezusa w Markowej Ewangelii (1, 15) oraz ich znaczenie dla nowej ery zbawczej (Die ersten Worte Jesu im Markus-Evangelium [1, 15] und ihre Bedeutung für die neue Heilszeit)," *RoczTeol* 48 (1, '01) 63-80.

This examination of Jesus' programmatic call in Mk 1:15 gives particular attention to its interpretation of "repentance" (μετάνοια) as following the new direction set forth by Jesus—the proclamation of the gospel.—D.J.H.

929. J. D. M. DERRETT, "'He who has ears to hear, let him hear' (Mark 4:9 and parallels)," *DownRev* 119 (417, '01) 255-268.

The "wake up" formula in Mk 4:9 and its parallels emphasizes what has just been said; it does not direct the mind to an esoteric meaning. In this context "hear" means to "be a (genuine) pupil." The OT background of "ears to hear" includes Deut 29:3(4); Ps 78:1; and Isa 50:4.—D.J.H.

Mk 4:12, § 46-1296.

930. T. A. FRIEDRICHSEN, "The Parable of the Mustard Seed — Mark 4,30-32 and Q 13,18-19: A Surrejoinder for Independence," *EphTheolLov* 77 (4, '01) 297-317.

The article examines H. T. Fleddermann's view that Mark knew and used Q as a major source by examining his comparison of Mk 13:30-32 and Lk 13:18-19 in order to reconstruct Q 13:18-19. It first examines the parable proper (Mk 4:31-32 and Q 13:19), and then its introduction and double question (Mk 4:30 and Lk 13:18). It concludes with some general methodological observations. Fleddermann's hypothesis of Markan dependence on Q 13:18-19 is both unproved and unnecessary.—C.R.M.

931. [Mk 6:34-44] D. J. BILLY, "Feeding the Multitude: Confronting the Mystery of Jesus," *Emmanuel* 108 (2, '02) 68-78.

While we will never be able to determine exactly what happened when Jesus fed the multitude, we know that it impressed Jesus' followers strongly enough to record it more than any other Gospel story (see Mk 6:34-44; 8:1-10; Mt 14:1-12; 15:32-39; Lk 9:10-17; Jn 6:1-15). In addition to having recourse to the OT figures of Moses and Elisha (see 2 Kgs 4:42-44), the primitive Christian community also allowed their celebration of the Eucharist to guide their interpretation of Jesus' feeding of the multitude.—D.J.H.

Mk 8:1-10, § 46-931.

932. M. N. KELLER, "Opening Blind Eyes: A Revisioning of Mark 8:22–10:52," *BibTheol Bull* 31 (4, '01) 151-157.

Mark used the stories of the two blind men to serve as metaphors for his community's progress in faith. The episode of the man from Bethsaida (Mk 8:22-26) represents where Mark's community was in their faith journey, while the narrative about Bartimaeus (10:46-52) indicates where he wanted them to be. Their stories and the intervening material work together to help Mark's community to learn about the inadequacy of their initial profession of Jesus' messiahship, sharing in Jesus' suffering, praying for greater faith, and believing that Jesus will give them "clear eyes" to see the path that they must follow.—D.J.H.

Mk 10:11-12, § 46-899.

933. U. HECKEL, "Die Kindersegnung Jesu und das Segnen von Kindern. Neutestamentliche und praktisch-theologische Überlegungen zu Mk 10,13-16 par.," *Theol Beitr* 32 (6, '01) 327-345.

The article first presents exegetical observations about Jesus' blessing of the children in Mk 10:13-16 and its parallels in Lk 18:15-17 and Mt 19:13-15. Then it discusses the role of the passage in debates about baptism throughout church history. Finally it proposes that the blessing of children be practiced as a self-standing liturgical action.—D.J.H.

934. C. F. STONE, "Allusion to Isa 11.10 LXX in Mark 10.42b," *NTStud* 48 (1, '02) 71-83.

The expression οἱ δοκοῦντες ἄρχειν τῶν ἐθνῶν in Mk 10:42b seems to be an allusion to Isa 11:10 LXX. It compares those who seem to rule the Gentiles now to the prophesied messiah in Isaiah who will rule them in the eschaton. The messianic eschatological significance is continued in Mk 10:42-45 as context for the sacrificial Son of Man Christology of Mk 10:45. The allusion's implied progression between Jesus' self-sacrifice and his messiahship permits Mk 10:42-45 to function as an independent rhetorical unit applicable to church leadership in the interregnum and as a theologically climactic unit within Mark.—D.J.H.

935. T. W. MARTIN, "Watch during the Watches (Mark 13:35)," *JournBibLit* 120 (4, '01) 685-701.

German and English scholars assume that "evening" (ὀψέ), "midnight" (μεσονύκτιον), "roostercrow" (ἀλεκτοροφωνία), and "morning" (πρωῗ) in Mk 13:35 were widely used in the Greco-Roman world as common designations for the four night watches. But the names for the night watches in Mk 13:35 were neither common nor indigenously Roman. Instead, these names reflect Jewish practice in the environs of Jerusalem during the late Second Temple period, even though the final redactors of Mark and other canonical Gospels failed to recognize them as such.—D.J.H.

936. [Mk 14–16] J.-Y. THÉRIAULT, "Le 'jeune homme' dans le récit de la Passion chez Marc," *SémiotBib* 104 ('01) 24-42.

Taking as its starting point the words of the "young man" in Mk 16:6 ("He has been raised; he is not here"), the article considers Jesus' prophecy about the sheep being scattered in Mk 14:26-31, the scattering of the sheep at Gethsemane according to 14:43-52, the young man at Jesus' tomb (16:1-8), and the role of the young man in Mark's passion narrative as a whole in transforming Jesus' followers into participants in the work of the risen Christ.—D.J.H.

937. F. SIEG, "Ewangelia (Mk 16, 1-8) o zmartwychwstaniu Jezusa w szerszym kontekście biblijnym. Studium egzegetyczno-teologiczne (The Gospel of the Resurrection of Jesus [Mk 16, 1-8] in the Broader Biblical Context. An Exegetical-Theological Study)," *Studia Bobolanum* [Warsaw] 1 (2, '01) 111-137.

After introductory considerations on the resurrection of Jesus, the article considers Mk 16:1-8 in the context of 16:1-20 and concludes that the former passage is an integral and coherent unit closely related to the Markan and pre-Markan passion account. Then it focuses on the witness, function, and identity of the νεανίσκος (16:5-7) and proposes that this figure is John the Baptist sent to witness the resurrection and confirm the identification of the crucified Jesus with the risen Christ. In 16:8 the women fear the enemies of Jesus and are prudently silent, although other Gospel accounts show that they did tell the disciples of Jesus.—C.R.M.

938. [Mk 16:8] S. HALL, "How Did Mark End? An Alternative," *Theology* 105 (823, '02) 45-47.

J. C. Fenton [§ 45-1708] is too sure that Mark's Gospel ended at 16:8. In fact, it is possible to reconstruct what happened on the last page of Mark from the other Gospels and from Luke in particular, since Luke knew and used the Markan ending but excluded any reference to Galilee. [Fenton replies in the same issue (pp. 47-48).]—D.J.H.

Luke

939. J. J. KANAGARAJ, "A Lukan Portrayal of Human Rights," *BangalTheolFor* 33 (1, '01) 25-43.

After describing the sociopolitical situation at the time of the composition of Luke's Gospel, this consideration of Luke's concern for human rights first discusses the purpose of

Jesus' ministry and the content of his gospel. Then it considers human rights in connection with Jesus' healing ministry, Jesus' parables, women, and Lukan ethics, respectively. Finally it reflects on the cost involved in the task of restoring human rights.—C.R.M.

Lk, §§ 46-860, 870, 878.

940. [Lk 1–2] E. MANICARDI, "Il racconto lucano dell'infanzia di Gesù e la cristologia," *Rivista di Teologia dell'Evangelizzazione* [Bologna] 4 (7, '00) 7-28.

After reflecting on 1 Samuel 1–3 as a model for the Lukan infancy account, the article considers events in Jesus' infancy that Luke regarded as especially important: his virginal conception, birth (delivery, circumcision, presentation-purification), and manifestation of his self-consciousness. It also discusses the christological significance that Luke attached to them, with particular attention to his success in overcoming a "two-step" Christology.—D.J.H.

Lk 1–2, § 46-888.

941. [Lk 1:46-55] T. WORK, "Annunciation as Election," *ScotJournTheol* 54 (3, '01) 285-307.

Mary's Magnificat (Lk 1:46-55) is not only a beautiful expression of Jewish messianic expectation but also a gold standard for faithful reflection on the doctrine of election. The Christian practice of "annunciation" honors the most vital aspects of biblical election: its Jewishness; origin in God's loving character; themes of reversal, mission, and bias toward blessing over cursing; salvation-historical particularity; continuity rather than arbitrariness; focus in worship; and climax in Jesus Christ.—D.J.H.

942. H. J. HORNIK AND M. C. PARSONS, "Ambrogio Lorenzetti's *Presentation in the Temple*: A 'Visual Exegesis' of Luke 2:22-38," *PerspRelStud* 28 (1, '01) 31-46.

The essay examines Ambrogio Lorenzetti's "visual exegesis" of Lk 2:22-38 in his 1342 painting *Presentation in the Temple.* After an overview of the biblical text and a brief history of the feast days associated with it, the essay contextualizes Lorenzetti and his painting. Then it offers a formal and iconographic analysis of the painting. Lorenzetti, who was the first to depict the Christ child as a child, is also one of the first artists to see and to depict the mature christological message embedded in the Lukan account of the presentation in the Temple.—C.R.M.

943. B. THURSTON, "Who Was Anna?: Luke 2: 36-38," *PerspRelStud* 28 (1, '01) 47-55.

This consideration of how Anna (see Lk 2:36-38) functions in Luke's Gospel and in Lukan theology treats the context in Luke (interest in widows, parallels with Hannah, pairing with Simeon), the significance of her name and lineage, her "duties" (prophetess, widow, engaged in fasting and prayer, engaged in worship, an early evangelist), and the wider context (groups or movements in Second Temple Judaism with which Anna might legitimately be associated).—C.R.M.

944. D. ABERNATHY, "A Study on Lk 4,16-30," *Bible Bhashyam* 27 (3, '01) 223-236.

This investigation of Lk 4:16-30 considers what Jesus intended to claim about himself

(Messiah and the Prophet), what he expected from his hearers, and why his audience responded as it did. The passage sets forth a prototype of the ministry of Jesus and the apostles wherein there is a demonstration of the mighty work of the Holy Spirit resulting in salvation for some but persecution by others.—D.J.H.

945. P. VAN MINNEN, "Luke 4:17-20 and the Handling of Ancient Books," *JournTheolStud* 52 (2, '01) 689-690.

Contra R. S. Bagnall, Lk 4:17-20, whether we read ἀναπτύξας or ἀνοίξας in v. 17, should not be used in future discussions of the early use by Christians of books in codex form. What is no doubt meant in v. 17 is that Jesus took the roll of Isaiah in two cylinders and "opened" or "unfolded" the two cylinders so that one column of text became visible. There he "found" or "came upon" the text of Isaiah he then goes on to quote.—C.R.M.

Lk 4:25-27, § 46-870.

Lk 7:36-50, § 46-1127.

946. R. J. KARRIS, "Bonaventure and Talbert on Luke 8:26-39: Christology, Discipleship, and Evangelization," *PerspRelStud* 28 (1, '01) 57-66.

After outlining the major hermeneutical orientation of Bonaventure of Bagnoregio (1217-74) to Luke's Gospel, the article compares what he has to say about the Gerasene demoniac in Lk 8:26-39 with C. H. Talbert's exegetical analysis of the passage with respect to its teaching on Christology, discipleship, and evangelization. The impressive similarities between Bonaventure and Talbert appear to stem from their comparable styles of reading the text in a literary and theological way.—C.R.M.

947. [Lk 9–16] R. J. KARRIS, "Bonaventure's Commentary on Luke: Four Case Studies of His Creative Borrowing from Hugh of St. Cher," *Franciscan Studies* 59 ('01) 133-236.

The article examines how Bonaventure in his commentary on Luke's Gospel borrowed and made creative use of insights from his older contemporary, Hugh of St. Cher, in explaining four passages in Luke 9–16 (11:29-32; 11:41; 13:20-21; and 16:16).—D.J.H.

Lk 9:10-17, § 46-931.

948. [Lk 10:25-37] B. D. LERNER, "Samaritans, Jews and Philosophers," *ExpTimes* 113 (5, '02) 152-156.

The point of Jesus' parable in Lk 10:25-37 is that a Samaritan may be recognized as a full Jew. Rather than referring to a righteous Greek or an idolater, Jesus speaks of a "good Samaritan," someone who already enjoys at least partial status as a Jew. With this parable Jesus wants to say something about what it means to belong to the Jewish community.—D.J.H.

949. [Lk 10:30-37] S. TALMON, "Der 'barmherzige Samariter' – Ein 'guter Israelit'?" *Kirche und Israel* [Neukirchen-Vluyn] 16 (2, '01) 149-160.

Analysis of the OT background and literary characteristics of the parable in Lk 10:30-37 indicates that the rescuer was a simple Jew who followed the Jewish laws more strictly than the priest or the Levite did. The original hero of the parable was a merciful Israelite, not a merciful Samaritan.—D.J.H.

950. [Lk 11:1-4] F. GIGNAC, "The Lord's Prayer," *Living Light* [Washington, DC] 38 (2, '01) 29-34.

After surveying three Greek versions of the Lord's Prayer (Lk 11:1-4; Mt 6:9-13; *Didache* 8:2), the article reflects on the meaning of the individual phrases, and provides a reconstruction of the prayer in Aramaic.—D.J.H.

Lk 11:2-4, § 46-903.

951. [Lk 11:5-8] H. C. WAETJEN, "The Subversion of 'World' by the Parable of the Friend at Midnight," *JournBibLit* 120 (4, '01) 703-721.

The distinctive function of the parable of the friend at midnight in Lk 11:5-8 cannot be ignored in any effort to recover its existential effect, which is nothing less than the subversion of "world." Both the ideology of reciprocity based on friendship and the world of honor/shame culture are being undermined as the petitioner resorts to shameless conduct in order to obtain the bread needed to provide hospitality for his midnight guest. Accordingly, Lk 11:8 must be the first occurrence of a positive use of ἀναίδεια and not the catalyst that promoted its positive applications ("good shamelessness") by Clement of Alexandria, John Chrysostom, and other early Christian writers.—C.R.M.

Lk 11:50-51, § 46-908.

952. [Lk 12:22-31] J. SCHRÖTER, "Verschrieben? Klärende Bemerkungen zu einem vermeintlichen Schreibfehler in Q und tatsächlichen Irrtümern," *ZeitNTWiss* 92 (3-4, '01) 283-289.

The article once again [see §§ 44-918; 46-211] critiques J. M. Robinson and C. Heil's thesis [see §§ 43-179; 45-1008; cf. § 43-1689] that the observation of a scribal error in the Q text of the sayings on anxiety (Mt 6:25-33/Lk 12:22-31) furnishes evidence for a written text behind Q. It contends that the positions of Robinson and Heil are based on a completely implausible blend of text-critical, literary-critical, and tradition-historical arguments, respectively. It concludes that their thesis of a "scribal error in Q" and pre-Synoptic tradition in P. Oxy. 655 turns out to be an indefensible construction.—C.R.M.

953. T. A. FRIEDRICHSEN, "A Note on καὶ διχοτομήσει αὐτόν (Luke 12:46 and the Parallel in Matthew 24:51)," *CathBibQuart* 63 (2, '01) 258-264.

It seems best to translate καὶ διχοτομήσει αὐτόν in Lk 12:46 (and Mt 24:51) literally as "and he will cut him in two" and to take it quite as literally as Jer 34:18-20a (MT) does. An explanatory footnote on the relationship between the parable and the scene of Genesis 15 and Jeremiah 34 could provide the modern reader with its important biblical background. The subsequent Q phrase "and put him with the unfaithful [Mt: hypocrites]" need not mitigate the force of the translation, even if it originally attempted to soften the blow of the preceding phrase.—D.J.H.

Lk 13:18-19, § 46-930.

954. [Lk 15] D. FLEER, "Preaching as Conformity to Scripture's Language: The Case of the Elder Brother and the Party," *RestorQuart* 43 (4, '01) 253-266.

The article first reflects on the interpretation of the parable of the lost son in Lk 15:11-32, and notes how the son's return offends the most basic "Christian" sensibilities and shocks the imagination. Then it presents the text of a sermon on Lk 15:1-3, 11-32 that is entitled "Will You Come to the Party?"—D.J.H.

955. [Lk 15:11-32] D. J. W. MILNE, "The Father with Two Sons: A Modern Reading of Luke 15," *Themelios* 27 (1, '01) 12-21.

The story of the father and his two sons in Lk 15:11-32 sums up the ethos of postmodernism through the character, actions, and ambitions of the younger son during the years of his prodigality; the state of the mainline churches through the character and attitudes of the older son; and the joy and celebration of the evangelical faith in community through the actions and words of the father upon the return and transformation of the younger son.—C.R.M.

956. [Lk 16:1-9] S. MORSCHAUSER, "Revolutionary Economics? Once Again, the Parable of the Steward," *JournHighCrit* 8 (1, '01) 49-67.

An ancient Egyptian text (*Instruction of Amenemope*) offers a striking resemblance to the steward's initiative in Lk 16:5-7 and shows that there need be nothing scandalous about the steward's practice at all. On the contrary, despite having to absorb obvious property loss, it is what a sagacious lord would have expected of a prudent and fair administrator of his domain. The original charge against the steward appears to relate to his exceeding the bounds of his authority by harassing his tenants into paying their debts no matter how harmful the cost to their livelihoods. Jesus proclaims an oracle of judgment (16:8b-9) against the current leadership of Israel ("the children of light") for its mishandling of the "property" assigned to it by its "lord." Righteous stewardship is determined not by the wielding of a strict and unyielding authority but by the generous release of onerous burden that conforms to the intention of the kingdom of God.—C.R.M.

957. W. RAKOCY, "*Entos hymōn* (Łk 17, 21): królestwo Boże 'w was' czy 'pośród was'? (*Entos hymōn* [Lk 17, 21]: The Kingdom of God 'In You' or 'In Your Midst'?)," *CollTheol* 71 (1, '01) 31-40.

Taking into account the concept of the kingdom of God in the NT as well as the nature and context of Jesus' discussions with the Pharisees, the article contends that the more correct translation of ἐντὸς ὑμῶν in Lk 17:21 is "among you," whether we consider this episode a historical fact or a literary creation. Since at the time that Luke-Acts was composed both the author and his readers had a lively conviction of the internal possession of the kingdom of God and of its presence (not just proximity), the author cannot be referring to the realization of the kingdom first at the time of the parousia.—J.J.P.

Lk 18:15-17, § 46-933.

Lk 19:11-27, § 46-910.

958. [Lk 22:39–23:56] G. STERLING, "*Mors philosophi*: The Death of Jesus in Luke," *HarvTheolRev* 94 (4, '01) 383-402.

The study suggests that Socratic traditions served a vital role in Luke's effort to explain the "foolishness" of the cross. It first sketches the broad contours of the noble death tradition (τελευταί, *exitus illustrium virorum*) with particular attention to Socrates as a model and the use of traditions about Socrates' death by Plutarch, Lucian, and Tacitus. Next it discusses Jewish martyrologies and their use of Socrates as a model for the noble death (e.g. 2 Macc 6:18-31; *4 Macc* 5:1–7:23). Then it examines three major motifs in the portrait of Jesus in Luke's passion narrative that support the contention that Socratic traditions influenced the Lukan passion narrative: the calmness of Jesus, his innocence, and the paradigmatic quality of his death. Luke carefully reworked the death of Jesus at critical points to remind the hearer/reader of Socrates, the paradigmatic martyr of his society.—C.R.M.

959. T. A. FRIEDRICHSEN, "Praying/Journaling the Gospel Narrative. The Centurion at the Crucifixion (Luke 23:24-49)," *Living Light* [Washington, DC] 38 (2, '01) 15-28.

After an imaginative narrative reflection from the point of view of the centurion in Lk 23:47, the article presents comments on the narrative of Jesus' death in 23:24-49 that served as a basis for it. Then it discusses the Bible as a foundation for prayer with particular attention to *lectio divina.*—C.R.M.

960. Ł. KAMYKOWSKI, "Struttura del dialogo nel capitolo 24 del Vangelo di Luca," *Theologia Bogoslovie* [Poznan] 1 (1, '01) 35-44.

The three episodes in Lk 24:1-12; 24:13-32; and 24:33-53, respectively, are in the form of dialogues in which the word of God intervenes in human affairs. They display parallel structures, with each episode consisting of the same eight steps. They also contain elements that link them to other parts of Luke's Gospel and to various passages in Acts.—D.J.H.

961. C. DOHMEN, "'. . . als er uns die Schrift erschoss' (Lk 24,32). Jüdische Kommentare als Weg zur Gegenwart Gottes in der Schrift," *BibLiturg* 74 (4, '01) 254-259.

Taking Lk 24:32 as its starting point, the article considers the theme of God's presence in Scripture (with particular attention to Exodus 24) and describes some important Jewish commentaries on the OT.—D.J.H.

962. [Lk 24:36-53] E. MANICARDI, "La terza apparizione del Risorto nel Vangelo secondo Luca," *Rivista di Teologia dell'Evangelizzazione* [Bologna] 1 (1, '97) 5-27.

The third appearance of the risen Jesus in Lk 24:36-53 (cf. 24:13-32 and 24:34) is the encounter that engenders in the disciples the possibility of being "witnesses" against the horizon of proclaiming the gospel to all nations. As they wait for the gift of the Holy Spirit, the disciples are made conscious of the universal plan of God attested by the Scriptures and manifested fully in the resurrection of Jesus.—D.J.H.

John

963r. S. CASTRO SÁNCHEZ, *Evangelio de Juan. Comprensión exegético-existencial,* Biblioteca de Teología Comillas (Bilbao: Desclée de Brouwer, 2001).

R. LLAMAS, "Evangelio de San Juan. Comprensión exegético-existencial," *RevistEspirit* 60 (240, '01) 447-451.—In his new interpretation of the essential ideas in the Fourth Gospel, Castro Sánchez seeks to present the Evangelist's total vision of Jesus and the role of his own profound religious and mystical experience. He views John's Gospel as penetrated on all levels by symbolism and makes Johannine symbolism the principle of reading the Fourth Gospel. Without technically being a commentary, this volume approaches one in its scope and depth.—D.J.H.

964. H. Doh, "Paroimiai in the Fourth Gospel," *Asia Adventist Seminary Studies* [Silang, Cavite, Philippines] 3 ('00) 25-34.

Jesus' παροιμίαι in John's Gospel (see 10:6; 16:25, 29) are basically riddles; that is, truth statements that are not understood readily (2:19; 3:3; 4:10, 13-14, 32; etc.). Most Johannine riddles cluster around the grand riddle of Jesus' death. Because of misunderstanding on the audience's part, Jesus would explain some riddles and expand others. The larger portion remained riddles until his death and resurrection.—D.J.H.

965. J. Frey, "Zur johanneischen Deutung des Todes Jesu," *TheolBeitr* 32 (6, '01) 346-362.

The article first reviews M. Hengel's contributions to Johannine studies with regard to the Fourth Gospel's authorship, literary unity and "aspective" thinking, relation to older Gospel traditions, and so forth. Then noting that Hengel called Jesus' death the high point of John's Gospel, it discusses John's Gospel as a passion Gospel, Jesus' sovereignty and true humanity, Jesus' death as a fulfillment event and as an exaltation and glorification, and so forth.—D.J.H.

966. S. Freyne, "Christological Debates among Johannine Christians," *Concilium* (1, '02) 59-67.

While 1 John shows that some Johannine Christians overstated the case for Jesus as a heavenly figure to the point of denying Jesus' humanity, others seem not to have made the transition from recognition of Jesus' messianic status to acceptance of the high Christology that the main author of John's Gospel espoused. The fact that both views, as well as the memory of bitter disputes with those Jews who did not accept Jesus' messianic claims in the first instance, have been included in John's Gospel suggests that all viewpoints were important to the author, no matter how dissident the voices in question or how powerful the memory. The theologian who added the Logos hymn in Jn 1:1-18 called upon the figure of Wisdom to maintain the fragile tension between the divine and the human as the Johannine community had experienced it in Jesus.—D.J.H.

967. R. Griffith-Jones, "The Un-Gospel of John," *BibRev* 18 (1, '02) 12-21, 46-47.

Modern scholars need new terms to describe John's aim and techniques. Insofar as John claims that Jesus is the perfect self-disclosure of God in human form, he is closer to the Synoptics than is usually thought. The Fourth Gospel first takes readers "through" the process of new birth that climaxes in the "birth" of Lazarus. Only then are the readers prepared to hear the esoteric discourse of Jesus and his disciples (Jn 13–17). By the Gospel's end John has prepared his readers for the resurrection, the most mysterious moment of all.—C.R.M.

968. M. Morgen, "Bulletin Johannique," *RechSciRel* 89 (4, '01) 561-591. [See § 43-252.]

Descriptions and evaluations of twenty-six recently published books (in various languages) on the Fourth Gospel (eleven), the Fourth Gospel and the Johannine epistles (five), Revelation (six), thematic approach (one), and pastoral perspectives (three).—D.J.H.

969. A. Mulloor, “Institution vs Charism. Johannine Perspectives,” *Jeevadhara* 31 (182, ’01) 130-137.

The article focuses on the most important moments in John’s Gospel in which the relationship between charism and institution is crystallized in forms of opposition and integration: trade or prayer (Jn 2:13-25); from above or from below (3:1-21); and in the Temple, for a new Temple (7–10).—D.J.H.

970. P. Palatty, “The Beloved Disciple and Apostle Thomas,” *Bible Bhashyam* 27 (3, ’01) 161-173.

In John’s Gospel the “beloved disciple” appears to be a dramatic and paradigmatic characterization of a historical figure very much related to Jesus. The beloved disciple is the personification of Thomas. Just as Peter was the hero and source of the apostolic authority of the Petrine tradition, so Thomas was the hero of the Johannine tradition.—D.J.H.

971. J. Rius-Camps, “The Spelling of Jerusalem in the Gospel of John: The Significance of Two Forms in Codex Bezae,” *NTStud* 48 (1, ’02) 84-94.

While in most manuscripts of John’s Gospel only the Hellenistic spelling of Jerusalem (Ἱεροσόλυμα) is used, there are two variant readings of Ἰερουσαλήμ in Codex Bezae (Jn 4:45; 12:12) as well as an additional reference to Jerusalem with the Hellenistic spelling (11:19). The Bezan editor used the dual spellings to communicate a theological message. The two readings at 4:45 and 12:12 both occur in the context of Passover where the narrator views the events through the eyes of the Jewish characters. The reference at 11:19 occurs in association with a large group of Jews who were not in harmony with the Jewish authorities and who became disciples of Jesus. Codex Vaticanus, and more generally the Alexandrian text, loses the theological subtleties of the Bezan text and for that reason may represent a later version of the text than that of Codex Bezae.—C.R.M.

972. K. Scholtissek, “Johannine Studies: A Survey of Recent Research with Special Regard to German Contributions II,” *CurrResBibStud* 9 (’01) 277-305. [See § 45-1769.]

The second part of a survey of recent research on the Fourth Gospel by German scholars [see §§ 43-1048; 44-261] presented here examines further publications and assesses their values and limitations. It discusses the contributions in sections that deal with new commentaries, individual studies, Johannine eschatology, the Johannine cleansing of the Temple, whether there is mysticism in John’s Gospel, Johannine form criticism, and Johannine Christology in religio-historical perspective. The studies examined here show a clear trend toward synchronic text interpretation, and indicate both in their strengths and weaknesses the need to keep in view the total theological and coordinated system of John’s Gospel. A biblical, monotheistic image of God, in which Christology is inscribed as soteriological eschatology, together with a biblical creation anthropology, belong to the basic requirements of theological thinking in John’s Gospel.—C.R.M.

973. K. Scholtissek, “‘Rabbi, wo wohnst du?’ Zur Theologie der Immanenz-Aussagen im Johannesevangelium,” *BibLiturg* 74 (4, ’01) 240-253.

Taking its title from Jn 1:38, the article first discusses the OT-early Jewish theme of God dwelling in the midst of his chosen people, and treats the Johannine statements about the presence and indwelling of God the Father and his Son Jesus Christ. Then it considers the search for God on the part of humans and describes the Johannine Jesus as the locus of the eschatological revelation of God and the mutual indwelling of the Father and the Son. Finally it explores whether Jesus' violent death was a catastrophe or a blessing, friendship with Jesus as mutual indwelling, and the deep encounter and relationship between Jesus and Christians.—D.J.H.

974. T. SÖDING, "Die Wahrheit des Evangeliums: Anmerkungen zur johanneischen Hermeneutik," *EphTheolLov* 77 (4, '01) 318-355.

Modern scholarship raises critical reservations about the Fourth Gospel's claim of christological absolutism and its historical reliability. The study aims to clarify the Johannine concept of truth and relate it to the design of the "book" (Jn 20:30), and to ask how the Jesus of history is treated in the Fourth Gospel. It first examines the truth of Jesus in John and discusses the narrative development of the truth thematic, the structure of the Johannine concept of truth, and the truth of the Logos. Then it considers the Fourth Gospel as the true witness concerning Jesus with attention to the christological claim of the book (20:30-31), the perspective of the Paraclete (14–16), the witness of the beloved disciple (19:35; 21:24-25), and the Johannine Gospel and inquiries about the historical Jesus.—C.R.M.

975. G. VAN BELLE, "Prolepsis in the Gospel of John," *NovTest* 43 (4, '01) 334-347.

After surveying grammatical descriptions of the style feature "prolepsis," the article attempts to ascertain the extent to which prolepsis (or attraction) can be considered a Greek linguistic feature. Then it identifies twelve instances of prolepsis in John (4:35; 5:42; 7:27: 8:54; etc.) and judges that this phenomenon, which was fairly common in Greek and is not to be understood as a Hebraism or an Aramaism, should be included among the characteristic features of the Fourth Gospel.—C.R.M.

976. D. G. VAN DER MERWE, "*Imitatio Christi* in the fourth gospel," *Verbum et Ecclesia* [Pretoria] 22 (1, '01) 131-148.

The article discusses five aspects of the Johannine concept of *imitatio Christi*: Jesus calls his disciples to "follow me"; Jesus is the ὑπόδειγμα for his disciples; the disciples' new way of life is καθώς that of Jesus; the task of the disciples is to do what Jesus did; and Christ continues his life through his disciples through the Paraclete.—D.J.H.

977. J. G. VAN DER WATT, "Die funksie van verwysings na fisiese families in die Johannesevangelie (The function of the references to physical families in the Gospel according to John)," *Verbum et Ecclesia* [Pretoria] 22 (1, '01) 158-177.

The references to physical families in John's Gospel are normally (with the exception of Mary) used to serve as contrasts to the spiritual references. What determines Jesus' identity is not his earthly origin but rather his heavenly origin. The same applies to his disciples.—D.J.H.

978. A. BUZZARD, "John 1:1: *Caveat Lector* (Reader Beware)," *JournRadRef* 10 (1, '01) 4-19.

The fact that the word became the man Jesus, the Son of God, does not necessarily or automatically imply that Jesus, the Son of God, is one-to-one equivalent to the word before Jesus' birth. There is much to be said for the view that in Jn 1:1 John is speaking about a preexisting divine purpose and not a second divine person.—C.R.M.

979. [Jn 1:1-18] W. S. KURZ, "The Johannine Word as Revealing the Father: A Christian Credal Actualization," *PerspRelStud* 28 (1, '01) 67-84.

John's Prologue (1:1-18) presents several ways in which the Word/Son reveals the Father: as Word "with God in the beginning" and creating all things; as God; as light and life coming into the world and being rejected by it; especially as "Word made flesh"; as witnessed to by John the Baptist and by the group, "we who have seen his glory"; and as "God the only Son making him known." When Christians actualize the Prologue from within their experience of the whole Bible, their ecclesial and interpretive tradition, and their overall experience of the practices and truths of the Christian faith, the progression in believing readers from what the Prologue says to what the Nicene-Constantinopolitan Creed confesses is an easy and instinctive one.—D.J.H.

980. [Jn 1:1-18] H. C. WAETJEN, "Logos πρὸς τὸν θεόν and the Objectification of Truth in the Prologue of the Fourth Gospel," *CathBibQuart* 63 (2, '01) 265-286.

The Prologue of the Fourth Gospel (Jn 1:1-18) presents a summary account of the activity of the preexistent Logos in its vocational fulfillment as the divine agent of creation and communication. The article treats this topic with attention to the Logos of Philo of Alexandria and the Logos of the Prologue (the objectification of truth through the union of the biblical Word of God and the Greek Logos), the testimony of John the Baptist, Sophia and the work of uniting the world with God, the incarnation, and John's speech and the conclusion of the Prologue. The verb ἐξηγήσατο at the end of the Prologue points forward to the narrative that follows. Through the objectification of the Logos in the person and work of Jesus Christ, the truth of God the creator will be disclosed to the world.—C.R.M.

Jn 1:1-18, § 46-1253.

981. C. BLUMENTHAL, "Χάρις ἀντὶ χάριτος (Joh 1,16)," *ZeitNTWiss* 92 (3-4, '01) 290-294.

The article asks whether it is possible to ascertain a particular linguistic significance for the syntagma ἐλάβομεν χάριν ἀντὶ χάριτος in Jn 1:16 that can function as a presupposition for its interpretation. It examines the use of ἀντί in comparable sentences in a variety of texts in several different categories. The evidence suggests that the formulation χάριν ἀντὶ χάριτος is to be understood in the sense of an exchange conceived as compensation, even though it is difficult to reconcile this understanding with the context.—C.R.M.

982. [Jn 1:19-34] A. SUSKI, "Przekaz świadectwa Jana Chrzciciela w czwartej Ewangelii" [The Original Form of John the Baptist's Testimony in the Fourth Gospel], *CollTheol* 71 (1, '01) 91-102.

A thorough structural and literary analysis of John 1:19-34 within its broader context of John 1 permits a reconstruction of the primitive form of John the Baptist's testimony (vv. 6-7, 8, 15, 19-27, 29-34, 28). The key elements of this testimony are identifying Jesus as Lamb of God and Son of God, and witnessing the descent of the Spirit upon Jesus. The proposed primitive form limits the input of the final redactor to three insignificant changes in the source: inserting an introduction in the prologue (vv. 6-7, 8, 15), moving the topographical information (v. 28), and introducing chronological information (v. 29). Suggestions of other changes that depend on condensing or expanding the text are less probable in the light of the proposed literary structure.—J.J.P.

983. M. MARCHESELLI, "Rivelazione al mondo ed escatologia futura in Gv 1,19-12,50," *Rivista di Teologia dell'Evangelizzazione* [Bologna] 1 (2, '97) 149-171.

This investigation of the place of future eschatology in John's Gospel focuses on passages in Jn 1:19–12:50 in which the interlocutors of Jesus are representatives of "the world": the controversy between Jesus and the Jews (Jn 5:19-30), the dialogue about the bread of life (6:25-58), the dialogue between Jesus and Martha about resurrection (11:21-27), and the conclusion of the first part of the Gospel (12:44-50).—D.J.H.

Jn 1:38, § 46-973.

984. J. H. NEYREY AND R. L. ROHRBAUGH, "'He Must Increase, I Must Decrease' (John 3:30): A Cultural and Social Interpretation," *CathBibQuart* 63 (3, '01) 464-483.

The study employs a model from cultural anthropology for assessing social perceptions of gain and loss in honor-shame (agonistic) societies to interpret the statement of John the Baptist in Jn 3:30. After a preliminary reading of Jn 3:22-30, it treats the cultural model of "limited good," cultural illustrations of "limited good" in antiquity, "limited good" and envy, and Jn 3:22-30 in cultural context. It is only when readers appreciate the cultural perception of "limited good"—leading to a sense of pain and distress, issuing in envy and agonistic behavior—that they hear what the characters are saying and understand the strikingly unusual response of John to his disciples. John's countercultural statement stops the spiral of envy.—C.R.M.

985. [Jn 4:1-42] R. CHENNATTU, "Women in the Mission of the Church. An Interpretation of John 4," *Vidyajyoti* 65 (10, '01) 760-773.

The portrayal of the Samaritan woman in Jn 4:1-42 not only reflects the sociocultural reality of the Johannine community but also prefigures the modern ideals, aspirations, and struggles of women in the mission of the church. The Samaritan woman, the critical and creative dialogue partner of Jesus, who actively participates in the apostolic ministry, can be a model for women today.—D.J.H.

986. [Jn 4:21] D. DUMM, "Jerusalem: Political Idol or Sacred Place?" *BibToday* 40 (1, '02) 19-24.

When Jesus says that "you will worship the Father neither here nor in Jerusalem" (Jn 4:21), he is not saying that the contemporary city of Jerusalem can no longer have a temple or church but rather that henceforth these places of worship will not be important for their own sakes. The only truly important consideration will be the consequence and quality of that worship.—D.J.H.

Jn 6:1-15, § 46-931.

987. J.-M. MALDAMÉ, "Quand Jésus guérit. Une lecture théologique de la guérison de l'aveugle-né (Jn 9)," *EspVie* 112 (50, '02) 9-15.

After general observations on Jesus' signs and wonders in John's Gospel, the article considers the account of Jesus healing the man born blind in Jn 9:1-41 with reference to the deed, the itinerary of faith, and the experience of the believer. Then it relates this passage to the theology of John's Gospel regarding the new creation, the origin of evil, and the situation of the Christian community.—D.J.H.

Jn 13:34-35, § 46-1042.

988. [Jn 14:6] R. E. O. White, "'No One Comes to the Father but by Me,'" *ExpTimes* 113 (4, '02) 116-117.

John understood Jesus' words in Jn 14:6 not as denying that there could be any valid religious experience outside Christian faith, but as affirming the far larger truth that all glimpses of divine reality come only through Christ.—C.R.M.

989. [Jn 15:1-8] C. C. Caragounis, "Vine, Vineyard, Israel, and Jesus," *SvenskExegÅrs* 65 ('00) 201-214.

Taking as its starting point Jesus' declaration in Jn 15:1a ("I am the true vine"), the article first discusses the Hebrew terms for "vine" and "vineyard" and the main OT passages that apply this imagery to Israel (see Ps 80:8-16; Jer 2:21; Isa 5:1-7). Then it considers the corresponding terms in later Greek sources and notes the semantic shift of ἄμπελος and κλῆμα from "vine" and "vine-branch" to "vineyard" and "vine," respectively, already in the 4th and 3rd centuries B.C. Finally it examines the Johannine text in light of these findings and concludes that Jn 15:1-8 should be read on the assumption that ἄμπελος stands for "vineyard" and κλήματα stands for "vines."—D.J.H.

990. G. M. Browne, "The Old Nubian Translation of John 17:1," *Muséon* 114 (3-4, '01) 255-257.

Reexamination of the Old Nubian text of Jn 17:1 suggests that there is no need to read in it the precise equivalent of the Greek καί. Here as well as in Jn 11:28 and 20:14 the Nubian uses its rich array of hypotactic structures to achieve a more complex syntax than the Greek.—D.J.H.

Acts of the Apostles

991. J.-N. Aletti, "Testimoni del Risorto. Spirito Santo e testimonianza negli *Atti degli Apostoli*," *Rivista di Teologia dell'Evangelizzazione* [Bologna] 2 (4, '98) 287-298.

While in the speeches by the apostles (especially Peter) in Acts 2–11 there is a close link between witness to the risen Christ and the gift of the Holy Spirit, in Acts 22–28 the Holy Spirit is not mentioned. There is no doubt that Paul had received the Holy Spirit and was led by the Spirit in his ministry (see Acts 9:17; 13:2, 4, 9; 19:6; 20:22-23). The silence about the Spirit during the "passion" of Paul in Acts 22–28 is related to Paul's total identification with the passion of Jesus.—D.J.H.

992r. C. K. Barrett, *The Acts of the Apostles*, vol. 1 [*NTA* 39, p. 500]; vol. 2 [*NTA* 43, p. 381; § 44-291r].

B. Witherington, *The Acts of the Apostles. A Socio-Rhetorical Commentary* [*NTA* 42, p. 591].

L. Alexander, "Review Article," *JournTheolStud* 52 (2, '01) 691-703.—Barrett's commentary shows continuities with ancient exegesis particularly well, and his debt to the modern, post-Enlightenment (especially German) exegetical tradition is explicit and impressive. Much of the commentary is structured in the form of replies to issues raised by earlier scholars, often negative replies. Exegesis in this form performs a valuable corrective function, but it is almost wholly reactive. Witherington's more expansive style covers about half the number of detailed points that Barrett does, but the selection is carefully made and on the whole evenly distributed across the traditional agenda. Both Barrett and Witherington demonstrate how many of the decisions of the modern commentator are determined, willy-nilly, by the underlying agendas of the ancient commentators and by successive layers of scholarly interaction with them.—C.R.M.

Acts, §§ 46-705, 878, 1002.

993. [Acts 2:25-28] J. J. KILGALLEN, "The Use of Psalm 16:8-11 in Peter's Pentecost Speech," *ExpTimes* 113 (2, '01) 47-50.

Peter's citation of Ps 16:8-11 in his Pentecost discourse at Acts 2:25b-28 serves to facilitate his audience's belief in what God has done for Jesus. Psalm 16 reveals that resurrection from the dead is the logical effect and the only possible outcome of the love of God for his Holy One (see Acts 2:27, 31; 13:35).—C.R.M.

994. [Acts 9] C. PAPADOPOULOS, "Ο Σαύλος τυφλός" [Saul the Blind], *DeltBibMel* 28 (2, '99) 35-37.

For theological reasons—participation in the death and resurrection of Jesus, Luke presents the Damascus event (Acts 9; 22; 26) as resulting in the total blindness of Paul, who then regains his sight after three days. From the perspective of ophthalmology, however, Paul, who was probably myopic already, may have suffered a detached retina with light flashes on the Damascus Road. He was healed of the latter condition but continued to see only with difficulty. These suppositions may explain both Paul's use of scribal assistants as well as his omission of any reference to temporary blindness along the lines of Luke who makes it an external sign of Paul's call.—Th.S.

995. M. C. PARSONS, "'Nothing Defiled AND Unclean': The Conjunction's Function in Acts 10:14," *PerspRelStud* 27 (3, '00) 263-274.

The tradition of rendering καί as "or" in Acts 10:14, which goes back as far as the King James Version, obscures the rhetorical impact of this text when read in light of the larger context of Acts 10–11, and especially in connection with 10:28 and 11:8. To render κοινὸν καὶ ἀκάθαρτον as "common or unclean" obfuscates the difficult path Peter must follow to accept that God is able to cleanse both the Jew made impure (κοινός) by association with the Gentile, and the Gentile who is unclean (ἀκάθαρτος) by nature.—C.R.M.

Acts 10:28, § 46-1017.

Acts 22, § 46-994.

Acts 26, § 46-994.

EPISTLES—REVELATION

Paul

996. D. ABERNATHY, "A Critique of James D. G. Dunn's View of Justification by Faith as Opposed to the 'Works of the Law,'" *LuthTheolJourn* 35 (3, '01) 139-144.

Dunn insists that Paul does not set justification by faith in opposition to justification by works but rather contrasts faith versus faith response (i.e. the markers of the covenant:

circumcision, food laws, Sabbath-keeping). But Dunn fails to grasp what Paul plainly states about the inability of sinful flesh to keep the moral essence of the Law. Thus he in no way demonstrates that the cornerstone of the Reformation, *sola fide,* is anything less than the foundation upon which Paul builds his theology of justification.—C.R.M.

997. E. Arens, "Sean lo que son! Ética desde la perspectiva paulina: el ser y hacer cristiano," *Páginas* [Lima] 27 (173, '02) 19-30.

After general observations on Christian ethics according to the NT, the article discusses Paul's views on the Law and the Lord, the relation between the indicative and imperative, the temptation toward moralism, and integrity. It concludes that, according to Paul, Christian ethics is centered in love, concerns the human community and the entire person, takes Jesus as its reference point, is inseparable from faith, and links the indicative and the imperative.—D.J.H.

998. G. K. Barr, "The Written and the Spoken Word," *IrBibStud* 23 (4, '01) 167-181.

The relation between W. Barclay's prepared written material and its verbal delivery in 1966 radio broadcasts throws light on the production of the Pauline epistles. In the case of the latter what we have in the NT record is not the preliminary written draft but the spontaneous spoken production. While Paul may have had preparatory notes written on *membranae,* largely the material was held in Paul's memory and poured out verbally and recorded by a secretary who had the "tachygraphic" skills that were available in NT times. This resulted in a verbatim record rather like the Voicewriter copies of Barclay's talks produced by the BBC.—C.R.M.

999. R. F. Collins, "Spirituality According to St. Paul," *Living Light* [Washington, DC] 38 (2, '01) 44-56.

With reference to 1 Thess 5:19; 1 Cor 12:3; and Rom 8:14, the article shows that spirituality according to Paul involves holiness, everyday life, prayer, service to others, and concern for the environment. Spirituality is not part of the life of the believer; it is the life of the believer.—D.J.H.

1000. M. C. de Boer, "Paul, Theologian of God's Apocalypse," *Interpretation* 56 (1, '02) 21-33.

Paul used "apocalyptic language" in a number of places to characterize the action of God in Jesus Christ (in the past and present as well as the future) as an apocalyptic-eschatological event. The whole of God's eschatological saving activity in Jesus Christ, from beginning to end, is apocalyptic. This event involves a cosmic drama that God has begun and will bring to a conclusion at the parousia.—D.J.H.

1001. R. Elsdon, "Was Paul 'Converted' or 'Called'? Questions of Methodology," *ProcIr BibAssoc* 24 ('01) 17-47.

After noting the four characteristics of the rhetoric of converts identified by the sociologists D. Snow and R. Machalek, the article shows that these rhetorical indicators of converts (autobiographical reconstruction, adoption of a master attribution scheme, suspension of analogical reasoning, embracement of a voluntary master role) are present in the Pauline epistles. In sociological terms Paul's Damascus Road experience may be seen as both a call and a conversion, insofar as a sense of call is inherent within the conversion experience.—C.R.M.

1002. H. W. HOLLANDER, "De bekering van Paulus (The Apostle Paul's Conversion)," *NedTheolTijd* 56 (1, '02) 27-38.

In Paul's letters and Acts, the "conversion" of Paul is presented primarily as a call from God (or Jesus Christ) to become an apostle, like the OT prophets who were called to proclaim his message. For Luke, Paul's "conversion" paved the way for missionary activities among the Gentiles. Paul himself hardly ever speaks of his conversion. When he meets people who question his apostleship, he sometimes refers to Jesus' appearance to him and to the task that was assigned to him by the Lord: to proclaim the gospel to all people, in particular to the Gentiles.—D.J.H.

1003. E. E. JOHNSON, "Apocalyptic Family Values," *Interpretation* 56 (1, '02) 34-44.

The article examines what Paul says about families and family values by examining the ways he employs kinship language and metaphors to talk about Christian faith and life. It first underlines that Paul's apocalyptic theology means that the church's life is constituted by God's invasive revelation in Christ and that this shapes Paul's language about households and kinship. Then it discusses the household in Paul's world, and Paul and family life (fictive kinship), respectively.—C.R.M.

1004. C. KOURIE, "Christ-mysticism in Paul," *Way* Supplement 102 ('01) 71-80.

The article first considers the definition of mysticism (consciousness of union with the divine) and briefly comments on the influence of postmodernism on NT scholarship. Then it focuses on Pauline mysticism: "in Christ," baptism, suffering, the mystical (moral) imperative, and "in-the-Spirit." Pauline mysticism as cogently expressed in the "in Christ" formula illustrates what it means to be conformed to Christ.—C.R.M.

1005. E. KRENTZ, "The Sense of Senseless Oxymora," *CurrTheolMiss* 28 (6, '01) 577-584.

After discussing definitions of "oxymoron," the article considers examples of this figure of speech in Paul's letters under four headings: oxymora related to faith and law (Rom 4:5; 5:6; 1:5; etc.), oxymora related to Christian activity (Rom 12:1-2), oxymora and the Spirit (1 Cor 12:1; 15:44), and concluding oxymora (1 Cor 4:12; 2 Cor 3:3).—D.J.H.

1006. H.-S. LEE, "Biblical, Theological Reflections on the Tension between Divine Sovereignty and Human Responsibility in Paul's Letters," *Chongshin Theological Journal* [Seoul] 6 (2, '01) 50-72.

Paul holds God's sovereignty and human responsibility in tension, without sacrificing the reality of either. After examining how Paul dealt with this tension in his letters, the article presents theological reflections on time and eternity, the experiential dimension, the asymmetry between good and evil, and synergism or monergism.—D.J.H.

1007. J.-P. LÉMONON, "Le discernement dans les lettres pauliniennes," *LumVie* 50 (252, '01) 23-31.

In Paul's view discerning the will of God lies at the center of Christian life, and his letters permit a reconstruction of the main lines of his thought and practice in this regard. The article treats the condition of the believer, living with Christ, the unifying activity of the Spirit, and Christian life as implying discernment. While Paul invites believers to allow the Spirit to work in them, he does not hesitate to give them practical rules and insist on their own responsibility.—C.R.M.

1008. D. S. LIM, "Transformational Spirituality: Pauline Spirituality in Asian Context," *ATA Journal* [Bangalore] 7 (1, '99) 68-109.

After considering spirituality in the Asian context, the article discusses Paul's transformational spirituality with reference to its nature (living by God's grace through faith), marks (faith, hope, love), means of growth (Scripture, prayer, community), and goals (personal transformation, mission).—D.J.H.

1009. G. LÜDEMANN, "Paul — an Obituary," *The Fourth R* [Santa Rosa, CA] 15 (1, '02) 9-11, 14-16, 18.

The article offers a condensed version of a critical history of Paul's life. It concludes that Christianity owes its existence to this Jew from Tarsus who laid the foundations for all future developments in the church. Further, by transplanting his misunderstanding of Jesus' religion to Gentile territory, Paul unintentionally formulated the lasting separation of the church and Israel.—C.R.M.

1010. F. J. MATERA, "Imitating Paul in Order to Follow Christ," *Living Light* [Washington, DC] 38 (2, '01) 35-43.

Paul's exhortation to imitate him (e.g. 1 Cor 4:16; 11:1; Phil 3:17) is his way of summoning people to discipleship by providing them with a concrete model of what it means to live a cruciform existence—a life patterned on the death and resurrection of Christ. The article considers Paul's theme of imitation in passages from 1 Thessalonians, 2 Thessalonians, 1 Corinthians, 2 Corinthians, and Philippians.—C.R.M.

1011. F. J. MATERA, "Pay Attention to Paul! What Preachers & Teachers Should Know," *Church* 18 (1, '02) 11-13.

After noting three valid reasons why Paul's writings are seldom preached, the article discusses the importance of Paul, gives five reasons to preach from Paul, and suggests three strategies for preaching from Paul's letters.—C.R.M.

1012r. J. J. MEGGITT, *Paul, Poverty and Survival* [*NTA* 43, p. 182].

D. B. MARTIN, "Review Essay: Justin J. Meggitt, *Paul, Poverty and Survival,*" *Journ StudNT* 84 ('01) 51-64.—Meggitt is to be commended for his boldness in taking on the popular consensus in scholarship that the early Pauline churches incorporated people from different social levels and economic backgrounds and challenging both its general conclusions and its interpretation of historical details. But the flaws in his work—methodological oversimplification, misleading rhetoric, tendentious use of sources, and the absence of comparative contextualization for the notion of "mutualism"—render it an unsuccessful challenge and a problematic historical proposal.—D.J.H.

1013r. IBID.

G. THEISSEN, "The Social Structure of Pauline Communities: Some Critical Remarks on J.J. Meggitt, *Paul, Poverty and Survival,*" *JournStudNT* 84 ('01) 65-84.—Meggitt's work is an excellent contribution to the social history of early Christianity and develops an appealing (theologically based) moral vision of Pauline Christianity. The body of the article explains why Theissen does not agree with some of Meggitt's conclusions in the following areas: the history of research, the sources, the problem of a comprehensive picture of society as a whole, and the status of individuals at Corinth. [In the same fascicle (pp. 85-94) Meggitt provides a brief summary of his book and responds to criticisms of it made by D. B. Martin (see the preceding abstract) and Theissen.]—D.J.H.

1014. J. MISIUREK, "Apostoł Paweł – wielki mistyk chrześcijaństwa (Apostle Paul – the Great Mystic of Christianity)," *RoczTeol* 47 (5, '00) 5-18.

Paul's sudden conversion on the Damascus Road exerted an enormous influence on his further behavior. From his description of his own mystical experience in 2 Cor 12:2-7, we learn that Paul was transferred to another supernatural sphere. The object of his ecstatic experience was Jesus Christ, God in the Trinity of persons, the reality of baptism and the Eucharist, and the church as the body of Christ. Paul's contemplation became a source of his apostolic activity.—D.J.H.

1015. W. F. MURPHY, "The Pauline Understanding of Appropriated Revelation as a Principle of Christian Moral Action," *Studia Moralia* [Rome] 39 (2, '01) 371-409.

With particular attention to Rom 12:1-2 and Eph 4:20-24, the article considers how humans, created in the image of God, realize their potential for a distinctively theological mode of moral action "in Christ" through a transformation that occurs as they appropriate or internalize the revelation that culminates in the person and work of Jesus Christ. After discussing the theological basis of Pauline ethics, it treats transformation in Christ through the appropriation of revelation, and reflects on the applicability of this theme to the biblical renewal of moral theology.—D.J.H.

1016. F.-J. NIEMANN, "Von der paulinischen Metapher 'Fundament' zur neuzeitlichen Fundamentaltheologie," *ZeitKathTheol* 124 (1, '02) 42-78.

The NT used the metaphor of "foundation" for Christ (1 Cor 3:11), the apostles and early Christian prophets (Eph 2:20), the church as an institution (1 Tim 3:15; 2 Tim 2:19), and central elements of the Christian faith (Heb 6:1). In the 16th century there was a dispute whether only Christ (Protestants) or also apostles and prophets (Catholics) could be regarded as the foundation of Christianity. Both groups agreed in regarding Christian doctrine (revelation) as the basis for Christian faith. This discussion was the basis for the concept of "fundamental theology."—D.J.H.

1017. J. C. OLSON, "Which Differences are Blessed? From Peter's Vision to Paul's Letters," *JournEcumStud* 37 (3-4, '00) 455-460.

Before his vision, Peter held the view that Jews were forbidden to eat or even associate with Gentiles (Acts 10:28). Jewish law, however, regulated but did not prohibit table fellowship between Jews and Gentiles. Paul's insights about the dangers of differences remain valid. But Paul also had insights about the potential of differences to be used for mutual benefit. The church should stop teaching that Jewish difference is a curse, and should teach instead that God's intention is for mutual blessing.—C.R.M.

1018. S. PEDERSEN, "Paul's Understanding of the Biblical Law," *NovTest* 44 (1, '02) 1-34.

Noting that E. P. Sanders's "rehabilitation" of the Jewish understanding of the Law has not led to a similar rehabilitation of Paul's understanding, the article attempts to sketch out an approach to Paul's statements on the Law based on his own theology. The first chapters of Genesis represent the biblical-theological universe behind Paul's letter to the Romans. Paul acknowledges that the biblical tradition contains two law traditions linked to Adam and Moses, respectively. The many negative statements about the law in Romans, including the formulation "the law of sin and death," do not apply to the Mosaic Law but rather to the biblical creation commandment (Gen 1:26; 2:15-17) and the violation of it (see Rom 5:12).—C.R.M.

1019. C. TASSIN AND C. FAIVRE, "Brève chronique paulinienne," *Spiritus* [Paris] 42 (165, '01) 451-458.

Tassin (pp. 451-455) provides a description and evaluation of L. Legrand's *L'apôtre des nations? Paul et la stratégie missionnaire des Églises apostoliques* (2001), while Faivre (pp. 455-458) reviews C. Perrot's *Après Jésus. Le ministère chez les premiers chrétiens* (2000).—D.J.H.

1020. M. THEKKEKARA, "Institution vs Charism in the Pauline Vision," *Jeevadhara* 31 (182, '01) 138-147.

After explaining the meaning of "charism," the article considers examples of Pauline charism versus institution (Torah, oneness in Christ, Onesimus, the Lord's Supper) and examples of Pauline charism and institution (Christ, communities, mission, the Holy Spirit).—D.J.H.

1021. M. TKACZ, "Z badań nad retoryką w Listach św. Pawła" [Select Insights from Research on the Rhetoric in Paul's Letters], *CollTheol* 71 (1, '01) 103-112.

The article draws insights from S. E. Porter and G. A. Kennedy to summarize rhetorical research on Paul's writings. It discusses Paul's plausible rhetorical training, presents the basic structure of Paul's letters illustrated by 1–2 Corinthians, reviews Paul's strategies of argumentation (topoi; logos, pathos, and ethos; reliance upon extra-rhetorical sources), and lists some figures and tropes found in his letters.—J.J.P.

1022. A. J. M. WEDDERBURN, "Paul's Collection: Chronology and History," *NTStud* 48 (1, '02) 95-110.

The article considers the possibilities as well as the problems involved in turning to the scattered references to Paul's collection project to establish the relative chronology of Paul's life and letters. It treats the lack of evidence in Gal 2:10 that the organization and gathering of the collection is in progress, the absence of references to the collection in some letters (Philemon, 1 Thessalonians, Philippians), the nature of references to it in 1–2 Corinthians and Romans, the evidence of Acts 20:4 (and comparison with Romans 16), and the sequence of events suggested by the data. At least from the time of the writing of 1 Corinthians Paul was largely preoccupied with organizing the collection among the churches that had remained loyal to him. He seems to have set out for Jerusalem with contributions from only some of the potential participants, and it appears that the Jerusalem church refused to accept any of it for itself.—C.R.M.

1023. P. F. M. ZAHL, "Mistakes of the New Perspective on Paul," *Themelios* 27 (1, '01) 5-11.

Four catch-phrases sum up the new perspective on Paul: covenantal nomism, solution to plight, boundary markers, and Reformation spectacles. But the new perspective has failed to understand that Luther's problem with Roman Catholicism was the problem of semi-Pelagianism and not Pelagianism, its scheme of solution to plight is untrue to life, and its supposed discovery that Paul is really thinking principally about boundary markers is a very old and familiar idea.—C.R.M.

1024. J. Zumstein, "Paul et la théologie de la croix," *ÉtudThéolRel* 76 (4, '01) 481-496.

This inquiry into the central theological principle that structures Pauline thought first treats Paul and traditional interpretations of the death of Jesus. Then it discusses Paul as the creator of the theology of the cross with attention to the language of the cross, the hermeneutical reversal, and the theology of the cross as the revelation of judgment, God, and salvation, respectively. Finally it offers four comments on the theology of the cross as the key to Pauline thought and four reflections on the permanent pertinence of the theology of the cross.—C.R.M.

Paul, §§ 46-781, 1098, 1288, 1325.

Romans, 1-2 Corinthians

1025. E. Lohse, "Das Evangelium für Juden und Griechen. Erwägungen zur Theologie des Römerbriefes," *ZeitNTWiss* 92 (3-4, '01) 168-184.

The rendering of his preaching that Paul expounds in Romans is certainly directed to Christians in Rome, but at the same time it sets forth what is everywhere and at every time conveyed as a joyful message. The gospel is communicated to the whole world, accepted in faith, and lived in obedience. The article discusses in five steps what can be deduced from this programmatic arrangement for understanding the theology displayed in Romans. Thus it treats the question of the addressees of the letter, the determining thematic of the letter, the structure and rhetorical formation of the letter, the problem of the fate of Israel in light of the gospel, and the foundation of a Christian ethic in the conduct of the faithful.—C.R.M.

1026. M. Love, "Living in the Peace of God: Perspectives from Romans," *Leaven* [Malibu, CA] 9 (4, '01) 205-209.

This essay seeks to provide a fresh reading of Romans that challenges individualistic cultural assumptions about church in favor of communal understandings. It contends that when read from this perspective, Romans paints a vivid picture of what it means to live in the peace of God in the context of Christian community.—D.J.H.

1027. J. C. Miller, "The Romans Debate: 1991-2001," *CurrResBibStud* 9 ('01) 306-349.

This article surveys research subsequent to the material covered in the revised edition of *The Romans Debate* (1991) edited by K. P. Donfried, seeks to identify and evaluate trends in this investigation, and provides a bibliography. After identifying key issues in the debate, the main body of the essay presents a chronological review of substantial works devoted to the purpose of Romans. Then it considers reconstructions of Paul's audience, and the genre and rhetoric of Romans. Finally it reflects on the state of the debate in 1991 and in 2001. While one might conclude that the Romans debate is in a state of disarray, one may also regard the present shape of the debate as a healthy conversation regarding numerous difficult yet significant matters not only for understanding Romans but for the interpretation of Paul and early Christianity in general.—C.R.M.

Romans 1–3, § 46-1030.

1028. M. J. BROWN, "Paul's Use of Δοῦλος Χριστοῦ Ἰησοῦ in Romans 1:1," *JournBibLit* 120 (4, '01) 723-737.

The study contends that δοῦλος Χριστοῦ Ἰησοῦ in Rom 1:1 serves as a technical term for the apostle Paul and that it alludes to the *familia Caesaris,* specifically to the slaves and freedpersons who belonged to the imperial household (cf. Phil 4:22). It first treats δοῦλος Χριστοῦ Ἰησοῦ as a technical term and modern discussions of ancient slavery and the letter to the Romans. Then it considers slavery in Pauline rhetoric, the composition of the Roman congregation, and Paul's reference to imperial slavery rather than just high-status slavery in Rom 1:1.—C.R.M.

1029. A. ITO, "Obedience (ὑπακοή) and Faith (πίστις): Concerning ὑπακοὴ πίστεως (Rom. 1:5)," [In Japanese] *Exegetica* [Tokyo] 12 ('01) 65-74.

Since Paul's gospel includes both justification and sanctification, the phrase ὑπακοὴ πίστεως in Rom 1:5 embraces both aspects of his gospel. Commitment to the gospel that Paul preaches inevitably leads to some kind of obedience. Those who place their faith in Christ must follow the model that Christ's obedience presents.—D.J.H.

1030. J. WOYKE, "'Einst' und 'Jetzt' in Röm 1–3? Zur Bedeutung von νυνὶ δέ in Röm 3:21," *ZeitNTWiss* 92 (3-4, '01) 185-206.

In the light of three distinctive interpretations of νυνὶ δέ in Rom 3:21 held by exegetes, the study reexamines the significance and function of the phrase in this passage. It first considers the range of use of νυνὶ δέ or νῦν δέ in Philo, Josephus, the Septuagint, the NT, and especially Pauline texts. Next it treats the significance and function of νυνὶ δέ in Rom 3:21 with respect to the internal development that characterizes 3:21 over against 1:18–3:20. Then it asks whether νυνὶ δέ in 3:21 can be taken as the characterization of a temporal opposition (salvation-historical-epochal), or whether it characterizes the eschatological present, respectively. It concludes that νυνὶ δέ in 3:21 has an exclusively rhetorical function and that it marks the elucidating affirmation of the main thesis of 1:17 and signals the introduction of a decisive breakthrough and a new aspect (progression) with respect to the argumentation of 1:18–3:20.—C.R.M.

Rom 4:1-8, § 46-1098.

1031. [Rom 5–8] M. REISER, "Sünde und Sündenbewusstsein in der Antike, bei Paulus und bei uns," *ErbAuf* 77 (6, '01) 455-469.

After considering views about sin and consciousness of sin in Greek antiquity and in the Bible, the article discusses (with particular attention to Romans 5–8) Paul's concept of sin as a power, the power of sin, and redemption.—D.J.H.

1032. T. H. TOBIN, "The Jewish Context of Rom 5:12-14," *StudPhilonAnn* 13 ('01) 159-175.

In Rom 5:12-14 Paul writes about how death entered the world through Adam's sin, and how both sin and death spread to the rest of humanity. The article first considers how Adam's sin in Genesis 3 was interpreted in Jewish literature: interpretations of the general human condition, exemplary interpretations, and explanatory interpretations. Then it argues that Paul's real concern in Rom 5:12-14 was not articulating or developing a theory of "original sin" and its propagation to the human race but rather clarifying further (1) the relationship between Jews and Gentiles and (2) the relationship of "this grace" (Rom 5:2), by which he meant righteousness through faith apart from the Law for both Jews and Gentiles, to the question of ethical actions.—D.J.H.

1033. D. Napier, "Paul's Analysis of Sin and Torah in Romans 7:7-25," *RestorQuart* 44 (1, '02) 15-32.

Paul's thinking concerning the Torah is more consistent than is often realized. The negative aspect in which the Torah increases transgression and leads to a deep dividedness within Adamic Israel according to Rom 7:7-25 is a necessary step in the salvation-historical process of redemption. By gathering sin in one place and filling sin's measure, the Torah prepares for the atoning work of God in Christ. Through his artful and gripping presentation of Israel struggling to understand her condition under the Torah before Christ, Paul systematically prepared for his liberating discourse in Rom 8:1-11.—D.J.H.

1034. N. Watson, "'And if children, then heirs' (Rom 8:17)—Why Not Sons?" *AusBibRev* 49 ('01) 53-56.

In light of the equality of daughters with sons in matters of inheritance in Roman legal practice, it is not surprising that in writing to the Romans Paul should link the notion of being heirs in Rom 8:17 not with being God's "sons" but rather with being God's "children" (τέκνα).—D.J.H.

1035. A. Moreno García, "Los gemidos del Espiritu: La oración de la esperanza (Rom 8, 26-27)," *Estudios Trinitarios* [Salamanca] 35 (2, '01) 307-324.

After discussing the "groans of the Spirit" (Rom 8:26) in relation to the groans of creation and of humans (8:22-23), the article describes the "prayer of the Spirit" according to Rom 8:26-27 as paschal, filial, hopeful, and life-giving. It also presents a critique of G. W. MacRae's reading of Rom 8:27 [see § 25-573].—D.J.H.

1036. E. Seitz, "λόγον συντέμνων - eine Gerichtsankündigung? (Zu Römer 9,27/28)," *Bib Notiz* 109 ('01) 56-82.

The article first argues that the whole quotation of Isa 10:22-23 in Rom 9:27-28, including the phrase λόγον γὰρ συντελῶν καὶ συντέμνων in 9:28, functions not as a proclamation of judgment but rather as a statement of fulfillment and salvation with respect to the Jewish-Christian remnant. Then it shows how the three steps in the argumentation of Rom 9:14-23 (the historical example of Moses and Pharaoh, the parable of the clay vessel, and its application) are linked to the themes of God's unquestionable sovereignty and freedom to decide.—D.J.H.

1037. J. P. Heil, "Christ, the Termination of the Law (Romans 9:30–10:8)," *CathBibQuart* 63 (3, '01) 484-498.

In Rom 10:4 Paul is saying that Christ is the termination (τέλος), rather than the goal or fulfillment, of the Law understood as the way of seeking to attain righteousness before God by doing its works, and consequently that righteousness is now for all who believe in the

Christ whom God raised from the dead. Through his skillful exegesis of Lev 18:1-5 in combination with Deut 8:17-18; 9:4-6; and 30:11-14 in Rom 10:5-8, Paul has replaced the Law's statements about doing its commandments with statements about what God has done in the Christ-event, the content of the "word of faith" that replaces the word of the commandment.—D.J.H.

1038. D. MÜLLER, "Le Christ, relève de la Loi (Romains 10,4): La possibilité d'une éthique messianique à la suite de Giorgio Agamben," *StudRel/SciRel* 30 (1, '01) 51-63.

By the way the philosopher G. Agamben interprets Paul's thought about the end of the Law (see Rom 10:4), he makes an excellent contribution to the contemporary debate concerning relations among messianism, modernity, and universalism. He also renews our theological and ethical understanding of Christ as the *relève* (*Aufhebung*) of the Law, showing how the messianic force of the gospel subverts real history by introducing what can be called normative instability.—D.J.H.

1039. K. UCHIDA, "Is Christ the End of the Law? Romans 10:4 Reconsidered," [In Japanese] *Exegetica* [Tokyo] 12 ('01) 75-106.

In Rom 10:4 the translation of τέλος as "goal" or "fulfillment" is preferable to "end" in the sense of termination. This rendering is suggested by the general use of τέλος in ancient texts, the broad context of Romans 9–11 where continuity between the Law and the gospel of Christ is presupposed, and the following passage (10:5-13) which argues that justification by faith is grounded in the fact that Christ has fulfilled the requirements of the Law.—D.J.H.

Rom 12:1-2, § 46-1015.

1040. S. G. WAUGH, "῞ΕΤΕΡΟΝ vs. ΠΛΗΣΊΟΝ : What's in a Word? An Analysis of the Canonical and Marcionite Versions of Romans 13:8," *JournHighCrit* 8 (1, '01) 73-90.

It is likely that Marcion's version of Rom 13:8 ("For the one who loves his neighbor has fulfilled the Law"), which uses language that maps directly to the Septuagint and matches closely the wording of Gal 5:14, is more primitive than the canonical version. Rom 13:8 may well have originally stood alone without v. 9 being present. The restatement of the love commandment in a more complete form in 13:9 (which has a specific relationship to Mt 19:18-19) became necessary since changes to 13:8 broke the direct connection with Lev 19:18. The binding of the love commandment with the negative commandments from the Torah in Rom 13:8-9 and Mt 19:18-19 appears to be a product of the late 2nd century. In the end we are left to consider the position of the Dutch Radicals that Paul represents a legendary character whose writings were not attested before Marcion.—C.R.M.

1041. [Rom 13:13-14] F. B. A. ASIEDU, "Paul and Augustine's Retrospective Self: The Relevance of *Epistula* XXII," *RevÉtudAug* 47 (1, '01) 145-164.

Before Augustine came to write his *Confessions* (see especially 8.12.29), he had already alluded to the inextricable link between Rom 13:13-14 and his conversion in *Letter* 22. For him Rom 13:13-14 constituted a personal manifesto about the Christian life. P. Fredriksen's idea [§ 31-222] that Augustine appropriated Paul's conversion story (see Gal 1:11-17; Acts 9; 22; 26) as the pattern for his own narrative in his *Confessions* is not credible.—D.J.H.

1042. [1 Cor 1:23] E. Arens, “Para que el mundo crea. Evangelización . . . desde el evangelio,” *Páginas* [Lima] 171 (’01) 76-90.

It is important that in evangelization there be a coherence among what one says, what one does, and how one lives. The article reflects on the authenticity and credibility of evangelization with reference to two NT texts: “we proclaim Christ crucified” (1 Cor 1:23); and “a new commandment I give you” (Jn 13:34-35).—D.J.H.

1043. M. E. Adeyemi, “The rulers of this age in First Corinthians 2:6-8: An exegetical exposition,” *DeltBibMel* 28 (2, ’99) 38-45.

The phrase οἱ ἄρχοντες τοῦ αἰῶνος τούτου in 1 Cor 2:6-8 has been interpreted as referring to both human and demonic forces, the human authorities who crucified Jesus, or supernatural forces that control the world. The article suggests that they are best understood as demonic forces and not human rulers.—D.J.H.

1044. R. L. Tyler, “The History of the Interpretation of τὸ μὴ ὑπὲρ ἃ γέγραπται in 1 Corinthians 4:6,” *RestorQuart* 43 (4, ’01) 243-252.

The phrase τὸ μὴ ὑπὲρ ἃ γέγραπται in 1 Cor 4:6 has been explained as impossible to understand, as a scribal gloss, or as original to Paul’s text. It is striking that three articles by J. C. Hanges [§ 43-356], Tyler [§ 43-357], and J. R. Wagner [§ 43-358] advocating different positions on 1 Cor 4:6 appeared in 1998.—D.J.H.

1045. J. C. O’Neill, “Pedagogues in the Pauline Corpus (1 Corinthians 4.15; Galatians 3.24,25),” *IrBibStud* 23 (2, ’01) 50-65.

The three references to the παιδαγωγός in the Pauline corpus are Jewish aphorisms preserved for us in collections of sayings. They should be read in the context of how Hellenistic and Jewish moralists made metaphorical play of the family institution of the slave given charge of the deportment in public, the manners, and the morals of children. 1 Cor 4:15 points to the Father as behind the pedagogues. Gal 3:24 pictures the Law as leading Israel to Christ, and Gal 3:25 reminds the readers that the aim of the Law of Moses is to imprint the Law of God in their hearts.—D.J.H.

1046. P. M. Hoskins, “The Use of Biblical and Extrabiblical Parallels in the Interpretation of First Corinthians 6:2-3,” *CathBibQuart* 63 (2, ’01) 287-297.

The article examines extrabiblical parallels to 1 Cor 6:2, biblical parallels to 1 Cor 6:2, extrabiblical parallels to 1 Cor 6:3, and biblical parallels to 1 Cor 6:3, respectively. It concludes that the examination of the parallels supports the uniqueness of 1 Cor 6:2-3 in which Paul alludes to the future reign of the saints with Christ. Thus in 1 Cor 6:2-3 Paul is not merely adapting a common Jewish eschatological belief but advancing a claim closely tied to his Christology and ecclesiology.—C.R.M.

1047. R. G. Olender, “Paul’s Source for 1 Corinthians 6:10-7:11,” *Faith & Mission* [Wake Forest, NC] 18 (3, ’01) 60-73.

Paul was familiar with the divorce tradition found in Mt 19:3-12, which is linked to his words in 1 Cor 6:12–7:11 by eight allusions. The only distinctly Markan allusion (Mk 10:12) breaks down on the basis of grammar, and the sole Lukan allusion (Lk 16:18) is common to Matthew and Mark. If Paul is alluding to Matthew’s Gospel, then Matthew or a form of tradition similar to it must have been in circulation prior to the 50s in order for Paul to use it.—C.R.M.

1048. B. Prete, "Il significato della formula πρὸς καιρόν (Vg.: *ad tempus*) in 1Cor 7,5," *RivistBib* 49 (4, '01) 417-437.

In response to G. Scarpat's interpretation of πρὸς καιρόν (Vulgate: *ad tempus*) in 1 Cor 7:5 as "on suitable occasions" [§ 45-359], the article contends that it should be rendered "for a short time" or "temporarily." Christian marriage constitutes a permanent form of common life of man and woman in which the two partners live for one another but can separate "for a short time" by mutual consent for the sake of attending to prayer more intimately.—D.J.H.

1049. D. W. Kuck, "The Freedom of Being in the World 'As If Not' (1 Cor 7:29-31)," *Curr TheolMiss* 28 (6, '01) 585-593.

Whereas 1 Cor 7:25-28 and 7:32-35 argue for Paul's preference for celibacy but not on eschatological grounds, 1 Cor 7:29-31 is indeed eschatological but is in no way against marriage or other involvement in the world. Rather, the passage supports freedom and flexibility in dealing with one's status in the world. Christians are free to engage in life in the world, knowing that they can do so "as if not."—D.J.H.

1050. [1 Cor 11–14] U. King, "Jorunn Økland: *Women in their Place: Paul and the Corinthian Discourse of Gender and Sanctuary Space,*" *NorskTeolTids* 102 (4, '01) 234-237.

Økland's 2001 doctoral dissertation defended at the University of Oslo examines 1 Corinthians 11–14 in a larger context of gender and sanctuary space by relating biblical exegesis to wider textual hermeneutics, complex gender and discourse theories, and comparative archaeological and historical data, as well as to ancient Greek, Roman, Jewish, and Christian cultural and cultic practices. The author has accomplished an impressive and original piece of work that shows considerable methodological and theoretical sophistication. But it would gain from improvements in organization, presentation, and rhetoric.—D.J.H.

1051. L. T. Stuckenbruck, "Why Should Women Cover Their Heads Because of the Angels? (1 Corinthians 11:10)," *Stone-Campbell Journal* [Joplin, MO] 4 (2, '01) 205-234.

The context of 1 Cor 11:10 suggests that Paul and the congregation at Corinth viewed their worship as participation in the worship of angels. By analogy to human men, the apocalyptic angels were prone to be cast as beings with a potentially active male sexuality. The veil protects the woman against inadmissible invasions from the outside and those on the outside (from the male viewpoint) against vulnerability to evil that the woman represents.—D.J.H.

1052. H. D. Betz, "Gemeinschaft des Glaubens und Herrenmahl. Überlegungen zu 1Kor 11,17-34," *ZeitTheolKirch* 98 (4, '01) 401-421.

This exegetical examination of Paul's discussion of the Lord's Supper in 1 Cor 11:17-34 gives special attention to modern research on ritual. Focusing on the "formula of institution" in 11:23-26, it deals with questions pertaining to the historical location, the sequence of cultic actions, the nature and function of the ritual, and the consequences for ethos and ethics in the church.—D.J.H.

1053. [1 Cor 12–14] Y. J. AHN, "Prophecy in the Pauline Communities," *Spirit & Church* [Taejon City, South Korea] 3 (1, '01) 71-95.

With particular attention to 1 Corinthians 12–14 and to modern scholarship on it, the article explores the reasons for Paul's distinction between tongues and prophecy. Then it treats the nature and function of prophecy, the goal of prophecy and its audience, and the agents of prophecy.—D.J.H.

1054. D. ZELLER, "Die angebliche enthusiastische oder spiritualistische Front in 1 Kor 15," *StudPhilonAnn* 13 ('01) 176-189.

The assumption that those who denied the resurrection (see 1 Cor 15:12) did so because they enthusiastically anticipated the last things or because of a spiritualist tendency contemptuous of the body is not supported by the argument that follows in 1 Corinthians 15. The latter position is often reconstructed with the help of Philo's writings, and this raises the question whether Paul necessarily got acquainted with certain anthropological terms through the so-called Alexandrian dualistic wisdom tradition. But the motifs of the resurrection-deniers can hardly be correlated with the enthusiasts sarcastically criticized in 1 Cor 4:8 or with the "liberal" slogan in 1 Cor 6:13. Therefore caution is advisable for those scholars who want to assume a uniform front in Corinth and who want to exploit Philo's writings for this purpose.—D.J.H.

1055. M. BACHMANN, "1Kor 15,12f.: 'resurrection of the dead (= Christians)'?" *ZeitNTWiss* 92 (3-4, '01) 295-299.

While J. S. Vos has argued [§ 44-355] that the expression ἀνάστασις νεκρῶν in 1 Cor 15:12-13 (cf. v. 21b) is to be understood as the resurrection of the dead (from the circle of the dead), J. Lambrecht [§ 44-1818] renews the view that these verses already speak of the future resurrection of the dead (Christians) as a reality and not only a possibility. The article raises two objections against the latter interpretation with respect to the structure of 1 Corinthians 15 and the employment of resurrection or "raising" vocabulary.—C.R.M.

1056. D. HODGENS, "Our Resurrection Body: An Exegesis of 1 Corinthians 15:42-49," *Melanesian Journal of Theology* [Papua New Guinea] 17 (2, '01) 65-90.

In responding to the overrealized eschatology that characterized the Corinthian church, Paul in 1 Cor 15:42-49 argued for some sort of continuity between the body in which Christians live now and the resurrection body.—D.J.H.

1057. W. RAKOCY, "2 Kor 1, 15-16: Pawłowy plan wizyt w Koryncie i jego realizacja (II Cor 1, 15-16: Paul's plan of visits to Corinth and its execution)," *RoczTeol* 48 (1, '01) 133-143.

The article examines Paul's statement about his intended visits to Corinth in 2 Cor 1:15-16. There are two views in current scholarship on the degree to which Paul's plans were realized: (1) No visits were made; and (2) Paul visited Corinth on the way to Macedonia but did not return to Corinth as announced. The former opinion appears to be more plausible.—C.R.M.

1058. S. GRINDHEIM, "The Law Kills but the Gospel Gives Life: The Letter-Spirit Dualism in 2 Corinthians 3.5-18," *JournStudNT* 84 ('01) 97-115.

The contrast in 2 Cor 3:5-18 between the two different ministries of the letter and the spirit as well as the other emphatic antitheses in the passage are best understood along the traditional lines of the dualism between law and gospel. The article first shows how competing interpretations (e.g. the "letter plus spirit" interpretation) have serious difficulties in accounting for all the evidence. Next it lays out the positive arguments for the traditional interpretation (the new covenant as contrasted to the old). Finally it demonstrates how the latter interpretation fits best with the "abrogation statements" in 3:11-16.—D.J.H.

1059. G. MARCHESI, "Sul volto di Cristo rifulge la gloria del Padre (2 Cor 4,6)," *CivCatt* 152 (3622, '01) 240-253.

After discussing the Pauline theme of the face of Christ reflecting the glory of God in 2 Cor 4:6 and related texts, the article considers Jesus Christ as the "Lord of glory," the "God of glory" and the "Lord of glory," and Christ as "manifested in the flesh...taken up in glory" (1 Tim 3:16).—D.J.H.

1060. [2 Cor 5:17-21] V. KOPERSKI, "Paul's Ministry of Reconciliation," *BibToday* 40 (1, '02) 25-31.

After general comments on the place of reconciliation in Paul's thought, the article focuses on 2 Cor 5:17-21 and shows how Paul creatively extended God's vertical action of making peace between hostile humanity and God to horizontal reconciliation because of the absence of interpersonal reconciliation in Corinth.—D.J.H.

1061. E. GÓMEZ, "Dios nos reconcilia en Cristo (2 Cor 5,18-19). Hacia una soteriología existencial," *Revista Agustiniana* [Madrid] 42 (128, '01) 715-776.

Taking 2 Cor 5:18-19 as its starting point, the article seeks to develop with reference to other biblical texts and theological writings an existential soteriology under the following headings: the intrusion of human power in the divine affection, sacrificed for pardon on behalf of honor, conversion stemming from honesty with the real, the kiss of eternal mercy in spite of the splinters (when divine justice expresses itself as fidelity, the turn to language, from abstract dehumanizing love to life-giving justice, giving life for life—eucharistic reconciliation), and Jesus reconciles us in life.—D.J.H.

2 Cor 6:11-13, § 46-1062.

1062. W. O. WALKER, "2 Cor 6.14–7.1 and the Chiastic Structure of 6.11-13; 7.2-3," *NTStud* 48 (1, '02) 142-144.

The removal of 2 Cor 6.14–7.1 from its present location in 2 Corinthians leaves a perfect chiasmus in the now (re-)unified material immediately preceding and following (6:11-13; 7:2-3). In short 7:2-3 represents a repetition in reverse sequence of the points made in 6:11-13 (A—6:11; B—6:12; C—6:13; C'—7:2a; B'—7:2b; A'—7:3). The appearance of this chiasmus when 6:14–7:1 is removed would appear to strengthen significantly the case for viewing these verses as a later insertion into the text of Paul's letter to the Corinthians.—C.R.M.

2 Cor 7:2-3, § 46-1062.

1063. W. RAKOCY, "2 Kor 10–13: 'List we łzach'? (II Cor 10–13: 'Letter in tears'?)," *Rocz Teol* 48 (1, '01) 121-132.

The hypothesis that 2 Corinthians 10–13 represents Paul's "tearful letter" (see 2 Cor 2:4) enjoyed great popularity in the first half of the 20th century but has been rejected by many scholars in recent decades. Current English-speaking scholarship supports the view that chapters 10–13 were written some time after chapters 1–9, although important arguments may also be raised against this view. It is clear that if the unity of 2 Corinthians is not accepted, the solution to the problem should be looked for in the history of the letter's redaction. The results of this research suggest that a solution to the intricate problem of 2 Corinthians 10–13 is beyond our reach.—C.R.M.

1064. [2 Cor 12:10] J. LAMBRECHT, "Paulus vermag alles door de kracht van God. Zwakheid en sterkte (Paul Can Do All Things Through Him Who Strengthens Him)," *NedTheolTijd* 55 (4, '01) 273-285.

An ontological interpretation of 2 Cor 12:10b ("For whenever I am weak, then I am strong") is preferable to a dialectic or polar interpretation. The "fool's speech" in 2 Cor 11:22–12:10 shows how Paul through Christ's strength is strong, notwithstanding human weakness. Moreover, texts such as 1 Cor 15:10 and 2 Cor 13:4 indicate that Paul through divine power can also be humanly and apostolically strong, without weakness.—D.J.H.

Galatians–Philemon

1065. M. MCENTIRE, "Letters in Stories and Stories in Letters: An Intertextual Exploration of Ezra 4-5 and Galatians 1-2," *PerspRelStud* 27 (3, '00) 249-261.

The OT book of Ezra is a narrative with a large number of embedded documents, three of which are letters found in chapters 4 and 5. Galatians takes on the fairly typical form of a Pauline letter with some narrative portions placed within it, the most significant of which is the Pauline autobiography in chapters 1 and 2. The situation in Ezra 4–5 has a number of parallels to the situation addressed in Galatians 1–2: the beginning of a new religious endeavor, the arrival of a new group of potential participants, the threat posed by these new influences, the appeals by the opponents to the continuity of tradition, authority as the ultimate issue (cultic in Ezra, apostolic in Galatians), and the nonchronological features.—D.J.H.

1066. B. A. DE CAMPOS SAMPAIO, "O homem 'filho e herdeiro' de Deus. Um estudo sobre Gl 3–4," *Annales Theologici* [Rome] 15 (1, '01) 81-116.

In Galatians 3–4 Paul develops an argument about the essence of Christian life as adoptive filiation in intimate relationship with Christ as the only begotten Son of the Father. After describing the literary structure of Galatians as a whole and of Gal 3:1–4:7 in particular, the article discusses theological aspects of being an heir (κληρονόμος) with reference to Gal 3:29 (believers and Abraham, believers and Christ, Christ and Abraham) and Gal 4:1, 7 (from slavery to sonship, son and heir).—D.J.H.

Gal 3:24-25, § 46-1045.

1067. [Gal 3:27] R. BEHRENDT, "Theology of Dress," *AmBenRev* 52 (4, '01) 437-460.

Paul's expression "to put on Christ" in Gal 3:27 expresses the great truth of human rebirth as the transcendental realization of all hopes of old for the delivery from slavery of sin and Satan and for a closer union with God. It embodies justification. The body of the article considers this symbolism in the NT and patristic writings, and an appendix (pp. 449-460) provides examples from Scripture, the Church Fathers, and early monastic witnesses.—D.J.H.

1068. [Gal 3:28] B. Dupuy, "'Ni Juif ni Grec'. Sur une formule controversée de saint Paul," *Istina* 46 (3, '01) 229-233.

The article considers the significance of "neither Jew nor Greek" and the whole of Gal 3:28 in the light of *b. Menaḥot* 43b and Greek philosophical and literary traditions as a way of rejecting exclusion in faith and in prayer.—D.J.H.

1069. H. Ordon, "'Kiedy zaś nadeszła pełnia czasu' (Ga 4, 4) ('Als die Fülle der Zeit gekommen ist' [Ga 4, 4])," *RoczTeol* 48 (1, '01) 105-119.

Literary analysis of Gal 4:1-7 shows that it is concentrically structured with the statement of v. 4 at its center. Moreover, this statement functions as the theological center of the entire passage with its reference to the soteriological turning point of world and human history. Its unique salvation-historical significance is emphasized by the antithetical parallelism between vv. 1-3 and vv. 5-7. The phrase "when the fullness of time had come" refers not only to the fulfillment of OT expectations but also to the beginning of the eschatological period with all of its salvation-historical content. In this way the Pauline "fullness of time" is equivalent to the "middle of time."—C.R.M.

Gal 4:10, § 46-1075.

Eph 4:20-24, § 46-1015.

1070. I. A. McFarland, "A Canonical Reading of Ephesians 5:21-33: Theological Gleanings," *TheolToday* 57 (3, '00) 344-356.

After describing the intratextual and extratextual aspects of a canonical reading, the article first reflects on the canonical challenge of Eph 5:21-33. Then it presents a canonical reading of this text, and offers some theological insights on human being that emerge from it. The affirmation of Ephesians 5 as part of the canon does not mean that appeal to it brings discussion to an end. Rather, it is recognition that here discussion properly begins—all the more so in the case of this text, given its unique witness to the fundamental indeterminacy of the roles to which God calls individual human beings.—C.R.M.

1071. R. Metzner, "In aller Freundschaft. Ein frühchristlicher Fall freundschaftlicher Gemeinschaft (Phil 2.25-30)," *NTStud* 48 (1, '02) 111-131.

Through the example of Phil 2:25-30, the article shows how Philippians can be read against the background of ancient notions of friendship. The intimate relationship that Paul shared with the community at Philippi was supported by the friendship between Paul and Epaphroditus. The thoroughly amicable relationship reflected in the unbroken connection among the Philippians, Paul, and Epaphroditus is based on ancient ideals of friendship: equality, reciprocity, community, and harmony. Paul and Epaphroditus' friendship was established in trying circumstances. Both the participation in the fate of another and the willingness to give one's life unselfishly for another correspond to the highest obligations of friendship.—C.R.M.

1072. [Phil 4:10-20] S. Fowl, "Know Your Context. Giving and Receiving Money in Philippians," *Interpretation* 56 (1, '02) 45-58.

Few of the common expressions of thanks, need, and obligation appear in Paul's "thankless thanksgiving" (Phil 4:10-20). The ones that do appear are explicated in ways that counter social conventions associated with giving and receiving in the Greco-Roman world. On closer examination, the point of the passage is to express Paul's joy and commendation at the Philippians' demonstration of the dispositions that Paul had been urging throughout the epistle. They have shown the sort of concern toward him that he calls them to display toward each other earlier in the epistle.—D.J.H.

1073. [Col] H. RENARD AND C. TAUCHNER, "Something in the Air," *International Review of Mission* [Geneva] 91 (360, '02) 52-61.

The author of Colossians agreed with the Pythagoreans and Platonists in seeing the decisive saving action not in the preservation of the world but in the community's liberation from the bonds of the world. The author affirms that in Christ everything is already fulfilled and that the community already lives resurrected with Christ "above." The history of the Colossians provides a model for the fascinating process of the gospel brought by Epaphras as it came into contact with a culture.—D.J.H.

1074. T. OKURE, "'In Him All Things Hold Together': A Missiological Reading of Colossians 1:15-20," *International Review of Mission* [Geneva] 91 (360, '02) 62-72.

After explaining the missiological situation in Colossae, the article considers the uniqueness of Christ according to Col 1:15-20 in relation to God, creation, and the church, respectively. Then it reflects on the implications of Christ's uniqueness for believers. It concludes that the central message of Colossians is that "in Christ" the Christian has become a new creature and attained divine status, and so should not submit to other religious authorities outside God in Christ.—D.J.H.

1075. H. R. COLE, "The Christian and Time-keeping in Colossians 2:16 and Galatians 4:10," *AndUnivSemStud* 39 (2, '01) 273-282.

The article examines T. Martin's argument [§ 40-1602] that in Col 2:16 the critics condemned the Colossians for continuing to observe the Jewish calendar rather than for setting it aside, while in Gal 4:10 Paul condemns the Galatians not for adopting a Jewish calendar but for embracing a pagan one instead. It contends that the practices of Col 2:16 are those of the critics and that they are evaluated negatively by the author, and that Gal 4:10 identifies the Galatian Christians' particular practice of the Jewish calendar as the spiritual equivalent of the paganism that they had left behind.—C.R.M.

1076. [Col 3:18–4:1] J. M. G. BARCLAY, "Ordinary but Different: Colossians and Hidden Moral Identity," *AusBibRev* 49 ('01) 34-52.

After sketching the main contours of the christocentric theology of Colossians, the article shows that while there is much in the moral vision of Colossians to suggest that it is as christocentric as the rest of the letter, very little in the household code (3:18–4:1) represents a specifically Christian creation. Then it examines the household code to see if it is influenced by the christocentric theology of the letter as a whole and what conclusions might be drawn from this about the way Colossians goes about forging a Christian moral identity. It concludes that the Colossian household code is profoundly christianized, even if to an outside observer domestic roles present no visible difference.—C.R.M.

1077. J. E. SMITH, "Another Look at 4Q416 2 ii.21, a Critical Parallel to First Thessalonians 4:4," *CathBibQuart* 63 (3, '01) 499-504.

Reexamination of the use of the Hebrew word *kly* in 4Q416 2 ii 21 supports the view that σκεῦος in 1 Thess 4:4 is a euphemism for the sexual organs. This in turn suggests that Paul is urging sexual restraint, not the acquisition of a wife or some particular behavior within an existing marriage.—D.J.H.

1078. J. Załęski, "Paruzja a sytuacja zmarłych w Chrystusie według 1 Tes 4,13-18" [The Parousia and the Condition of the Dead in Christ according to 1 Thess 4:13-18], *CollTheol* 71 (1, '01) 61-76.

After analyzing the eschatological terminology in 1 Thess 4:13-18, identifying an inclusion, and presenting a chiastic structure to guide interpretation, the article concludes that Paul's main point is that all—those who have already died in the Lord and those who remain until his coming—will be with the Lord forever. Paul bases his reflection upon biblical traditions, not on a personal revelation.—J.J.P.

1079. J. Murphy-O'Connor, "Pastoral Epistles," *RevBib* 108 (4, '01) 630-635.

The new ICC volume on the Pastorals by I. H. Marshall with P. H. Towner (1999) breaks new ground and is a good commentary, but on 2 Timothy they perpetuate mistakes and misunderstandings. H. Stettler's *Die Christologie der Pastoralbriefe* (1998) provides a classic commentary on the pertinent passages but fails to address controversial issues about the origin and date of the Pastorals. In *Pauli Testamentum. 2 Timothy and the Last Words of Moses* (1997), S. C. Martin works out the implications of the view that 2 Timothy is Paul's testament but does not give serious enough attention to the authenticity of 2 Timothy.—D.J.H.

1080. J. Sumney, "God Our Savior: The Theology of 1 Timothy," *LexTheolQuart* 36 (1, '01) 31-41. [See § 45-411.]

The fundamental and operative theological conviction of 1 Timothy is the conception of God as Savior, with the inseparable notion that this God entails piety, i.e. the manner of life defined by the instructions given throughout the letter.—D.J.H.

1081. E. Tamez, "I Timothy and James on the Rich, Women, and Theological Disputes," *Concilium* (1, '02) 49-58.

Although both James and 1 Timothy abound in exhortations, it is possible to see a more Jewish ethical stamp in James and more Hellenic influence on the ethic of 1 Timothy. The article compares how James and 1 Timothy, respectively, responded to conflicts about the presence of the rich in Christian communities, women's leadership in the Christian community, and theological issues.—D.J.H.

1082. [1 Tim 2:12] D. K. Huttar, "ΑΥΘΕΝΤΕΙΝ in the Aeschylus Scholium," *JournEvang TheolSoc* 44 (4, '01) 615-625.

The scholium on Aeschylus' *Eumenides* 42 is sometimes cited as proof that αὐθεντεῖν can mean "to commit murder." But the earliest retrievable form of the scholium does not contain αὐθεντεῖν and offers no support for the "egalitarian" understanding of 1 Tim 2:12.—D.J.H.

1083. O. Petit, "1 Timothée 3: où Paul pose la question du désir à propos de la piété," *SémiotBib* 104 ('01) 43-54.

After a French rendering of 1 Tim 3:1-16 and a brief discussion of some translation problems, the article poses the question of the connection between the demands placed upon bishops, deacons, and women and the mystery of piety in 3:14-16. Next after noting the equation of aspiration to the office of bishop to the desire for a good work, it discusses the verification of such aspirations with respect to bishops, and deacons and women, respectively. Then after commenting on the reappearance of Timothy in v. 14, it treats conduct in the household of God and the mystery of piety (vv. 15-16), and the service of Timothy, the bishop, and the deacons.—C.R.M.

1084. S. J. LAWSON, "The Passion of Biblical Preaching: An Expository Study of 1 Timothy 4:13-16," *BiblSac* 159 (633, '02) 79-95.

In 1 Tim 4:13-16 Paul calls for preaching that is intensely Word-centered and that comes through one who is deeply Word-absorbed. The pastor is to be consumed with a burning passion to study, read, expound, and live the Scriptures. The passage treats the pursuit and pattern (4:13), perseverance, (4:14), pains (4:15), and preoccupation (4:16) of biblical preaching.—D.J.H.

1085. P. J. BYRNE, "1 Tim 6:6 'A Window on the World of the Pastorals,'" *ProcIrBibAssoc* 24 ('01) 9-16.

The words εὐσέβεια and αὐταρκεία are rare in the NT but have a long history and considerable significance in the 1st-century Mediterranean world. 1 Tim 6:6 makes the notion of self-sufficiency a part of piety: εὐσέβεια μετὰ αὐταρκείας. While the author actualizes the Stoic ideal of being content in any situation, his perspective is that of life in a world restored by the saving mission of Christ.—C.R.M.

Hebrews

1086. E. B. AITKEN, "Portraying the Temple in Stone and Text: The Arch of Titus and the Epistle to the Hebrews," *SewaneeTheolRev* 45 (2, '02) 135-151.

Hebrews should be read as one response to the imperial ideology expressed in the events and monuments surrounding the triumph of Vespasian and Titus bestowed on them by the Roman senate for their victory in the First Jewish War and the destruction of Jerusalem in A.D. 70. It makes use of some of the elements of the triumph—both the customary rites and the key elements of the Flavian triumph—in order to articulate resistance to imperial rule and ideology. It does so by depicting to whom the real triumph belongs and where the real temple is, and by promoting an ethic for the community that was consonant with the identity of the real triumphant ruler and that valued solidarity with those who were perceived to be suffering under Flavian rule.—D.J.H.

1087. C. GIANOTTO, "Il sacrificio nell'*Epistola agli Ebrei,*" *AnnStorEseg* 18 (1, '01) 169-179.

After discussing the new sacrificial cult established by the high priest Jesus according to Hebrews 8–10, the article examines the relation between the concept of sacrifice in Hebrews and the Qumran *Songs of the Sabbath Sacrifice*. Then it analyzes reactions to the concept of the sacrificial cult in Hebrews in the gnostic treatise *Melchizedek* (NHC IX,1) and the Jewish-Christian Pseudo-Clementine *Recognitions* 1.27-71.—D.J.H.

1088. M. Goutzioudis, "Η προς Εβραίους Επιστολή στη σύγχρονη βιβλική έρευνα (1970-1999) (The Epistle to the Hebrews in modern biblical research)," *DeltBibMel* 28 (2, '99) 87-114.

This survey of research on Hebrews since 1970 first deals with its composition, place, recipients, and date. Then it treats its form, unity, and division; the use of the OT; the ideological background; the pericope 3:1–4:13; the problem of Melchizedek; the theme of thanksgiving and of eschatology; and themes of lesser importance.—D.J.H.

1089. M. E. Isaacs, "Why Bother with Hebrews?" *HeythJourn* 43 (1, '02) 60-72.

Hebrews is worth bothering with because it provides evidence of the diversity of early Christian tradition (e.g. the impossibility of second repentance—Heb 6:4-6; 10:26-31; use of the Day of Atonement to present Christ; its genre of "word of exhortation"), evidences a Christian community that has yet to break with Judaism, and brings us face to face with the metaphorical character of much of the language of the NT. One might also consider its striking imagery of heaven as the Holy of Holies, use of Israel's traditions about the journey to the promised land, its eschatology (see 3:12–4:14), and its *Sitz im Leben.*—C.R.M.

1090. G. J. Steyn, "'Jesus Sayings' in Hebrews," *EphTheolLov* 77 (4, '01) 433-440.

The study attempts to establish the *Vorlage* underlying two so-called "Jesus sayings" in Hebrews, both of which are completely constructed from quotations of Scripture. It examines Ps 22(21):23 and Isa 8:17-18 in Heb 2:12-13, and Ps 40:6-8 (39:7-9) in Heb 10:5b-10, respectively. The *Vorlage* used by the author of Hebrews appears to be close to that of Codex Alexandrinus. The author's picture of a human Jesus who uttered some "sayings" allows Jesus himself to interpret Scripture. The theme of all three quotations in the two "sayings" is the obedience of God's Son to his Father.—C.R.M.

1091. M. Thomas, "The High Priestly Christology of Hebrews as a Paradigm for an Indian Christology," *Bible Bhashyam* 27 (4, '01) 271-285.

The high priestly Christology of Hebrews was a pastoral attempt to prevent the readers from lapsing into apostasy. The argument took shape in the mold of the OT faith of the readers as well as the panorama of influences that worked upon them. It is a reservoir of theological insights that can enrich all the christological endeavors in India.—D.J.H.

1092. R. M. Davidson, "Christ's Entry 'Within the Veil' in Hebrews 6:19-20: The Old Testament Background," *AndUnivSemStud* 39 (2, '01) 175-190.

On two occasions in the OT there was an entry "within the veil" of the Most Holy Place as well as the Holy Place: the Day of Atonement service, and the anointing/inauguration of the sanctuary by Moses (Exod 40:1-9; Lev 8:10-12; Num 7:1). A comparison with the other three sanctuary "entering" passages in Hebrews (Heb 10:19-20; 9:12; 9:24) provides a consistent picture of the inauguration of the earthly sanctuary as the background OT event-complex for Heb 6:19-20. In each of the three parallel passages, as in Heb 6:19-20, the author's use of crucial Septuagintal terminology—especially the conjunction of ἐγκαινίζω, τράγος, and μόσχος in Numbers 7—proves to be a key to interpretation.—D.J.H.

1093. N. H. Young, "'Where Jesus Has Gone as a Forerunner on Our Behalf' (Hebrews 6:20)," *AndUnivSemStud* 39 (2, '01) 165-173.

The article offers an expanded argument in agreement with the position of R. E. Gane [§ 45-430] that the LXX background to Heb 6:19-20 supports the interpretation that at the ascension Christ entered the inner part of the heavenly sanctuary. This view is supported against the contention of G. E. Rice [see § 32-288] that 6:19-20 refers to Jesus' entering the heavenly sanctuary as a whole without specific reference to the Day of Atonement or the Most Holy Place. It treats καταπέτασμα and the LXX evidence, the significance of τὸ ἐσώτερον, the context of 6:19-20, and the parallel with 10:19-20.—C.R.M.

1094. [Heb 8:1–10:18] G. E. STERLING, "Ontology versus Eschatology: Tensions between Author and Community in Hebrews," *StudPhilonAnn* 13 ('01) 190-211.

With reference to Heb 8:1–10:18, the article explores the relationship between Platonic ontology and Christian eschatology in Hebrews. It concludes that the treatment of the tabernacle's spatial dimension in Hebrews is indebted to Platonizing exegetical traditions on the basis of technical terms, exegetical traditions about Exod 25:40 and the furnishings of the two chambers of the tabernacle, the valuing of the heavenly over the earthly, and the *Nachleben* of these traditions. It suggests that the Platonizing exegetical traditions were already held by the community (from Judaism), whereas eschatology (from nascent Christianity) was the author's primary concern.—D.J.H.

1095. P. KASIŁOWSKI, "Nie tak jak Ezaw (Hbr 12,14-17) (Not Like Esau [Heb. 12,14-17])," *Studia Bobolanum* [Warsaw] 1 (2, '01) 83-110.

Heb 12:14-17 is a warning against disregarding the benefits of God's salvation given in the new covenant. The negative example is Esau who by giving priority to temporal goods over spiritual ones gave up his birthright, married Canaanite women, and lost the gift of being the firstborn son. The author reminds his readers that their gift of "being adopted as a son" and thus belonging to the community gathered around Jesus may be lost.—D.J.H.

Catholic Epistles

1096. D. C. ALLISON, "The Fiction of James and its *Sitz im Leben,*" *RevBib* 108 (4, '01) 529-570.

The article upholds the once common view that the letter of James addresses itself to non-Christian Jews as well as Christians (see 1:1), while also arguing that its pseudepigraphic character must be recognized. The Christianity behind James was probably a near relative of the Christianity reflected in Matthew's Gospel. But James came from a group that was still seeking to keep irenic relations between Jewish Christians and the emerging post-A.D. 70 rabbinic authorities. James communicates the message that Jesus' followers are not apostates from Judaism but rather are faithful members of the synagogue who live according to the Jewish moral tradition, are faithful to the Torah, and oppose those who want to divide faith from works.—D.J.H.

1097. W. R. BAKER, "Christology in the Epistle of James," *EvangQuart* 74 (1, '02) 47-57.

After considering debate among evangelicals and others regarding how biblical theology should be approached in a postmodern world, the article treats theology in the epistle of James. Then it considers three aspects of the author's Christology: Christ is the church's teacher; Christ shares the quality and offices of God; and Christ remains functionally active in the church.—C.R.M.

James, § 46-1081.

1098. [Jas 2:14-26] C. R. JENKINS, "Faith and Works in Paul and James," *BiblSac* 159 (633, '02) 62-78.

The article first reviews four solutions to the perceived contradiction between Jas 2:14-26 (especially v. 24), and Rom 4:1-8 (especially v. 5), and suggests that Paul and James had different purposes and were using the same terms (particularly δικαιόω) with different connotations. Then it supports this judgment in light of seven principles of biblical hermeneutics: word study, context, historical/cultural background, historical appropriateness, clarity of Scripture, cross reference, and analogy of faith. James was arguing against antinomianism by demonstrating that a true saving faith will be evidenced by the presence of works.—C.R.M.

1099. J. H. ELLIOTT, "Elders as Leaders in 1 Peter and the Early Church," *CurrTheolMiss* 28 (6, '01) 549-559.

After declaring 1 Pet 2:4-10 and 4:7-11 irrelevant to the topic of leadership, the article argues that 1 Pet 5:1-4 addresses persons who were heads of household churches known traditionally as "elders" (πρεσβύτεροι) who as "shepherds" were urged to "oversee" (not "act as bishops of") the flock of God in a manner befitting "undershepherds," as it were, of Jesus Christ the Chief Shepherd.—D.J.H.

1100. [1 Pet] M. STORM, "God's Pilgrim People," *RestorQuart* 43 (4, '01) 267-279.

The article examines the concept of God's pilgrim people in 1 Peter in light of the themes of identity (rejected yet chosen—1:1-2; 2:4-11), hope (1:3-9), and lifestyle (pilgrim ethics—1:13–2:3) in order to show how all three ideas contribute to the overall message of the letter and to suggest how these themes can help Christians live in a world hostile to their faith and values.—D.J.H.

1 Peter, § 46-706.

1101. P.-G. KLUMBIES, "Die Verkündigung unter Geistern und Toten nach 1Petr 3,19 f. und 4,6," *ZeitNTWiss* 92 (3-4, '01) 207-228.

The article first examines the question of the influence of the conception of an underworld journey of Christ on 1 Peter or the significance of 1 Pet 3:19-20 and 4:6 for the development of the descent motif, and finds them to be independent traditions. Next it seeks to determine the relation between 3:19-20 and 4:6 in detail and inquires after the significance of these statements in the context of the theme of mediation or intercession in the letter as a whole. Then it considers the conceptions expressed in 3:19-20 and 4:6 in relation to comparable eschatological statements in earliest Christianity. Without asserting a direct literary dependence, it can be said that 1 Peter forms part of the effective history of the Pauline literature. A glance at 1 Thess 4:13-18 and 1 Cor 15:29 shows the influence that notions about the postmortem fate of the dead had already around the mid-1st century. Thus the statements about the proclamation among the spirits and the dead in 1 Peter may be explained as a continuation of the development of eschatology in the 1st century.—C.R.M.

1 Pet 4:6, § 46-1101.

1–3 John, § 46-968.

1102. [1 Jn] C. C. BLACK, "Short Shrift Made Once More," *TheolToday* 57 (3, '00) 386-394.

H. Conzelmann, R. E. Brown, and J. M. Lieu all regard the theology of 1 John as church-centered. However, it seems that the elder's thought centered on God rather than on the church. It is the character of God, revealed by God, that norms the church's self-understanding and conduct.—D.J.H.

1103. M. MARCHESELLI, "Per una cristologia della Prima lettera di Giovanni," *Rivista di Teologia dell'Evangelizzazione* [Bologna] 3 (6, '99) 231-252.

After considering the historical context of 1 John, the article discusses the titles that it applies to Jesus (especially "Christ" and "the Son"), the theme of confessing and believing in Jesus Christ, and the concept of Jesus as the foundation of the believer's moral activity.—D.J.H.

1 John, § 46-966.

1104. T. THATCHER, "'Water and Blood' in AntiChrist Christianity (1 John 5:6)," *Stone-Campbell Journal* [Joplin, MO] 4 (2, '01) 235-248.

Christological division in the Johannine community comes to expression in the distinction between "water" and "blood" in 1 Jn 5:6-12 and reflects a debate over the scope and nature of the Johannine Jesus tradition. The article treats water and blood in biblical scholarship, the anti-Christs' Christology, and water and blood in Johannine vocabulary. It concludes that "water" in 5:6 is a symbol for the Spirit, and that 5:6-12 argues against a view that Christ came to the community only through individual revelations of the Spirit by insisting that Christ also came "by blood," i.e. through the established traditions about Jesus' life and death.—C.R.M.

Revelation

1105. S. S. C. CHOW, "A Great Teacher: The Character of the Author of the Book of Revelation," [In Chinese] *Theology & Life* [Hong Kong] 24 ('01) 41-60.

John as the implied author of Revelation is knowledgeable in the OT and the Jewish apocalyptic tradition. His writing is well structured, and he exhibits a sharp prophetic acumen concerning the political, social, and religious occurrences of his time. As the pastor of the seven churches in Asia Minor and through his use of apocalyptic imagery supported by a firm theology that Christ is the only one to be worshiped, he encourages and exhorts Christians to persevere with hope. On the whole, he is a great teacher.—D.J.H.

1106. J. JULIEN, "L'écrivain D. H. Lawrence, lecteur de l'*Apocalypse,*" *StudRel/SciRel* 30 (1, '01) 35-50.

Lawrence was a reader and a writer who with his own preoccupations and professional expectations studied a text (Revelation) by another reader-writer, John of Patmos. Observation of what Lawrence did suggests questions that would need to be considered regarding the contexts of any reading, especially in liturgy and *lectio divina,* and the interpreting community as a community of culture and faith.—D.J.H.

1107. A. KIEJZA, "Królestwo i królowanie według księgi Apokalipsy (Il regno e regnare secondo il libro dell'Apocalisse)," *RoczTeol* 48 (1, '01) 145-157.

The article examines the uses of the term βασιλεία in the Septuagint and other Greek texts, the NT in general, and Revelation in particular. It shows that in Revelation the βασιλεία belongs to God and Christ (see Rev 11:15; 12:10), is opposed to the anti-reign of the beast (16:10; 11:17-18), and is extended to faithful believers (1:6; 5:10; 20:6) through their relationship to God and Christ.—D.J.H.

1108. M. G. MICHAEL, "The Genre of the Apocalypse: What are they saying now?" *Delt BibMel* 28 (2, '99) 115-126.

After considering the problem of defining "apocalyptic," the article takes up the question of the genre of Revelation, reviews recent scholarship on it, and discusses Revelation as apocalypse, prophecy, and epistle.—D.J.H.

1109. Z. ŻYWICA, "Z badań nad strukturą literacką Księgi Apokalipsy (Zu den Untersuchungen der literaischen Struktur des Buches der Offenbarung)," *Forum Teologiczne* [Olsztyn] 2 ('01) 45-54.

In his studies on the structure of Revelation, U. Vanni has pointed out the importance of the prologue (1:1-3) and the epilogue (22:6-21) along with other literary features scattered throughout the book. What emerges from this approach is a two-part general structure consisting of introductory material and the letters to the seven churches (1:4-8; 1:9-20; 2–3), as well as a prophetic interpretation of history in five sequences of seven items each (4:1–5:14; 6:1–7:17; 8:1–11:14; 11:15–16:16; 16:17–22:5).—D.J.H.

Revelation, § 46-968.

1110. T. M. DĄBEK, "Teksty eschatologiczne w Listach do siedmiu Kościołów (Ap 2–3) (Eschatological Texts in the Letters to the Seven Churches [Ap 2–3])," *CollTheol* 71 (1, '01) 19-30.

The letters to the seven churches in Revelation were directed to the angels (= bishops) of these communities. Their main purpose was to exhort to fidelity or conversion in view of the imminent return of Jesus as just judge. Although scholars often seek to ascertain the sacred author's intent, one ought never lose sight of the fact that Scripture remains permanently relevant since similar situations recur in human history.—J.J.P.

1111. D. FRANKFURTER, "Jews or Not? Reconstructing the 'Other' in Rev 2:9 and 3:9," *HarvTheolRev* 94 (4, '01) 403-425.

This paper identifies the opponents described in Rev 2:9 as "those who say that they are Jews and are not" (cf. 3:9) not with the Smyrnean and Philadelphian Jews outside the Jesus movement but rather with a constituency within the Jesus movement who were claiming the label "Jew" in a manner that John finds illegitimate. It argues that this constituency embraces Pauline and neo-Pauline proselytes to the Jesus movement who were not, in John's eyes, halakically pure enough to merit this term in its practical sense. It discusses the scenario of the persecuting Jews, the apocalyptic Jewish context of John of Patmos, the circles of conflict around John, and Pauline practices and the "so-called Jews." It concludes that the battles that

John wages are most likely among Jesus believers themselves rather than disputes with outside authorities for which we have no evidence. If John's opponents are Pauline believers, then the Apocalypse might indicate the current hegemony of Pauline ideology in the Jesus movement of Asia Minor.—C.R.M.

Rev 3:9, § 46-1111.

1112. S. TAROCCHI, "Il soggetto interpretante nella lettera alla chiesa di Laodicea (Ap 3,14-21)," *Vivens Homo* [Bologna] 12 (2, '01) 299-327.

With particular attention to the interpreting subject, this exegetical analysis of the letter to the church at Laodicea in Rev 3:14-22 is presented according to the following outline: the address and self-presentation (3:14), the judgment upon the church (3:15-18), the particular exhortation (3:19-20), the promise to the conqueror (3:21), and the general exhortation (3:22).—D.J.H.

Rev 4:7, § 46-805.

1113. J. SCHMIDT, "Die Rätselzahl 666 in Offb 13:18. Ein Lösungsversuch auf der Basis lateinischer Gematrie," *NovTest* 44 (1, '02) 35-54.

The article proposes a solution to the riddle of 666 as the number of the beast in Rev 13:18 on the basis of Roman numerals and Latin gematria that yields the name Claudius: 666 = DCLXVI = CLXDIV = CL-V-V-DIV = CL-AV-DIV = CLAVDIV = Claudius. This interpretation is developed with reference to the divine honors paid to the emperor Claudius and coinage issued under Nero. It considers the numismatic background of Rev 13:16-17; the two beasts and a dragon; heads, diadems, and horns in Revelation 12–13; the woman and the dragon; the numismatic background of Rev 13:12-15; the fiery red dragon with ten horns; and the book of the slain Lamb. The numismatic background shows that Neronian coins with the legend NERO CLAVD DIVI CLAVD F circulated in Asia Minor. Following Rev 13:16-17 the distinguishing mark VI may be given to the name of the beast CLAVD. Thus CLAVDVI = CLVVDVI = DCLVVVI = 666.—D.J.H.

1114. [Rev 17–18] G. BIGUZZI, "Interpretazione antiromana e antigerosolimitana di Babilonia in Ap," *RivistBib* 49 (4, '01) 439-471.

While Babylon in Revelation 17–18 has traditionally been identified with ancient Rome, a significant number of 20th-century interpreters have argued that Babylon is a symbol for Jerusalem, with the result that Revelation becomes anti-Jewish rather than anti-Roman. However, an evaluation of the arguments for both the anti-Jerusalem and the anti-Roman hypotheses reveals that the traditional identification of Babylon as Rome better explains the data in Revelation.—D.J.H.

1115. [Rev 17–22] F. G. UNTERGASSMAIR, "Das Buch der Offenbarung (4). Gericht und Vollendung," *BibLiturg* 74 (4, '01) 268-272.

This final installment [see § 46-381] treats the coming judgment (Rev 17:1–20:15), the new world of God (21:1–22:5), and the book's closing (22:6-21). It concludes with seven theses that review important points made in the four installments.—D.J.H.

1116. R. du Barry, "The Relationship Between Biblical Theology and Systematic Theology," *Churchman* 115 (3, '01) 211-226.

Describing biblical theology as unapologetically evangelical, the article seeks to show that biblical theology is essentially a different method of doing theology. Biblical theology helps us recognize some of our blind spots and unspoken preunderstandings by comparing them with the big picture of creation, fall, and redemption.—C.R.M.

1117. B. Janowski, "The One God of the Two Testaments. Basic Questions of a Biblical Theology," *TheolToday* 57 (3, '00) 297-324.

A shortened English version of an article published in German in 1998 in *Zeitschrift für Theologie und Kirche* [§ 42-1881].—D.J.H.

1118. W. G. Jeanrond, "Biblical and Theological Pluralism," *Concilium* (1, '02) 111-121.

The article first considers hermeneutics and biblical theology, and presents theoretical reflections on the pluralism of reception in biblical interpretation with respect to communication and reception, whether biblical theology is a scholarly enterprise, understanding texts and types of text, and types of reading and styles of reading. Next it takes up some methodological questions of the theological exegesis of the Bible by means of the specific example of the reception of christological texts. Finally it offers a brief reminder of the diversity of interpretative communities that are interested in the Bible and its theological discourses.—C.R.M.

1119. J. G. McConville, "Biblical Theology: Canon and Plain Sense," *Scottish Bulletin of Evangelical Theology* [Edinburgh] 19 (2, '01) 134-157.

A canonical method is implied in the concept of biblical theology, whose central problem is precisely that of the two-Testament canon. The canonical approach, however, cannot entirely dispense with a historical dimension. But it is essentially in inner-canonical relationships that biblical theology is constructed.—D.J.H.

1120. K.-W. Niebuhr, "Jesu Wirken, Weg und Geschick. Zum Ansatz einer Theologie des Neuen Testaments in ökumenischer Perspektive," *TheolLitZeit* 127 (1, '02) 3-22.

The article treats the theology of the NT in ecumenical perspective; the christological starting point; the biblical-theological basis; the structural components of Jesus' works, way, and fate in light of Easter faith; and Pauline theology as an exemplary conception of NT theology. Since the unity of Scripture cannot be substantiated by its "text" or through the specification of its "center," the Christ-event in all its aspects must be taken into account and understood in a coherent vision for Scripture to assert its independent authority vis-à-vis the church. The article closes with a meditation on 2 Cor 5:19-20—"God was in Christ."—C.R.M.

Christology

1121. Y. C. Elenga, "African Descriptive Christologies on Naming Jesus," *Vidyajyoti* 65 (9, '01) 667-676.

The article first considers African Jesus research and its use of social and cultural anthropology, efforts at "renaming" Jesus in view of the African reality, and major themes (contextualization, relation, reappropriation, liberation and salvation). Next it defines the conditions and methods generally used in African Christologies (contestation and claim, adaptation and correlation). Then it examines the stance of African Christologies vis-à-vis traditional theology according to the loci of credibility and relevance developed by R. Haight (humanity and divinity, resurrection, Trinity, intelligibility). It concludes that the descriptions of Jesus in African Christologies are an attempt to reappropriate the central figure of Christian faith in a context that entails new visions.—C.R.M.

1122. D. FERGUSSON, "The Doctrine of the Incarnation Today," *ExpTimes* 113 (3, '01) 75-79.

The article discusses recent developments in christological debate under four headings: the quest of the historical Jesus, interfaith dialogue, conceptual coherence, and liberationist and contextual approaches. The debate attests the undiminished interest in the figure of Jesus among historians and theologians. It also shows that while the central problems of the Enlightenment period continue to be addressed, it is being done in a context that is governed by a keener awareness of multifaith, sociopolitical, and global issues.—D.J.H.

1123. D. GARDOCKI, "Wiara Jezusa w ujęciu współczesnej chrystologii (The Faith of Jesus According to Contemporary Christology)," *Studia Bobolanum* [Warsaw] 1 (2, '01) 53-82.

This analysis of contemporary discussion regarding "the faith of Jesus" first considers the views of exegetes who focus on the Pauline πίστις Χριστοῦ texts and on related passages in Hebrews. Then it deals with the theological approaches taken by J. Galot, J. Sobrino, and G. O'Collins, and offers suggestions for moving the debate forward.—D.J.H.

1124. D. J. GOERGEN, "A Bibliography of African Christology," *African Christian Studies* [Nairobi] 17 (4, '01) 93-97.

The bibliography for the article on the quest for the Christ of Africa [§ 45-1894].—D.J.H.

1125. M. GOULDER, "Psalm 8 and the Son of Man," *NTStud* 48 (1, '02) 18-29.

Psalm 8 is the key to understanding the riddle of the NT "Son of Man" sayings. There is no adequate evidence for a "Son of Man" concept in Jesus' time or for a common Aramaism meaning "man." But Ps 8:6 was widely used to explain the delay in Christians' resurrection. The υἱὸς ἀνθρώπου to whom all creation would be subjected in time was identified as Jesus. Heb 2:8-9 used Psalm 8 to prove Jesus' incarnation, cross, and resurrection. Mark exploited the title and identified Jesus as the Son of Man prophesied to come, die, and rise. The similar phrase in Dan 7:13 suggested Jesus' parousia and authority.—D.J.H.

1126. R. RIESNER, "Vom Messias Jesus zum christlichen Bekenntnis. Jüdische Voraussetzungen und judenchristliche Überlieferungen," *TheolBeitr* 32 (6, '01) 373-392.

Taking as its starting point the Jewish daily prayers (Shema, Eighteen Benedictions), the article traces the early development of Christology before and after Easter with reference to the Jerusalem community, the summary of its beliefs in 1 Cor 15:3-5, early baptismal instructions and confessions, the so-called *regula fidei,* the Jewish-Christian presuppositions of the great confessions of Christian faith, and the dogmatic and ethical concerns of Jewish Christianity.—D.J.H.

1127. A. M. WEYERMANN, "Christ-Centered Preaching," *CurrTheolMiss* 28 (6, '01) 594-599.

The article discusses three basic roles that Christ can play in a homiletical plot: (1) teacher and guide, revealing God's way and truth; (2) the presence of God, healing and liberating; and (3) the incarnation of God, suffering for and with humanity. These three roles relate to three dimensions of the hearer's faith: knowledge, assent, and trust. The narrative of Jesus at the home of Simon the Pharisee in Lk 7:36-50 illustrates the interaction of the three roles of Christ.—D.J.H.

Church and Ministry

1128. P. BURROWS, "Biblical models of leadership," *Priests & People* 15 (11, '01) 402-406.

Various OT and NT texts show the importance of servanthood, dominion, mission, humility, balance, and collaboration in church leadership. In the final analysis leadership is a matter of pastoring the lost sheep home.—D.J.H.

1129. H. CAZELLES, "Histoire des religions, États et Église," *Transversalités* 80 ('01) 171-186.

Just as Jesus did not mark an absolute beginning, so the church was not an autonomous development independent of political necessities. After reflecting on the relationship between history and the church, the article considers the roots of the church in various strands of the Pentateuch (Priestly, Deuteronomistic, Yawhist, Elohist), the reign of God in the OT, and the relationship between God's reign and "states" in both the OT and the NT.—D.J.H.

1130. D. COMPOSTA, "I fondamenti biblici del diritto canonico," *Divinitas* 44 (3, '01) 272-298.

After reviewing past treatments by theologians and canonists, this exploration of the biblical foundations of canon law discusses the implanting of the church in the apostolic period and the juridical structures associated with it, normativity in the primitive community—the Hebrew *nomos,* Roman law and natural law in the primitive community, and the role of law in the primitive Christian community.—D.J.H.

1131. D. M. DORAN, "The Task of the Great Commission: The Method of Discipleship," *Detroit Baptist Seminary Journal* [Allen Park, MI] 6 ('01) 3-15.

The NT evidence that the fulfillment of the great commission (see Mt 28:19-20; Mk 16:15; Lk 24:47; etc.) is the proclamation of the gospel through the ministry of the word is overwhelming. The shift away from this position in mission thinking and literature (as exemplified in J. Stott's "incarnational" model based on Jn 17:18 and 20:21) is out of step with the Scriptures and seriously threatens the fulfillment of Christ's commission to his church.—D.J.H.

1132. J. DUNNILL, "'Ministering Communities' in the New Testament," *St Mark's Review* [Canberra] 187 ('01) 19-27.

The major features of "ministering communities" were to be found in the church at least by the middle of the 1st century A.D. The essential components were some form of "every member ministry," a local leadership, and a wider form of leadership. Leadership in the worship assembly was no doubt assumed by the natural leaders of the community.—D.J.H.

1133. D. N. Field, "The Gospel, the Church and the Earth: Reflections on an Ecological Ecclesiology," *JournTheolSAfric* 111 ('01) 67-79.

The NT portrays the church as embodying the gospel message that through Jesus Christ God has acted to fulfill the OT hope for a comprehensive and integrated redemption of the human person, society, and nonhuman creation. However, in the context of the 1st century the nonhuman creation remained on the periphery of the vision of the NT writers. As the church engages the context of today's global ecological crisis, this feature must be shifted from the periphery to the center, leading to the emergence of an ecological ecclesiology.—D.J.H.

1134. S. K. George, "The Quest for Images of Missionaries in a 'Post-Missionary' Era," *Missiology* [Scottdale, PA] 30 (1, '02) 51-65.

In light of the changes associated with the present "post-missionary" era, the article proposes four clusters of NT images for the missionary: prodigal and penitent sinner asking for forgiveness; beggar; friend, neighbor, sister, brother, and companion on the journey or at the table; and follower, disciple, listener, learner, and participant-observer. The Christian missionary should be self-emptying, self-giving, other-receiving, and other-empowering.—D.J.H.

1135. D. Georgi, "Was the Early Church Jewish?" *BibRev* 17 (6, '01) 33-37, 51-52.

Polemic against the Jews and things Jewish in the NT must be seen in the context of biblical Jewish customs. The early church of the NT period was just one variation of multiple factions within Judaism. Only toward the end of the 1st century did Jews and Christians begin to develop their own identities, not only against each other but also against the range of other options available to both. These other options were suddenly considered deviant as both groups sought to avert Roman hostility and court the favor of the powers of state and society at the other's expense.—C.R.M.

1136. R. Haight, "Ecclesiology from below: genesis of the church," *Theology Digest* [St. Louis, MO] 48 (4, '01) 319-328.

NT scholarship today does not support the "blueprint model" of the early church; i.e. that Jesus intentionally founded a church as an autonomous religion and laid down its basic institutional structures. When applied to the first 150 years of the church's life, ecclesiology from below operates in three stages: historical, sociological, and theological. With Jesus as its generative principle, the early church emerges as normative insofar as it is developmental, pluralistic, unified, and Spirit-filled.—D.J.H.

1137. M. Küchler, "Das Verschwinden der Frauen. Ein Essay," *BibKirch* 56 (4, '01) 220-223.

The article traces the "disappearance" of women in early Christian communities against the background of the treatment of women in the OT, early Judaism, and the NT. It observes that while in early Judaism women exercised stronger political, literary, and social roles, they were also portrayed in more negative ways. It notes that in the NT attributing equality to men and women "in the Lord" did not hinder the subordination of women to men.—D.J.H.

1138. S. Mizell, "The Standard of Giving," *Faith & Mission* [Wake Forest, NC] 18 (3, '01) 20-39.

The article defends the tithe as the standard of giving as it applies to the NT Christian both biblically (OT and NT) and historically (early Church Fathers, the Baptist view). It contends that even though the NT does not specifically mention the tithe, the NT way of giving is expressed in those gifts over and above the tithe that is set aside.—D.J.H.

1139. D. J. Muthunayagom, "A Look at Ecumenism from a Biblical Perspective," *BangalTheolFor* 33 (1, '01) 55-69.

The following biblical themes are especially relevant for conceiving ecumenism today: God as the creator and source of the *oikoumene,* the formation of Israel from different tribes, the covenant or chosen community, concern for vulnerable persons, God's choice of the Prophets and Jesus the Messiah in establishing a universal community, the need to bring justice and peace to the poor, and the struggle for the rights of the marginalized and solidarity with them.—D.J.H.

1140. J. Paice, "How might there be a Biblical Diaconate in the Church of England?" *Churchman* 115 (3, '01) 239-249.

To be biblical, the diaconate needs to be distinct from the teaching and pastoral ministry of the presbyterate, for it calls upon a different combination of gifts: those required in accomplishing and organizing works of charity. The diaconate of the Scriptures has no liturgical or sacramental emphasis.—D.J.H.

1141. B. P. Robinson, "Patterns of Ministry in the New Testament Church," *NewBlackfr* 83 (972, '02) 73-85.

The article reviews the data pertaining to the origin and development of ministry in the church in the Pauline letters, the Synoptic Gospels, Acts, 1 Peter, the church(es) of the Pastoral epistles, the Johannine church(es), and the period of the Apostolic Fathers, respectively. It is clear that the development of the threefold ministry and the Petrine role of the See of Rome was not a linear process, and that the diversity exhibited by the NT should not be underestimated.—D.J.H.

1142. J. Roloff, "Kirche im Spannungsfeld gestaltender Kräfte. Die Vielfalt von Bildern der Kirche im Urchristentum," *BibKirch* 56 (4, '01) 203-211.

The article discusses five models of the church that are visible in the NT and that illustrate the variety of early Christian ecclesiastical structures and corresponding lack of a continuous and uniform line of development. After describing Jesus' disciples as the community of the inbreaking kingdom of God, it delineates the five models: charismatic messengers (wandering missionaries) of the resurrected one (Q), Jerusalem as the place of the gathering of the people of God (Acts), a community of knowledge under the guidance of the Spirit (Johannine writings), the assembly of believers as the "body of Christ" (1 Corinthians), and the patriarchally ordered household of God (Pastorals).—C.R.M.

1143. T. Schmeller, "Urchristliche Gemeindebildung in ihrem sozialen Kontext," *BibKirch* 56 (4, '01) 212-218.

Early Christian models of community show an appreciation for their social realities. The article considers the communities of the Sayings Source Q, the undisputed Pauline letters, the

Pastoral epistles, and the Johannine Gospel and epistles, respectively. In each case it asks what we know of the community's social circumstances, procedures for determining the exercise of leadership functions, and the place occupied by women.—C.R.M.

1144. H.-J. VENETZ, "Die Gemeinde des Messias Jesu und die Praxis der Königsherrschaft Gottes. Gedanken zu den 'Anfängen der Kirche,'" *BibKirch* 56 (4, '01) 194-202.

The beginnings of the church are to be found not in NT references to church officers but in the pre-Synoptic traditions about Jesus who proclaimed the reign of God and shared it with those—the Twelve and other male and female disciples, as well as other poor and suffering persons—whom he gathered into a messianic community. [The same fascicle (pp. 244-246) contains brief discussions of recent books on church structures in the NT.]—D.J.H.

1145. R. WENNING, "Treffpunkte," *BibKirch* 56 (4, '01) 224-227.

The article provides basic archaeological information about the buildings that served as meeting places for early Christians: private houses; synagogues; halls and porticos; and marketplaces, theaters, and other public buildings.—D.J.H.

1146. R. WETZEL, "An Interview with Dr. Luke Timothy Johnson," *Leaven* [Malibu, CA] 9 (4, '01) 212-219.

Johnson responds to questions from Wetzel concerning his book *Decision Making in the Church* (1983) and its revised version *Scripture and Discernment. Decision Making in the Church* (1996), as well as biblical and pastoral issues related to it.—D.J.H.

1147. P. WICK, "Vom Tempelgottesdienst (*Avodah*) zum Wortgottesdienst," *Kirche und Israel* [Neukirchen-Vluyn] 16 (1, '01) 9-24.

The development of the synagogue liturgy and of the Christian liturgy of the word must be viewed against the broad background of pre-A.D. 70 Jewish worship in the Jerusalem Temple, synagogues, and houses, respectively. Moreover, attention must be given to how the charismatic movement represented by Jesus and the early Christians interacted with each of these Jewish institutions.—D.J.H.

Various Themes

1148. L. ALVAREZ VERDES, "Dinamismo creador de la libertad cristiana," *Studia Moralia* [Rome] 39 (2, '01) 333-370.

In the biblical perspective, freedom is a quality or value of being that empowers the subject for ever new capabilities at the level of choice, decision, and realization. The article first considers OT prefigurations concerning God's freedom as a liberating freedom and human freedom as a liberated freedom. Then it discusses the NT realization in Christ: freedom as ἐξουσία in Christ, and Christian freedom as participation in the ἐξουσία of Christ (continuing victory over the enslaving powers, new horizons of realization, from freedom from the Law to the law of freedom, the cosmic scope of freedom).—D.J.H.

1149. F. BOVON, "Family and Community in the New Testament," *SewaneeTheolRev* 45 (2, '02) 127-134.

The article investigates whether Scripture, although it evokes the "sorts and conditions" of numerous families, actually proposes any theology of the family. The NT refuses to promote family values at the expense of the kingdom of God and the church community. But it also does not transform criticism of the family into a Manichaean distrust of the created order, the couple, or sexuality. The article first appeared in French in *Cahiers Protestants* [§ 20-269].—C.R.M.

1150r. G. A. BOYD, *God of the Possible* [*NTA* 44, p. 604].

R. L. MAYHUE, "The Impossibility of *God of the Possible*," *MastSemJourn* 12 (2, '01) 203-220.—The "open" view of God that Boyd seeks to popularize in this volume does not correspond to or complement the doctrine of God presented in Scripture. After general comments about Boyd and his book, the article raises eight major "errors and flaws" that show *God of the Possible* to be biblically deficient and heretical.—C.R.M.

1151. C. CHAPMAN, "Whose Promised Land? The Use and Misuse of Scripture in the Current Debate," *NESTTheolRev* 22 (2, '01) 179-198.

The article first addresses four unconvincing and unhelpful ways in which Scripture is used, especially by Christians, in discussions about ownership of the land of Israel/Palestine: (1) The OT supports Jewish claims to the land; (2) the OT should be completely ignored by Christians; (3) the "land" referred to in the Bible is not the land of Palestine; and (4) the OT cannot be taken seriously as history. Then it proposes a focus on how the NT writers used OT terminology about the land but reinterpreted its meaning as a consistent and convincing way for Christians to interpret the OT today with regard to the conflict about the land. It concludes that according to the NT all the promises and prophecies of the OT are fulfilled in the kingdom of God which has begun to be established in and through the person of Jesus Christ.—D.J.H.

1152. C. CLAUSSEN, "Die Frage nach der 'Unterscheidung der Geister' — Überlegungen auf dem Weg zu verantwortlichen Entscheidungen," *ZeitNT* 4 (8, '01) 25-33.

After discussing OT texts about distinguishing between true and false prophets, the article considers the discernment of spirits with reference to early Christian prophecy, the testing of prophetic speech according to 1 Corinthians 12–14, the judges of prophetic speech, and the decline of prophets in early Christianity. It concludes that assessing spiritual phenomena such as prophecy involves a threefold dialectic: reason and the Spirit of God, charisma and office, and tradition and actualization.—D.J.H.

1153. W. D. DOBBS, "For Such a Time as This: A Situational Model of Leadership," *AshlandTheolJourn* 33 ('01) 33-39.

The biblical accounts about Moses provide the criteria for a situational model of leadership: presence of a crisis, cry for deliverance, gift of life's experiences, divine-human encounter, divine authentication of the call, human response to God's call, willingness to step outside the box, vision, promise or assurance, spiritual relationship or intimacy, and the authentication of the "fruit of the Spirit." Other examples of this leadership model include Gideon, Deborah, Esther, Jesus, and M. L. King Jr.—D.J.H.

1154. F. X. D'SA, "Discipleship. The Hermeneutics of Following," *Third Millennium* [Rajkot, India] 4 (4, '01) 107-118.

With reference to Indian life and pertinent NT texts, the article shows that the true follower of Jesus is committed to promoting the welfare of this world because it is God's creation, communion of human beings since only communion can overcome all discrimination, and contemplation of the divine that is at work in everyone and in everything.—D.J.H.

1155. E. J. ECHEVERRIA, "The moral life in biblical perspective," *HomPastRev* 102 (3, '01) 28-32, 47-49.

Jesus fulfills the OT Law by bringing out its fullest and complete meaning. Biblical revelation functions as guide, guard, compass, and example. The Sermon on the Mount (Mt 5–7) is the *Magna Carta* of the Christian moral life. Living the beatitudes, which is faith working through love, is the pursuit of happiness—but God's way.—D.J.H.

1156. B. EDGAR, "Biblical Anthropology and the Intermediate State: Part I," *EvangQuart* 74 (1, '02) 27-45.

This paper deals with the claim that the intermediate state represents the only viable historic position of the church and also with the biblical evidence and philosophical motivations that lie behind it. It argues that it is biblically and philosophically advantageous to work with a fundamentally monist anthropology and an eschatology that involves "immediate resurrection" (i.e. at the point of death the believer should be viewed from a nontemporal perspective and understood as entering "immediately" into eternal life as a complete and whole person). This installment first evaluates the biblical evidence for the intermediate state and then reviews historical defenses of it.—C.R.M.

1157. C. A. EVANS, "Politics or Anti-Semitism? The New Testament and First-Century Judaism," *Mishkan* [Jerusalem] 34 ('01) 80-94.

Viewing the NT and the first two generations of early Christianity as anti-Semitic is hopelessly anachronistic in that 2nd-through-20th-century categories and definitions are imposed upon the NT writings. Moreover, it is erroneous because early Christians did not consider themselves as belonging to a religion that was distinct from Judaism. They regarded NT Christianity as Judaism.—D.J.H.

1158. R. FELDMEIER, "Theodizee? Biblische Überlegungen zu einem unbiblischen Unterfangen," *BerlinTheolZeit* 18 (1, '01) 24-39.

Whereas philosophical theodicy attempts to discharge the concept of God from the contamination of evil, those who pray in the OT and NT confront God with suffering and stay in contact with God even when they contradict and accuse God. The suffering of Christ hints at the presence of God in the darkness of this world. The symbol of the cross is to be interpreted as a sign of hope that evil is finally overcome by God.—D.J.H.

1159. J. GALOT, "Il destino finale dell'universo," *CivCatt* 152 (3633, '01) 213-225.

After considering the cosmological aspect of the redemption, the article discusses the biblical themes of creation groaning in expectation of the fullness of God's kingdom (Rom 8:19-23), the new heavens and the new earth, and universal reconciliation in Christ (Col 1:15-20; etc.). Then it reflects on the final destiny of matter in light of the all-encompassing reconciliation brought about by Christ.—D.J.H.

1160. T. GEORGE, "Is the God of Muhammad the Father of Jesus?" *ChristToday* 46 (2, '02) 28-35.

Since the Father of Jesus is the only God there is, he is the creator and sovereign lord of

Muhammad. But devout Muslims cannot accept the NT doctrines of God as "Father," the divinity and incarnation of Christ, and the personhood of the Holy Spirit.—D.J.H.

1161. J. GNILKA, "Acerca de la escatología del Nuevo Testamento," *ScriptTheol* 33 (3, '01) 753-772.

After noting that NT eschatology should be conceived in relation to Christology, the article considers the approaches to eschatology represented by Jesus (with particular attention to God's kingdom and the judgment), the Gospel of John, and the book of Revelation. It concludes with reflections on the present and future aspects of NT eschatology.—D.J.H.

1162. D. GOOD, "Why it is inaccurate and unprofitable to argue that the Bible condemns homosexuality," *Search* 24 (2, '01) 148-150.

The Bible neither condemns nor supports homosexuality per se. One cannot separate homosexuality from broader questions about sexual practice and identity as if it were a discrete topic of investigation in ancient literature including the Bible.—D.J.H.

1163. J. A. GRASSI, "Animal Rights and Justice in the Biblical Tradition," *BibToday* 39 (6, '01) 373-378.

In light of the inner bond between humans and animals confirmed by the discovery of the human genome system, the article discusses justice and mercy in the treatment of animals according to the Bible under seven headings: the ten commandments and covenant, the priority of suffering animals, the principle of avoiding pain, the teachings of Jesus, biblical ethics in action, the pain of living beings, and the golden rule.—C.R.M.

1164. N. H. GREGERSEN, "Trial and Temptation. An Essay in the Multiple Logics of Faith," *TheolToday* 57 (3, '00) 325-343.

The article first lays out different types of speech acts operative in Christian discourse and explains why a theology of providence will have to give voice to a complex set of "logics." Then it expounds a phenomenology of trial and temptation based on nuanced uses of this language in the Judeo-Christian tradition. Finally it shows how a multileveled logic is operative in three key NT texts on the issue of trial and temptation: James 1 on the probing of the Christian believer, Matthew 4 on the temptation of Jesus, and Matthew 6 on the Lord's Prayer.—D.J.H.

1165. M.-L. GUBLER, "Gott — kein Macher, sondern Schöpfer," *Diakonia* 32 (6, '01) 381-385.

After noting how peace and care for creation belong together in the Bible (see Ezek 39:9-10a), the article discusses the biblical themes of a new heaven and a new earth, knowing God from creation, and Christ as the firstborn of all creation.—D.J.H.

1166. M.-L. GUBLER, "Segen und Fluch in der Bibel," *Diakonia* 33 (1, '02) 11-17.

With reference to various OT and NT texts, the article considers blessing as the elementary life-force, blessing and promise, blessing and curse, blessing in worship, blessing and everyday life, blessing as a greeting, and blessing in Christ.—D.J.H.

1167. J. GUILLET, "Le Christ et l'avenir," *Études* 396 (1, '02) 63-72.

With reference to various biblical texts, the article discusses Jesus and the future, the future of Jesus, the future in apocalyptic language, and the Christian and the future.—D.J.H.

1168. M. HASITSCHKA, "Ägypten im Neuen Testament. Eine bibeltheologische Skizze," *ProtoBib* 10 (2, '01) 75-83.

While Egypt plays an important role in the OT, especially in the exodus tradition, it appears in the NT only in a few places. This article shows that the NT not only draws afresh on the traditional confession of the deliverance of Israel from Egypt (Acts 13:17; Heb 3:16; Jude 5) but also sets up in a distinctive manner a connection between Egypt and the Christ-event (Mt 1–2; especially 2:15; Acts 7:9-40; Heb 11:24-27; Rev 11:8).—C.R.M.

1169. H. HOET, "Bijbelse inspiratie van de christelijke diaconie" [Biblical Inspiration of Christian Service], *Collationes* 31 (4, '01) 357-369.

After considering biblical texts about which God we should serve and how we should serve God, the article discusses OT portrayals of God as the king of Israel and as the king over all nations. Then it focuses on Second Isaiah's presentation of the Servant of the Lord, and sketches the historical and sociopolitical circumstances of God's people in the Second Temple period. Finally it reflects on the NT depiction of Jesus as God's Servant and traces the theme of serving God and God's Servant in the NT.—D.J.H.

1170. F. KÜRSCHNER-PELKMANN, "Eine andere Globalisierung," *Zeitzeichen* [Berlin] 2 (11, '01) 8-10.

With reference to the current phenomenon of economic globalization and to some OT and NT texts (e.g. Lk 16:19-31; Mt 20:1-16), the article contends that the Bible's criterion for evaluating the economy is the well being of human persons.—D.J.H.

1171. D. L. LARSEN, "Heaven and Hell in the Preaching of the Gospel: A Historical Survey," *TrinJourn* 22 (2, '01) 237-258.

In his preaching Jesus Christ plainly declared a duality of human destinies possible for human beings in the life to come. There is a heaven to be gained and there is a hell to be spurned. The article examines representative preachers in successive periods of church history to observe their fidelity to the biblical disclosure and to note the tensions and challenges faced down to the present time.—C.R.M.

1172. P. K. H. LEE, "The *Parousia* of Christ Re-interpreted from the Perspective of the Cosmology of the *I Ching*," *Theology & Life* [Hong Kong] 23 ('00) 299-317.

After showing the variety of perspectives in the NT concerning the return (*parousia*) of Christ, the article turns to the world of *I Ching* (with particular attention to the hexagrams for *Fu* ["return"] and *Lin* ["approach"]) to explore ways of interpreting this topic to the Chinese mind, and discusses the results with reference to the approaches taken by J. A. T. Robinson and J. Moltmann.—D.J.H.

1173. X. LÉON-DUFOUR, "Que Diable!" *Études* 396 (3, '02) 349-363.

After sketching OT attempts at dealing with the problem of evil, the article considers portrayals of Satan (the Adversary) in early Jewish and NT (Synoptics, John, Paul) writings. Then it considers how Christians have envisioned their Adversary (personally, metaphorically) and thought about his origin. It concludes that what is essential is Jesus' victory over evil.—D.J.H.

1174. A. LINDEMANN, "Schwangerschaftsabbruch als ethisches Problem im antiken Judentum und im frühen Christentum," *WortDienst* 26 ('01) 127-148.

The revised and updated version of an article published in English in *Studia Theologica* in 1995 [see § 40-1732].—D.J.H.

1175. C. LUKUDU, "The Relation Between Covenant and Law," *African Christian Studies* [Nairobi] 17 (3, '01) 22-32.

In the OT God is the source of both the covenant and the Law (the Decalogue). Since the Israelites believed that the covenant was the means and the Law the end, they believed that the Law saved them. While in the NT God is also the source of both the covenant and the Law, the NT teaches that the Law is an insufficient means of righteousness and that its aim is to lead humans to Jesus the Lamb of God who takes away the sins of the world.—D.J.H.

1176. G. MANSINI, "Apologetics, Evil, and the New Testament," *Logos* [St. Paul, MN] 4 (4, '01) 152-168.

The evils of sin and death are named in the NT as already in principle overcome and so do not serve as invitations to theodicy. Evil appears in the NT not so much as a theoretical problem for Christians but rather as a practical problem for which God has provided the solution. Apology in Paul's sense takes the place of theodicy. Whereas theodicy is a defense of God, apology is for one's hope, faith, gospel, apostleship, and Christianity.—D.J.H.

1177. I. H. MARSHALL, "'Sins' and 'Sin,'" *BiblSac* 159 (633, '02) 3-20.

After comments on the occurrences of the ἁμαρτία word group in the NT, the article treats sinners and sins in the Synoptic Gospels, sin in the Fourth Gospel, forgiveness of sins in the preaching of the early church, and sin as a power in the teaching of Paul. Paul went beyond the teaching on sin in the Gospels and Acts by discussing the nature of sin as a power that controls people but which has been overcome by Christ.—C.R.M.

1178. J. M. MARTÍN-MORENO, "'El amigo fiel no tiene precio' (Si 6,15). Carácter expansivo de la amistad en la Biblia," *Sal Terrae* [Santander, Spain] 89 (9, '01) 781-794.

One of the biblical qualities of friendship is its capacity for expansion. After reflecting on the friendship between David and Jonathan, the article considers the vocabulary of friendship and biblical figures who are described as friends of God. Then it treats the theology of friendship according to the OT and NT, and discusses texts in Proverbs and Sirach that deal explicitly with friendship.—D.J.H.

1179. M. MCNAMARA, "The God of Israel: Warrior God and God of Hope and Love," *Scripture in Church* [Dublin] 32 (125, '02) 121-127.

Taking as its starting point the description of Yahweh in Exod 15:3 as "a man of war," the article surveys those OT passages that emphasize war and revenge. Then it notes that the NT emphases on pardoning repeatedly and leaving revenge to God are a counterposition to the message of Israel's earlier tradition on these matters.—D.J.H.

1180. F. NWAIGBO, "Understanding Inculturation in the Light of the Resurrection," *AfrEccl Rev* 43 (1-2, '01) 41-55.

Christ's resurrection is about life and faith in the victory of the God of justice. When seen in the light of the resurrection, inculturation becomes a paschal process involving a dying and rising of a local church to a new life of grace.—D.J.H.

1181. J. D. PERERA, "The Resurrection of the Body. Some Biblical, Theological and Pastoral Considerations," *Vidyajyoti* 65 (10, '01) 720-731.

Taking as its starting point recent articles by S. B. Marrow [§ 44-897] and B. Prusak [§ 44-1934], the article considers how biblical texts pertaining to life after death were read in the light of Greek philosophy and the delay of the parousia. Then it proposes a solution in which the traditional, modern biblical, and dogmatic opinions can be unified to form an opinion acceptable to all: When one dies, the last judgment takes place for the individual; and this judgment is also the general judgment that brings about the individual's glorious resurrection.—D.J.H.

1182. V. PETRACCA, "Gott oder Mammon — Überlegungen zur neutestamentlichen Besitzethik," *ZeitNT* 4 (8, '01) 18-24.

This contribution to understanding the relation between money and faith treats Hellenistic, OT, and early Jewish influences on the NT view of money; mammon in Matthew's Gospel (Mt 6:24); mammon in Luke's Gospel (Lk 16); money and preaching; and hermeneutical considerations.—C.R.M.

1183. C. POZO, "'El Señor está cerca.' Eschaton e historia," *ScriptTheol* 33 (3, '01) 733-751.

After reflecting on the Christian concept of history, the article considers statements about the nearness of Jesus' parousia in the NT. Then it discusses NT passages in which his parousia is an object of hope (e.g. 1 Cor 16:22; Rev 22:20; Mk 13:24-27).—D.J.H.

1184. R. PRITZ, "Interpersonal Reconciliation in Scripture," *Mishkan* [Jerusalem] 35 ('01) 4-9.

The Bible's teaching on reconciliation between people is of little value apart from its central message about humankind's need to be reconciled to God. After considering some OT examples of interpersonal reconciliation, the article discusses NT injunctions to be reconciled (e.g. Mt 5:23-25; 18:15; Lk 15:11-32) and cases in which two estranged parties need the help of a neutral party to bring about reconciliation (e.g. Phil 4:2-3; 2 Samuel 14; Lk 12:14).—D.J.H.

1185. R. RIESNER, "From Jesus to the 'Rule of Faith' — A Brief Historical Sketch," *Mishkan* [Jerusalem] 34 ('01) 5-19.

The article traces the development of Christian credal statements under the following headings: pre-Easter disciple's prayer and messianic confession; prayer in the early Jerusalem community; an early Jerusalem confession in Paul; early baptismal instruction and confession; on the way to the "rule of faith"; and confessions in persecution, apologetics, and confusion.—D.J.H.

1186. D. RUDMAN, "Falling for the Wrong Woman? A Theological Reassessment of Genesis 2–3," *ExpTimes* 113 (2, '01) 44-47.

In Jewish (*Genesis Rabbah* 18:2) and Christian (2 Cor 11:3; 1 Tim 2:11-15) traditions the

J account of the creation of humanity (Gen 2:7, 21-23) has been used to argue for the subordination of women. But to focus solely on the human products of God's activity is to ignore the portrayal of God in Genesis 3 as the first parent to lose a child with the departure of Adam and Eve from Eden, the final step from childhood to adulthood. Jesus captures the thought of the original narrative when he says that entrance to the kingdom of God depends on one's willingness to become a child (Mk 10:13-16 parr.).—C.R.M.

1187. L. RUPPERT, "Das jüdische Volk und seine Heiligen Schriften in der christlichen Bibel. Zum neuesten Dokument der Päpstlichen Bibelkommission," *Freiburger Rundbrief* [Freiburg] 9 (1, '02) 19-29.

After describing the historical context of the Pontifical Biblical Commission's 2001 document on the Jewish people and its Holy Scriptures in the Christian Bible, the article discusses what it says about the Holy Scriptures of the Jewish people as a basic part of the Christian Bible, basic themes in the Hebrew Bible and their reception in Christian faith, and portrayals of the Jews in various parts of the NT.—D.J.H.

1188. J. SANDERS, "A Tale of Two Providences," *AshlandTheolJourn* 33 ('01) 41-55.

The article describes and evaluates three recent books on divine providence while interacting with the broader topic: T. R. Schreiner and B. A. Ware (eds.), *Still Sovereign. Contemporary Perspectives on Election, Foreknowledge, and Grace* (2000); G. A. Boyd, *God of the Possible. A Biblical Introduction to the Open View of God* (2000); and Ware (ed.), *God's Lesser Glory. The Diminished God of Open Theism* (2000). The three books tell the stories of two different views of divine providence: two from a strong Calvinistic (meticulous providence) perspective, and one (Boyd) from an openness/Arminian (general providence) perspective.—D.J.H.

1189. B. SCHWANK, "'Dankend brach er'. Eucharistie – was bedeutet mir das?" *ErbAuf* 77 (6, '01) 497-505.

Taking as its starting point the phrase εὐχαριστήσας ἔκλασεν, the article discusses the (linguistic) transition in the NT from "breaking bread" to "Eucharist," the newness of the concept of εὐχαριστεῖν, how and why εὐχαριστία became increasingly important, and how we participate in the εὐχαριστία of Christ.—D.J.H.

1190. J. R. SIBLEY, "Christianity Vis-à-Vis Judaism," *SWJournTheol* 44 (2, '02) 24-43.

The article first defines the Jewish people as an ethnic group made up primarily, though not exclusively, of the physical descendants of Abraham, Isaac, and Jacob. Next it reflects on various biblical descriptions of the Jewish people: an apostate people, a chosen people, and a remnant to be reached. Then it considers the NT priority of the Jewish people in proclamation and in prayer. Finally it reflects on Christian missions and the Jewish people, and observes that the conviction behind the great commission is that though the gospel is for all people, it is especially for the Jewish people.—D.J.H.

1191. R. L. THOMAS, "The Hemeneutics of 'Open Theism,'" *MastSemJourn* 12 (2, '01) 179-202.

"Open theism" contends that some things happen that are contrary to God's intentions and that God took risks in creating a world in which God does not know and control everything. This article contends that open theism has adopted a wrong view of general revelation, has allowed preunderstanding to produce a subjectively biased understanding of various texts, has used 1 Jn 4:8 as an interpretive center of the whole of Scripture, and has followed a discourse analysis approach that fails to take into account the contexts of various statements. It also notes that a careful tracing of the reasoning of Romans 9 reveals that the open-theistic view that God has surrendered some of his sovereignty is totally unbiblical. [The same fascicle (pp. 223-229) contains a bibliography of works on open theism compiled by D. M. Swanson.]—D.J.H.

1192. M. THOMSEN, "Two Biblical Models for Relating to the Ethnic and Religious Other," *CurrTheolMiss* 29 (1, '02) 28-33.

The article first identifies two biblical models of relating to the ethnic and religious other: the sword-fire-hammer (Deuteronomist-Maccabean) model; and the nonviolent, love your enemy (Jonah-Ruth-Jesus) model. Then it sketches how both models have influenced events in Europe and the USA in the past five-hundred years.—D.J.H.

1193. M. TIWALD, "Die Nichterfüllung wanderradikaler Erwartungen als Geburt frühkirchlicher Ethik," *ProtoBib* 10 (2, '01) 105-119.

The article treats the ethos of the wandering radicals (characterized by a strong affinity to the historical Jesus), the factors that led to the breakdown of this ethos (failure of the exclusive mission to Israel, delay of the parousia, transition from charisma to institution), and five models employed to resolve the problem created by this breakdown: amputation (Mark)—from wandering charismatics to settled community; further development (Matthew)—further thoughts on the positions of the wandering radicals; text pragmatic (Luke)—from ethos to ethics; integration (*Didache*)—incorporation of charisma in the institution; and institutionalization (ps.-Clementine "Letters to Virgins" and *Acts of Thomas*)—charisma becomes institution.—C.R.M.

1194. C. UEHLINGER, "Dem Segen Raum geben. Biblische Impulse für eine umweltverträgliche Anthropologie," *Diakonia* 32 (6, '01) 393-400.

At the center of the biblical theology of creation is the all-encompassing blessing of God, which humans are to respect and not impede. After noting differences between the biblical and the modern scientific worldviews, the article considers some biblical impulses toward an environmentally friendly anthropology: *dominium terrae* (Gen 1:26-31), after the Flood (Gen 9:1-7), the Sabbath ethos, the ethos of conservation, and God's creation and rights of humans (Job 38–41).—D.J.H.

1195. M. G. VANLANINGHAM, "Should the Church Evangelize Israel? A Response to Franz Mussner and Other *Sonderweg* Proponents," *TrinJourn* 22 (2, '01) 197-217.

According to the *Sonderweg* position, Israel will not be saved (see Rom 11:25-27) until the second coming of Christ. But this approach does not deal adequately with the textual evidence on which it is founded. There are preferable ways to read Rom 11:1-24, 25-27; Mt 23:39; and Acts 3:19-20, as well as the narratives of Paul's conversion in Acts. Israel in the future will be saved in connection with the missionary endeavors of the church, not through the parousia.—D.J.H.

1196. A. VON DOBBELER, "Wo liegen die Wurzeln des christlichen Antijudaismus?" *ZeitNT* 4 (8, '01) 42-47.

In seeking the roots of Christian anti-Judaism, preference should always be given to the *lectio difficilior*. The Jesus movement should be regarded as a renewal movement among various Jewish groups, though one with a distinctive profile. The roots of Christian anti-Judaism include inner-Jewish polemics, Jewish rejection of eschatology and Jesus' messianic identity, commensality between Jews and Gentiles in Christian communities, and the crisis caused by the destruction of the Jerusalem Temple in A.D. 70.—D.J.H.

1197. R. Wu, "Women on the Boundary: Prostitution, Contemporary and in the Bible," *Feminist Theology* [Sheffield] 28 ('01) 69-81.

This paper brings together feminist theories, biblical resources (with particular attention to the figures of Mary Magdalene and Rahab), and feminist liberation theologies to look at the issue of prostitution from a multihermeneutical perspective.—D.J.H.

1198. D. W. Zweck, "Old Way/New Way: a Pattern of Learning," *LuthTheolJourn* 35 (3, '01) 128-138.

Old way/new way forms of teaching are quite evident in the Scriptures, especially in the "two ways" passages found in the Sermon on the Mount and in the instructions for Christian living (paraenesis) in the NT letters (e.g. Gal 5:17-24; 1 Pet 4:1-11) and in the Apostolic Fathers.—D.J.H.

THE WORLD OF THE NEW TESTAMENT

Archaeology

1199. D. Blackman, "Archaeology in Greece 2000-2001," *Archaeological Reports* [London] 47 ('01) 1-144.

This report [see § 45-1295] provides information about recent archaeological activity in Greece by regions: Athens, Attica, islands of the Saronic Gulf, Korinthia, Argolis, Arkadia, Lakonia, Achaia, and so forth.—D.J.H.

1200. B. Burrell, "Out-Heroding Herod," *AmJournArch* 106 (1, '02) 107-110.

The article discusses three recent books that shed light on Herod the Great's building projects—the precedents, his achievements, and what became of them: E. Netzer, *Die Paläste der Hasmonäer und Herodes' des Grossen* (1999); S. Japp, *Die Baupolitik Herodes' des Grossen. Die Bedeutung der Architektur für die Herrschaftslegitimation eines römischen Klientelkönigs* (2000); and K. G. Holum, A. Raban, and J. Patrich, *Caesarea Papers*. Vol. 2, *Herod's Temple, the Provincial Governor's Praetorium and Granaries, the Later Harbor, a Gold Coin Hoard, and Other Studies* (1999).—D.J.H.

1201. J. R. Dandoy, P. Selinsky, and M. M. Voigt, "Celtic Sacrifice," *Archaeology* [New York] 55 (1, '02) 44-49.

Recent excavations at Gordion in Galatia have revealed the remains of several humans who died of strangulation, whether by hanging or garotting. It is possible that they were "sacrificed" as part of Celtic divination rituals. The Gordion victims could have been war captives—a category of people used in divination but sometimes simply slaughtered.—D.J.H.

1202. F. De Angelis, "Archaeology in Sicily 1996-2000," *Archaeological Reports* [London] 47 ('01) 145-201.

After introductory and general comments, this survey of recent archaeological activity in Sicily proceeds first by historical periods (native, Phoenicio-Punic and Near Eastern, Greek, Roman, Byzantine and later medieval) and then by geographical areas (southeast, northeast, central, southern, western).—D.J.H.

1203. H. Geva, "Hydwšym bmḥqr yrwšlym bšnwt h-90 (Innovations in Archaeological Research in Jerusalem during the 1990s)," *Qadmoniot* 34 (2, '01) 70-77.

The article presents an overview of important developments in archaeological research on Jerusalem made during the 1990s with reference to the First Temple period, the Second Temple period, and later periods, respectively. Thus it provides a framework for reports in the same fascicle on specific excavation projects there and on related topics by R. Reich and E. Shukrun on new excavations on the eastern slope of the City of David (pp. 78-87); Reich and Y. Billig on a group of theater seats from Jerusalem (pp. 88-92); Y. Baruch and Reich on Second Temple period finds from new excavations at the Ophel, south of the Temple Mount (pp. 93-95); Baruch and G. Avni on excavations east of Herod's Gate (pp. 96-101); D. Amit, J. Zeligman, and I. Zilberbod on a quarry and workshop for the production of stone vessels on the eastern slope of Mount Scopus (pp. 102-110); H. Goldfuss and B. Arubas on the kilnworks of the Tenth Legion at the Jerusalem Convention Center (pp. 111-118); Zeligman and Avni on recent excavations and studies at the Church of the Holy Sepulchre compound (pp. 119-124); and D. Bahat on reexamining the history of "Solomon's stables" (pp. 125-130).—D.J.H.

1204. P. S. Geyer, "Evidence of Flax Cultivation from the Temple-Granary Complex et-Tell (Bethsaida/Julius)," *IsrExplJourn* 51 (2, '01) 231-234.

Recent research at et-Tell (Bethsaida-Julias) makes it clear that the "granary" contained enough barley and wheat pollen to warrant the designation. Even more essential is the discovery of much larger amounts of flax in the bin of this structure. These ecofacts not only rewrite the general chronology of the origin of flax production in Israel but also may offer economic reasons for the singular political success of the reign of Philip (4 B.C.-A.D. 33/34) in this specific region.—D.J.H.

1205. D. M. Jacobson, "The Anchor on the Coins of Judaea," *Bulletin of the Anglo-Israel Archaeological Society* [London] 18 ('00) 73-81.

The inverted anchor was the dynastic symbol of the Seleucids. Its use on Judean coins by Alexander Jannaeus and his successors was intended to emphasize the legitimacy of their rule, especially to the large non-Jewish population that was included in the borders of the Hasmonean and Herodian kingdoms.—D.J.H.

1206. D. Jacobson, "Herod's Roman Temple," *BibArchRev* 28 (2, '02) 18-27, 60-61.

While Herod the Great's architects were constrained to the form and dimensions of the Jerusalem sanctuary prescribed in the Bible, the important gaps in the biblical description gave them considerable freedom to adopt Roman architectural norms. From an architectural point of view, Herod's Temple in Jerusalem was a product of the Augustan period par excellence, no less than its illustrious Solomonic predecessor was Syro-Phoenician.—D.J.H.

1207. R. JACOBY, "The Four Seasons in Zodiac Mosaics: The Tallaras Baths in Astypalaea, Greece," *IsrExplJourn* 51 (2, '01) 225-230.

Mosaic pavements showing the twelve signs of the zodiac surrounding the figure of Helios and enclosed by a square frame with representations of the four seasons in its corners have been considered to be specific to the ancient synagogues of Israel. The discovery of a 5th-century mosaic displaying such a composition at the Tallaras Baths in Astypalaea, Greece, may change this view. The Astypalaea mosaic pavement includes all four components of the visual representation of the calendar, namely the four seasons, twelve personifications of the solar months, twelve zodiac signs representing the lunar months, and Helios.—D.J.H.

1208. M. S. JOUKOWSKY, "Nabataean Petra," *BullAmSchOrRes* 324 ('01) 1-4.

Petra represents the Nabatean artistic expression in the lasting medium of stone and is a microcosm of the Nabatean experience. The article provides background information for the reports on recent excavations there and on related topics by C. Kanellopoulos and T. S. Akasheh on the Petra map (pp. 5-7), Kanellopoulos on the architecture of the shops and colonnaded street in Petra (pp. 9-22), L.-A. Bedal on a pool complex in Petra's city center (pp. 23-41), Joukowsky and J. J. Basile on more pieces in the Petra great temple puzzle (pp. 43-58), P. M. Bikai and M. A. Perry on Petra north ridge tombs 1 and 2 (pp. 59-78), R. Wenning on the betyls of Petra (pp. 79-95), and J. S. McKenzie on keys from Egypt and the East—Nabatean culture in the light of recent discoveries (pp. 97-112).—D.J.H.

1209. S. KLINGER, "A Terracotta Statuette of Artemis with a Deer at the Israel Museum," *IsrExplJourn* 51 (2, '01) 208-224.

A hitherto unpublished terracotta figurine at the Israel Museum depicts Artemis holding a crouching deer. After identifying the figurine's style and date (5th century B.C., from a workshop in Boeotia), the article considers the sources and meaning of the motif, the age and posture of the deer, Artemis' pose holding it close to her breast, the object she carries in her left hand, and the main meanings these aspects impart to this statuette and its like.—D.J.H.

1210r. E. M. MEYERS (ED.), *The Oxford Encyclopedia of Archaeology in the Near East* [*NTA* 42, pp. 423-424; § 44-535r].

A. F. RAINEY, "Near Eastern Archaeology at the Turn of the Century: A Review Article," *RelStudRev* 28 (1, '02) 41-46.—Superlatives would not suffice to define this magnificent compilation of material on archaeology in the Near East. Its five volumes provide a vast store of information on a multitude of subjects and will take their place as one of the basic reference tools for students and scholars. The body of the article provides appreciations of various articles and calls attention to some lapses or errors in the following areas: lands and peoples; writing, language, texts; material culture; history of archaeology; and historical geography.—D.J.H.

1211. R. REICH, "They *Are* Ritual Baths," *BibArchRev* 28 (2, '02) 50-55.

The similarities between the water installations at Sepphoris and in Jerusalem indicate that if not all of them served as *miqwāʾôt*, most of them certainly did [see § 45-567]. The larger ones almost surely date to the Second Temple period.—D.J.H.

1212. R. REICH, "Women and Men at Masada. Some anthropological observations based on the small finds (coins, spindles)," *ZeitDeutschPalVer* 117 (2, '01) 149-163.

Combining the data on the distribution of spindle whorls and coins found at Masada makes it possible to distinguish three types of areas occupied by the Zealots: (1) areas with high densities of coins and of spindle whorls groups—the living quarters in and along the Casemate Wall and Building 9; (2) areas with a high density of coins and a low density of spindle whorls—the Western Palace and Building 13; and (3) areas with low coin density as well as low density or even absence of spindle whorls—Buildings 11 and 12. It appears that the refugee settlement on Masada was highly organized and should be considered a camp of displaced persons. The "Essenes" were given the southernmost, old, reused, Herodian buildings. In this way they were physically separated, as much as it was possible within the limited space of Masada, from the rest of the population.—D.J.H.

1213. C. Riggs, "Facing the Dead: Recent Research on the Funerary Art of Ptolemaic and Roman Egypt," *AmJournArch* 106 (1, '02) 85-101.

After noting the scholarly attention given in the 1990s to mummy portraits—naturalistically painted images of the deceased individual on shrouds or, most commonly, wood panels—the article examines recent research on the subject and broadens the field of inquiry by considering other forms of funerary art in use during the periods in question. It focuses on the mechanics of portraiture and the contested chronology of the corpus, and suggests further points for discussion so that the value of art historical evidence can be better realized in assessments of self-presentation and cultural identity.—C.R.M.

1214. F. Rohrhirsch and O. Röhrer-Ertl, "Die Individuen der Gräberfelder von *Ḫirbet Qumrān* aus der *Collectio Kurth.* Eine Zusammenfassung," *ZeitDeutschPalVer* 117 (2, '01) 164-170.

This report on the cemetery excavations undertaken at Qumran by G. Kurth [see § 44-1307] first discusses the anthropological data culled from the individuals who were buried there. Then it considers the significance of the data for an ecological and paleoecological reconstruction of living conditions at Khirbet Qumran. Finally it reflects on the value of the data in determining the nature of the site, and concludes that nothing contradicts the working hypothesis that Khirbet Qumran was occupied by a particular religious community.—D.J.H.

1215. B.-Z. Rosenfeld, "The Galilean Valleys (*Beq'aoth*) from the Bible to the Talmud," *RevBib* 109 (1, '02) 66-100.

An examination of the history of the Hebrew word *biqʿâ* ("valley") and related terms from biblical times to the late rabbinic literature reveals a development in usage, with a major shift after the Second Temple period and especially after the Bar Kokhba revolt that conformed with the transformation of Galilee into the central Jewish settlement. Then the word *biqʿâ* was applied to areas of Jewish settlement and economic importance. It developed even further to become an ideological catchword, denoting the most fertile areas of the Galilean economy, and even became an established element in the cycle of religious blessings. —D.J.H.

1216. S. G. Schmid, "The International Wadi Farasa Project (IWFP). Between Microcosm and Macroplanning — A First Synthesis," *PalExplQuart* 133 (2, '01) 159-197.

The entire Wadi Farasa East (one of Petra's side valleys) can be considered a small unit or system where the work of Nabatean town planners can be observed in a singular way because there were not only buildings constructed by nature but also monuments created by humans that merged into a kind of domesticated natural environment. With its sophisticated water supply system and gardens, and its combination of sacred areas and spaces for the dead with installations for the living, the Wadi Farasa East is a very good example of the romanticizing type of "built" nature so prominent in the Hellenistic and early imperial periods. The major planning and building programs there point toward a very prominent member of the Nabatean upper class as the owner of the complex.—D.J.H.

1217. F. STRICKERT, "The First Woman to be Portrayed on a Jewish Coin: Julia Sebaste," *JournStudJud* 33 (1, '02) 65-91.

The article discusses the rare Julia Sebaste coin minted by Philip, son of Herod, that bears the distinction of being the first to portray a single female image on a Jewish coin. With the death of Livia, wife of Augustus and mother of Tiberius, in A.D. 29, it seems that Philip moved up the founding of the city of Julius (formerly Bethsaida) and the minting of the Julia coin planned for A.D. 33 as part of an empire-wide commemoration following her death. The article presents detailed observations on the coin's obverse and reverse, respectively, and considers possible relations to various works of fine art.—C.R.M.

1218. D. G. K. TAYLOR, "An Annotated Index of Dated Palmyrene Aramaic Texts," *JournSemStud* 46 (2, '01) 203-219.

Intended as a supplement to D. R. Hillers and E. Cussini's *Palmyrene Aramaic Texts* [*NTA* 40, p. 555], this article provides a list of dated Palmyrene Aramaic texts (from 44 B.C. to A.D. 279/280) and categorizes them with the following labels: altar, dedication, funerary, honorific, other/unclassified, and tessara. Also included are notes that correct numerous dating errors and provide other pertinent information.—D.J.H.

1219. H. TIEDEMANN, "Töpfe, Texte, Theorien — Archäologie und Neues Testament," *ZeitNT* 4 (8, '01) 48-58.

After noting some ancient and modern ideological uses of archaeology, the article discusses the concept of "biblical archaeology" and the marginal place of NT archaeology in it, and raises questions about the historical value of NT sites in the Holy Land. Then it reflects on the relationship between textual study and archaeology by showing how in practice they can work together (personal identification, illustrations, contrasts) and how in theory they are distinct. It concludes with observations on in what sense one can speak about an archaeology of the NT.—D.J.H.

1220. P. W. VAN DER HORST, "De synagoge van Sardis en haar inscripties (The Synagogue of Sardis and its Inscriptions)," *NedTheolTijd* 56 (1, '02) 16-26.

The recent publication of inscriptions from the synagogue in Sardis by J. H. Kroll [see § 46-479] sheds new light on the Jewish community there in late antiquity. After surveying the data about the history of the Jews in Sardis, the article discusses some of the more significant inscriptions and their implications for our knowledge of the prominent Jewish presence in the life of that city.—D.J.H.

1221. R. P. WATSON AND G. W. BURNETT, "On the Origins of Azraq's 'Roman Wall,'" *NearEastArch* 64 (1-2, '01) 72-79.

On the basis of fieldwork conducted in 1998, the article proposes that the Azraq Wall in Jordan is not Roman but an incomplete construction by the Umayyad caliph Walid II, and that its intended functions were many. It suggests that the wall's water control function was intended to create a garden, park-like landscape downstream from the ‘Ain Soda spring.—D.J.H.

Archaeology, §§ 46-769, 837, 1145, 1352, 1378.

Dead Sea Scrolls

1222. S. Ahrnke, M. Hoffmann, and L. Stuckenbruck, “Bibliographische Dokumentation: Qumran,” *ZeitAlthebr* 14 (1, ’01) 99-115.

This installment [see § 45-605] presents bibliographical data and summaries for articles and books that have appeared recently in DJD volumes and in *Dead Sea Discoveries, Revue de Qumran,* and other journals.—D.J.H.

1223. G. J. Brooke, “4Q158: Reworked Pentateuch^a or Reworked Pentateuch A?” *DeadSeaDisc* 8 (3, ’01) 219-241.

While in terms of overall textual affinity, date, and genre 4Q158 and 4Q364-367 deserve to be associated with one another, it is difficult to conclude that 4Q158 contains the same composition as 4Q364-367. Rather than considering them as five copies of the same composition and so designated with superscript small letters, we should regard them as five separate compositions of the same genre and redesignate them as Reworked Pentateuch A-E.—D.J.H.

1224. M. L. Grossman, “Reading *4QMMT*: Genre and History,” *RevQum* 20 (77, ’01) 3-22.

The historical significance that scholars attribute to 4QMMT is dependent on the genre to which they assign it and on the assumptions that they make with regard to that genre. Reading this work in light of a series of different genre assumptions—as an extracommunal epistle, as an early intracommunal treatise, or as a late intracommunal historical text—demonstrates that the same textual evidence can support conflicting historical accounts, each dependent on the interpretive assumptions of the text’s readers.—D.J.H.

1225. R. A. Kugler and J. C. VanderKam, “A Note on *4Q225 (4Qpseudo-Jubilees),*” *RevQum* 20 (77, ’01) 109-116.

A corrected reading of fragment 1 and a revision of its place and content relative to the rest of 4Q225 have important consequences for understanding the work as it has survived. The remains of 4Q225 are now seen to include a recollection of God’s promise of progeny to Abraham, its fulfillment in the birth of Isaac, and challenges to it in embellished accounts of the near-sacrifice of Isaac and the exodus from Egypt.—D.J.H.

1226. T. H. Lim, “The Alleged Reference to the Tripartite Division of the Hebrew Bible,” *RevQum* 20 (77, ’01) 23-37.

Line 10 in Section C of 4QMMT does not refer to the tripartite division of the Hebrew Bible in the late Second Temple period. It should be translated as follows: “We have written to you, so that you will consider the book of Moses, the prophetical books, and (the deeds of) David.”—D.J.H.

1227. A. Pinnick, “Orion Center Bibliography of the Dead Sea Scrolls (May - October 2000),” *RevQum* 20 (77, ’01) 139-163.

This list of recent publications on the Dead Sea scrolls [see § 45-1338] appears according to their authors’ names from P. S. Alexander to J. Zimmermann.—D.J.H.

1228. É. Puech, "Un autre fragment du *Psaume* 122 en *4Q522 (4Q522 26),*" *RevQum* 20 (77, '01) 129-132.

The report discusses fragments of Psalm 122 that belong to 4Q522 and ought to receive the new inventory number 4Q522 26.—D.J.H.

1229. É. Puech, "Identification de nouveaux manuscrits bibliques: *Deutéronome* et *Proverbes* dans les débris de la grotte 4," *RevQum* 20 (77, '01) 121-127.

The article proposes new identifications of biblical texts among Qumran Cave 4 fragments found on the photograph designated PAM 43.563: 4QProverbs^{c}/4Q103^{a} (Prov 9:16-17; 10:30-32), 4QDeuteronomy^{r}/4Q38^{c} (Deut 12:31–13:[1]3?; 14:28-29), and perhaps 1 Kgs 7:14.—D.J.H.

1230. L. H. Schiffman, "The Pharisees and their Legal Traditions according to the Dead Sea Scrolls," *DeadSeaDisc* 8 (3, '01) 262-277.

This presentation of the Qumran evidence for the Pharisees discusses the history of the Pharisees and their involvement in Judean political affairs, the nature of the Pharisees as a group, the Pharisaic approach to Jewish law, and what can be learned about the state of Pharisaic halakah in the Second Temple period. All in all the Qumran evidence accords with what we know from Josephus and the rabbinic corpus. Thus the rabbinic system was a continuation, albeit with numerous changes and innovations, which based itself on the long tradition of Pharisaic Judaism revealed more fully than ever in the Dead Sea scrolls.—C.R.M.

1231. A. Schmitt, "Die hebräischen Textfunde zum Buch Tobit aus Qumran 4QTob^{e} (4Q200)," *ZeitAltWiss* 113 (4, '01) 566-582.

After general comments on the canonicity, content, and genre of the book of Tobit, the article considers the major theological points in the book and the discovery of Tobit manuscripts at Qumran as well as the textual tradition of the book as a whole. Then it focuses on the Hebrew version found in 4QTob^{e} (4Q200) with regard to its way of writing "Jerusalem," vocabulary, and syntax. Finally it takes up the question of the *Urtext* of Tobit. It concludes that 4QTob^{e} shares many features with the latest OT books and so can be classified as Middle Hebrew, and that its text is closer to that of Greek II than Greek I.—D.J.H.

1232. E. Schuller, "Some Contributions of the Cave Four Manuscripts (4Q427-432) to the Study of the Hodayot," *DeadSeaDisc* 8 (3, '01) 278-287.

In the six Qumran Cave 4 manuscripts of *Hodayot* there are about 125 fragments. In four places the Cave 4 fragments provide us with a significant body of text (as opposed to a few words) not known from 1QH^{a}. In some cases the Cave 4 copy supplies a word (or two or three) that is missing in 1QH^{a}, and in other cases it may confirm a reading of the traces of letters in 1QH^{a}.—D.J.H.

1233. A. Tronina, "Formalne cytaty biblijne w 'Regule Zrzeszenia' z Qumran (1QS) (Le citazioni bibliche formali nella 'Regola della Communità' di Qumran [1QS])," *RoczTeol* 48 (1, '01) 53-61.

After a brief introduction to literary problems in the Qumran *Rule of the Community* (1QS), the article examines some OT formula quotations present in the text (Exod 23:7; Isa

2:22; 40:3), notes their similarities to NT formula quotations, and suggests that such analysis can facilitate our understanding of both the Qumran text and the NT.—D.J.H.

1234. E. ULRICH, "The Developmental Composition of the Book of Isaiah: Light from 1QIsa^{a} on Additions in the MT," *DeadSeaDisc* 8 (3, '01) 288-305.

The article considers ten passages in the book of Isaiah (2:9b-10; 2:22; 34:17–35:2; 36:7; 37:4-7; 38:20b-22; 40:7-8; 40:14b-16; 51:6; 63:3) in which a sentence or two that occurs in one of the major texts (MT, LXX, 1QIsa^{a}) is not found in one of the others. The fact that the MT includes all ten of the expansions, eight of which 1QIsa^{a} lacks, and three of which the LXX tradition lacks, indicates that, at least with regard to these ten readings, 1QIsa^{a} preserves the original text most often, and the LXX occasionally, whereas the MT routinely represents the later, secondary text.—D.J.H.

1235. R. VIELHAUER, "Materielle Rekonstruktion und historische Einordnung der beiden Pescharim zum Hoseabuch (*4QpHos*^{a} and *4QpHos*^{b})," *RevQum* 20 (77, '01) 39-91.

A material reconstruction of 4QpHos^{a+b} shows that the two manuscripts represent two works that are different in form. 4QpHos^{a} cites and comments on selected passages from the book of Hosea. The two fragmentarily preserved columns represent columns ii and iii of a scroll which originally contained about twenty-one columns. This pesher interprets Hos 2:8-14 in light of the Hellenistic reform efforts in Jerusalem in the 2nd century B.C. 4QpHos^{b} interprets cursorily the whole book of Hosea in about twenty-three columns, from which what presumably were columns x-xiv are fragmentarily preserved. In this pesher Alexander Jannaeus designated as "the lion of wrath" is mentioned.—D.J.H.

1236. B. Z. WACHOLDER, "The Omer Polemics in *4Q513* Fragments 3-4: Is Ananni Their Author?" *RevQum* 20 (77, '01) 93-108.

The clause [*k*]*ʾšr hr*[*ʾ*]*h ʿnny* in line 5 of 4Q513 3-4 should be rendered: "which/as Ananni has sh[o]wn." Ananni was the name of the author cited in this polemic concerning the raising of the Omer, stating that it should always occur on a Sunday.—D.J.H.

1237. B. Z. WACHOLDER, "The Teacher of Righteousness is Alive, Awaiting the Messiah. *Hʾsp* in CD as Allusion to the Sinaitic and Damascene Covenants," *HebUnCollAnn* 70-71 ('99-'00) 75-92.

The article presents new evidence in support of rendering *hʾsp* in CD xix 35 and xx 14 as "assembly" (rather than as a euphemism for "death") on the basis of context as well as its coherence with the structure, content, and purpose of *Damascus Document*. The term *hʾsp* refers to the gathering of an assembly by the Unique Teacher. The author's description of the assembly serves a dual purpose: (1) to bring to mind the "old" covenant of Sinai, the "covenant of the early ones"; and (2) to connect Sinai with the "new covenant," a new body of law to be undertaken by the Unique Teacher and his followers in preparation for the messianic age.—D.J.H.

1238. M. G. WECHSLER, "'Who Can Restore It . . . ?' An Alternative Reading of *11QtgJob* XXV,5 (*ad* 34:29)," *RevQum* 20 (77, '01) 117-119.

The Aramaic word *ytybnh* in 11QtgJob xxv 5 (on 34:29b) is best explained as a somewhat paraphrastic rendering of the Hebrew variant *yšrnw*, construed by the targumist(s) as a hiphil form of the root *šrh* I ("cause to rest"), with *ʾnpwhy* as its object and *ʿl* as a locative: "[And when he hid]es his Presence, who can restore it to the people. . . ?"—D.J.H.

1239. S. White Crawford, "The Meaning of the Phrase *ʿyr hmqdš* in the Temple Scroll," *DeadSeaDisc* 8 (3, '01) 242-254.

In its uses of the expression *ʿyr hmqdš* (xlv 11-12, 15-17; xlvii 9, 12-13), *Temple Scroll* envisages the city in which the ideal temple is located not as an ordinary residential city but rather as a city of particularly special status for which special rules of purity apply. This would have the effect of making Jerusalem the "city of the sanctuary" and a pilgrimage city.—D.J.H.

1240. B. Zissu, "The Identification of the Copper Scroll's *Kaḥelet* at 'Ein Samiya in the Samarian Desert," *PalExplQuart* 133 (2, '01) 145-158.

The article proposes that "Kaḥelet" in the Qumran Copper Scroll (3Q15) refers to a site in the 'Ein Samiya Valley in the Desert of Samaria. This identification is based on descriptions and hints in the scroll and other ancient sources, as well as on the preservation of the root of the word Kaḥelet in the name of the Wadi Kuḥeila that runs through the valley.—D.J.H.

Dead Sea Scrolls, §§ 46-792, 1077, 1087, 1212, 1214, 1252, 1267, 1292, 1361.

Jewish World

1241. J. A. Artés Hernández, "José y Asenet y estilo καί," *EstBíb* 59 (2-3, '01) 281-306.

The frequency of καί plus verb construction in *Joseph and Aseneth* should be regarded not merely as a sign of translation Greek but also and especially as a mechanism of repetition that along with related features characterizes texts in which oral tradition can be perceived.—D.J.H.

1242. K. Berger, "Die Bedeutung der zwischentestamentlichen Literatur für die Bibelauslegung," *ZeitNT* 4 (8, '01) 14-17.

The article considers the significance of the noncanonical (also not in the Septuagint) religious primary literature (excluding learned secondary literature such as Philo and Josephus) of Judaism up to the fixing of the OT and NT canons for the interpretation of the OT and the NT, respectively.—C.R.M.

1243. K. Berthelot, "L'interprétation symbolique des lois alimentaires dans la Lettre d'Aristée: une influence pythagoricienne," *JournJewStud* 52 (2, '01) 253-268.

Letter of Aristeas 128-171 contains the oldest extant allegorical interpretation of the Jewish food laws. Following a suggestion made by I. Heinemann, the article argues that the hermeneutical procedures and the animals chosen for mention indicate that in this matter the Alexandrian Jewish writer was inspired by the Pythagorean *akousmata* tradition. For the author of *Letter of Aristeas,* the symbolic interpretation was not intended to lead to abandoning the practice of the biblical commandments.—D.J.H.

1244. E. Birnbaum, "Philo on the Greeks: A Jewish Perspective on Culture and Society in First-Century Alexandria," *StudPhilonAnn* 13 ('01) 37-58.

This study questions the truth of the scholarly commonplaces that (1) Philo was a great admirer of Greek thought and learning, and (2) the political opponents of the Jews in 1st-century Alexandria were composed of Greeks and Egyptians. It also examines what can be said about how Philo viewed the relationship between Greek culture and his political opponents in Alexandria and about his own relationship to non-Jewish scholars in Alexandria. Thus it considers how Philo uses words related to "Greek" and "Greece," analyzes how he speaks about the opponents of the Jews in Alexandria, and considers other sources and perspectives that can shed light upon these opponents and their relation to Greek culture. It finds no connection made by Philo between the Greek culture he so admired and the non-Jewish residents of Alexandria. Moreover, Philo's unmistakable sense that the Jews and their ancestral heritage were superior to other peoples and cultures stands in tension with his apparent openness to and respect for wise and virtuous people of all ethnic groups.—C.R.M.

1245. P. BORGEN, "Application of and Commitment to the Laws of Moses. Observations on Philo's treatise *On the Embassy to Gaius,*" *StudPhilonAnn* 13 ('01) 86-101.

After comments on the aim and audience of Philo's *On the Embassy to Gaius,* the study argues that it is to be ranked among Philo's exegetical writings. In it Philo applies scriptural principles to historical events in a way similar to that found in his expository writings (e.g. *On Dreams* 2:115-132). The conflict in Alexandria and Jerusalem was a struggle for the way in which the laws and ancestral traditions should be interpreted and practiced in society. *Embassy* exemplifies how the laws of Moses functioned in communal life on the levels of material tradition and institutional tradition, behavioral tradition, and verbal tradition.—C.R.M.

1246. C. BÖTTRICH, "The Melchizedek Story of *2 (Slavonic) Enoch*: A Reaction to A. Orlov," *JournStudJud* 32 (4, '01) 445-470.

This response to Orlov's study of the Melchizedek legend in *2 Enoch* 71–72 [§ 44-2047] first considers literary issues: the primacy of the longer recension, the context in 68:5–73:9, date (before A.D. 70), and integrity (a Jewish source with some Christian interpolations). Then it analyzes the theological characteristics of the Melchizedek story in *2 Enoch* 71–72: the basic pattern of the book, Jewish cult as an archaic tradition, picture of priesthood, and miraculous nativity narration. Finally it offers critical remarks concerning Orlov's reliance on the shorter recension, identification of three traditions in the Melchizedek story (Shem, Noah, Seth), and seven conclusions.—D.J.H.

1247. D. BOYARIN, "Als Christen noch Juden waren. Überlegungen zu den jüdischen-christlichen Ursprüngen," *Kirche und Israel* [Neukirchen-Vluyn] 16 (2, '01) 112-129.

A somewhat abbreviated translation of the introduction to Boyarin's *Dying for God. Martyrdom and the Making of Christianity and Judaism* [*NTA* 44, p. 613].—D.J.H.

1248. R. BUITENWERF, "Sibyllijnse Orakels III. Joodse identiteit in Klein-Azië (The Third Book of the Sibylline Oracles: Jewish Identity in Asia Minor)," *NedTheolTijd* 56 (1, '02) 1-15.

Sibylline Oracles 3 was probably written by a Jew in Asia Minor between 80 and 40 B.C., after the wars of Mithridates against the Roman empire. The book shows that at least some Jews living in Asia Minor sympathized with the Greek inhabitants of the cities and hoped for revenge on Rome. The author combined his hope for Asia's revenge on Rome with the traditional Jewish expectation of a future divine intervention in world history when Jerusalem would be the center of a new Jewish world-empire.—D.J.H.

1249. F. CALABI, "I sacrifici e la loro funzione conoscitiva in Filone di Alessandria," *AnnStorEseg* 18 (1, '01) 101-127.

After a brief review of V. Nikiprowetzky's reading of the spiritualization of the sacrifices and the sacrificial cult of the Jerusalem Temple according to Philo, the article investigates the literal sense and the allegorical sense in Philo's reading of sacrifices. A philosophical, cognitive, and pedagogical role is attributed to the cult. No opposition is seen between the various cultic forms, without denying differences between sacrifice as a concrete cultic act and sacrifice in its symbolic meaning. The Temple of Jerusalem (which is related to the cosmic temple) is connected to both practical necessities and also functions to bring cohesion.—C.R.M.

1250. S. J. D. COHEN, "Die Anfänge des Judeseins," *Kirche und Israel* [Neukirchen-Vluyn] 16 (2, '01) 101-111.

A translation of the introduction and part of the concluding chapter in Cohen's *The Beginnings of Jewishness. Boundaries, Varieties, Uncertainties* [*NTA* 44, pp. 417-418].—D.J.H.

1251. G. DORIVAL, "Le sacrifice dans la traduction grecque de la Septante," *AnnStorEseg* 18 (1, '01) 61-79.

The article first compares the accounts of the sacrifices of Cain and Abel in Gen 4:1-8 according to the Masoretic Text and the Septuagint as a way of making manifest the originality of the Septuagint version. Then it examines the vocabulary pertaining to sacrifices in the Pentateuch according to the Septuagint, and shows how it uses some Greek terms and avoids others, creates new meanings and new terms, highlights the differences between pagan sacrifices and biblical sacrifices, and provides useful clarifications by means of targumisms.—D.J.H.

1252. R. ELIOR, "The Jerusalem Temple. The Representation of the Imperceptible," *Studies in Spirituality* [Nijmegen] 11 ('01) 126-143.

With reference to various biblical and extrabiblical texts, the article shows how the Jerusalem Temple was the symbol of the archetypal divine order for an ideal mythical past in which the divine presence and human experience were united, a place where the sacred unity between holy time, holy place, and holy ritual was celebrated. The priestly-angelic testimony about time appears in *Jubilees, 1 Enoch, Songs of the Sabbath Sacrifice,* and other Qumran texts.—D.J.H.

1253. M. ENDO, "Creation and Monotheism in Early Jewish Writings," [In Japanese] *Exegetica* [Tokyo] 12 ('01) 49-63.

In early Jewish writings the Genesis creation account is treated in both sapiential and eschatological contexts. In sapiential contexts the unique identity of God is the focus and monotheistic teaching is developed, whereas in eschatological contexts the realization of eschatological salvation is expected on the basis of God's sovereignty which is known in his work of creation. The link between the creation motif and Jewish monotheism may shed light on the theological framework of the Johannine Prologue (especially Jn 1:1-5).—D.J.H.

1254. L. H. Feldman, "Rearrangement of Pentateuchal Narrative Material in Josephus' *Antiquities,* Books 1–4," *HebUnCollAnn* 70-71 ('99-'00) 129-151.

The study examines Josephus' rearrangement of narrative material in the Pentateuch in his *Jewish Antiquities* 1–4. It appears that he emulates his Greco-Roman predecessors Dionysius of Halicarnassus, Diodorus Siculus, ps.-Longinus, and Quintilian insofar as he attempts to fashion a more orderly narrative in conformity with contemporary sensibilities. His general principles are to avoid non sequiturs and digressions within a given episode, to maintain a logical and temporal sequence and a causal relationship among the various episodes of the narrative, to provide a smoother transition between episodes, to enhance dramatic tension, etc.—C.R.M.

1255. S. Flüchter and L. Schnor, "Die Anrechnung des Glaubens zur Gerechtigkeit. Ein rezeptionsgeschichtlicher Versuch zum Verständnis von Gen 15,6 MT," *BibNotiz* 109 ('01) 27-44.

After considering the problem of a historical-critical exegesis of Gen 15:6 according to the Masoretic text, the article surveys the history of the text's reception in the OT (Neh 9:8), intertestamental literature (Sir 44:20; 1 Macc 2:52; *Jub.* 14:6; 19:9; 4Q225 2 i 7-8), the Septuagint, and early Christian writings (Gal 3:6; Rom 4:3, 9, 22, 23; Jas 2:23; *1 Clement* 10:1, 6-7; *Barnabas* 13:7). Then it discusses again the translation and interpretation of Gen 15:6 MT in light of its reception history.—D.J.H.

1256. G. Fuks, "Josephus' Tobiads Again: A Cautionary Note," *JournJewStud* 52 (2, '01) 354-356.

D. R. Schwartz's suggestion that we should accept Josephus' placement of the story of Joseph son of Tobias and Hyrcanus his son (see *Ant.* 12) in the early 2nd century B.C. is fraught with many difficulties. The historical context of the story is better left in the second half of the 3rd century B.C. where most scholars have placed the tales of the Tobiads.—D.J.H.

1257. J.-D. Gauger, "Der 'Tod der Verfolgers': Überlegungen zur Historizität eines Topos," *JournStudJud* 33 (1, '02) 42-64.

The tradition of the last days of Antiochus IV Epiphanes related in six sources in all is completely disparate. After noting the consensus of Polybius, Appian, and Granius Licinianus that Antiochus suffered a final sickness, the article discusses the descriptions in 1–2 Maccabees, the type of the θεομάχος as one of four distinct ways of understanding the relationship between life and death, worms and punishment in hell, worms in the extra-Jewish cultural context, other lines of development (Acts 12:22-23, Josephus), two possible lines of development, the alternative of a late dating for 2 Maccabees 9 (first half of the 1st century A.D.), and the consequences of the latter thesis for the origin of 2 Maccabees.—C.R.M.

1258. M. Gilbert, "Les livres sapientaux de l'Ancien Testament. IV. La Sagesse de Ben Sira," *EspVie* 112 (51, '02) 19-24.

This introduction to the Wisdom of Ben Sira discusses the principal texts (Hebrew, Greek, Latin, Syriac), the transmission of the book and its authority in Judaism and in Christianity, and aspects of Ben Sira's person (name, date, historical context, life as a sage, how he organized his book).—D.J.H.

1259. M. Gilbert, “Les livres sapientaux de l’Ancien Testament. IV. La Sagesse de Ben Sira,” *EspVie* 112 (52, ’02) 11-15.

This installment [see § 46-1258] first presents expositions of the two complementary poems in Sir 1:1-20 about the origin of wisdom in God (1:1-10) and about fear of the Lord in relation to wisdom (1:11-20). Then it considers the eschatology of the addition in the Syriac version (based on a Hebrew original) that replaces 1:22-27 in the Greek version.—D.J.H.

1260. F. A. Gosling, “Where Is the God of Justice? An examination of C. H. Dodd’s understanding of ἱλάσκεσθαι and its derivatives,” *ZeitAltWiss* 113 (3, ’01) 404-414.

While highly influential and adopted in some modern translations of the NT, Dodd’s 1931 study of ἱλάσκεσθαι in the Septuagint is inadequate and indeed seriously flawed because he omitted discussion of contexts. Dodd was undoubtedly correct in his contention that the use of ἱλάσκεσθαι and its derivatives in the Septuagint is entirely different from its use in classical Greek. Although he was right in his general contention that ἱλάσκεσθαι and its derivatives bear the meaning of “forgive, expiate,” he was wrong in that he did not allow a development of meaning to the classical rendering “propitiate.”—D.J.H.

1261. P. Grelot, “Les Proverbes d’Aḥîqar,” *RevBib* 108 (4, ’01) 511-528.

After noting some recent developments in scholarship pertaining to *Proverbs of Ahikar,* the article presents a new translation of the Aramaic text of the sayings along with textual and philological notes at the foot of the pages.—D.J.H.

1262. D. C. Harlow, “The Christianization of Early Jewish Pseudepigrapha: The Case of *3 Baruch,*” *JournStudJud* 32 (4, ’01) 416-444.

After reflecting on the methodological problems involved in clarifying the Christian or christianized character of the OT Pseudepigrapha, the article notes that in its present form *3 Baruch* is a Christian document that has been preserved in Christian manuscripts and contains explicitly Christian elements in both the Greek and the Slavonic traditions. Neither the paucity of overtly Christian material nor the putatively secondary status of the explicitly Christian elements (see 4:15; 13:4; 15:4) necessarily yields a Jewish work. It remains possible that *3 Baruch* was an original Christian composition (only one lacking in overtly Christian material) and that it was progressively christianized, however lightly, in the course of its transmission.—D.J.H.

1263. K. Hauspie, “Neologisms in the Septuagint of Ezekiel,” *JournNWSemLang* 27 (1, ’01) 17-37.

The number of neologisms in the Septuagint of Ezekiel is quite small. They all exhibit features of Greek word-formation (mainly pointing to known realities) and are mostly a logical result of Greek word-formation. In most cases the translator was not aware of creating a new word (except for those words referring to a characteristic of the Hebrew Bible or world), and the word was hardly felt as new. The translator was not prompted by the Hebrew *Vorlage* to create neologisms but probably took them from the vocabulary in use (though not necessarily attested in written material). Therefore the Greek (and not the Hebrew) is the first source to consider in deciding the meaning of a word.—D.J.H.

1264. P. Höffken, “Bekehrung von Nichtjuden als (Nicht-)Thema bei Josephus Flavius,” *TheolZeit* 57 (4, ’01) 391-401.

The article examines the view held by L. H. Feldman and others that Josephus omits certain statements concerning proselytes in OT accounts (e.g. Jethro, Ruth, the crew and the Ninevites in Jonah) out of consideration for his Roman readership's aversion toward conversion to the Jewish religion and a corresponding aggressive Jewish missionary activity. But this view does not accord with other remarks that Josephus makes about Jewish proselytes, circumcision, and missionary activity that display no such consideration for Roman feelings. Thus other motives must be sought to explain why Josephus passes over the issue of conversion in the cases of Jethro, Ruth, and Jonah. One must allow for conceptual changes in the process of the development of Josephus' *Antiquities.*—C.R.M.

1265. M. A. Knibb, "Christian Adoption and Transmission of Jewish Pseudepigrapha: The Case of *1 Enoch,*" *JournStudJud* 32 (4, '01) 396-415.

After noting elements of ambiguity and uncertainty in determining whether an apocryphal or pseudepigraphical work is Jewish or Christian, the article focuses on *1 Enoch* as an example of a work that is clearly Jewish in origin but is known to us primarily in the form transmitted by Christians. It considers these issues with reference to the text of *1 Enoch* (Aramaic fragments from Qumran, partial Greek translation, full Ethiopic translation), the form of the document (the number of books, their content), and the exegesis of *1 Enoch* in the Ethiopian Christian context (the presence of christological interpretations).—D.J.H.

1266. N. Kokkinos, "Herod's Horrid Death," *BibArchRev* 28 (2, '02) 28-35, 62.

Herod the Great became seriously ill when he was about seventy years old in 4 B.C. His final illness lasted only a few months. We know of his symptoms in some detail from the two accounts provided by Josephus in his *Jewish War* 2 and *Antiquities* 17. Eight different diagnoses of Herod's illness have been proposed in modern times. Cardio-renal failure remains today the majority opinion. Also included (pp. 33, 63) is a brief account by E. Wargo of the search for Herod's tomb.—C.R.M.

1267. R. A. Kraft, "Pliny on Essenes, Pliny on Jews," *DeadSeaDisc* 8 (3, '01) 255-261.

Based on the available information in Pliny the Elder's *Natural History,* there is little reason to believe that he thought of the "Essenes" (see 5.73) as Jewish, and some reason to think that he did not make such a connection. If this sort of ambiguity was more widely present in the Greco-Roman world, it may explain why both Philo (*Every Good Man is Free* 75) and Josephus (*War* 2:119) make the clear claim that the "Essenes" they describe are indeed "Jewish."—C.R.M.

1268. R. A. Kraft, "Setting the Stage and Framing Some Central Questions," *JournStud Jud* 32 (4, '01) 371-395.

Apart from the Dead Sea scrolls and some texts preserved by continuous Jewish transmission, our knowledge of "Jewish sources" relating to the period of Christian origins comes through Christian interests and transmission. These sources must be understood within their Christian contexts as the starting point for attempting to use them responsibly for purposes of determining their possible contributions to our knowledge of earlier Jewish contexts. The burden of proof lies with claims of Jewishness, and the route to establishing the probability of early Jewish connections is complex and fraught with problems regarding definitions/assumptions (method) and reliable information (data).—D.J.H.

1269. S. KREUZER, "Text, Textgeschichte und Textkritik des Alten Testaments. Zum Stand der Forschung an der Wende des Jahrhunderts," *TheolLitZeit* 127 (2, '02) 127-156.

This survey of developments in research on OT textual history and textual criticism in the 20th century considers the sources (texts before and apart from the Qumran discoveries, the Qumran texts, the text groups/families, their classification), the significance of the Septuagint and research on it, the methodology and goal of textual criticism and its relation to redaction criticism, and future research (editions of sources, critical editions of texts, translations of the Septuagint, the possibility of further discoveries).—D.J.H.

1270. J.-P. LÉMONON, "Un exégète catholique enseigné par la tradition juive," *LumVit* 56 (4, '01) 365-373.

Many NT texts can only be understood in the light of Jewish traditions. Knowledge of Jewish history offers a renewed understanding of various facets of Judaism in the 1st century A.D., shows that the opposition between Jesus' disciples and the Pharisees was a family affair, and allows a measured appreciation of the chief priests' responsibility for Jesus' death.—D.J.H.

1271. J. P. LEWIS, "Jamnia After Forty Years," *HebUnCollAnn* 70-71 ('99-'00) 233-259.

This review of assertions made by non-Jewish scholars about the Council of Jamnia discusses Yavneh and its sages, the concerns of the Yavneans, terminology (e.g. Sanhedrin, *Bet Din*), and Council of Jamnia theories (closing of the canon, standardization of the text of the Hebrew Scriptures, exclusion of Christians by the *Birkat ha-Minim*). Taking the Yavneh traditions at face value (historical or unhistorical), they neither tell of the closing of the canon of Scripture nor the standardization of its text, and offer little to support the parallel that as Christianity moved into its councils for the solving of its problems, Judaism solved its problem by a council (or synod) at Yavneh. Such theories are propounded in the absence of support from any ancient text.—C.R.M.

1272. W. LIEBESCHUETZ, "The Influence of Judaism among Non-Jews in the Imperial Period," *JournJewStud* 52 (2, '01) 235-252.

The influence of Judaism on non-Jews in the Roman empire was profound and lasting. This is paradoxical, since the exclusiveness of Jewish worship and the strictness of the Jewish food laws served as barriers between Jews and Gentiles. Moreover, the Jews as a rule do not appear to have actively propagated their religion. So evidently there was something in the nature of the Jewish religion and of the Jewish community that satisfied a need felt by many within and even beyond the frontiers of the Roman empire.—D.J.H.

1273. H. LINDNER, "Porträt eines Historikers. Otto Michel über Flavius Josephus," *Theol Beitr* 32 (6, '01) 363-372.

On the basis of the recording of a public lecture delivered by O. Michel in 1980, the article describes Michel's approaches to Josephus' major writings, career from Galilee to Rome, work as a historian of the Jewish people, and descriptions of various figures (Jesus, John the Baptist, himself).—D.J.H.

1274. J. LUST, "Syntax and Translation Greek," *EphTheolLov* 77 (4, '01) 395-401.

Septuagint syntax is largely affected by the syntax of the Hebrew source text due to the literal methods of translation employed. The article illustrates the "translation Greek" character of the Septuagint's syntax with reference to examples from Ezekiel in the following areas: priestly legal syntax, word order and conjunctions, word order and pronomina, prepositions, semi-prepositions, infinitives, and other features.—D.J.H.

1275. J. Lust, K. Hauspie, and A. Ternier, "Notes to the Septuagint: Ezekiel 7," *EphTheol Lov* 77 (4, '01) 384-394. [See § 46-550.]

Ezekiel 7 voices an insistent announcement of doomsday. The divergences between MT and LXX are important. LXX is shorter, and in the first part of the chapter the order of verses is different. These divergences are not due to accidental errors in the transmission of the text. Rather, most of them are the result of redactional activity on the side of the MT. The redactor(s) specifies the human instrument of the Lord's punishment on the final day and morally disqualifies him. Where LXX describes the threat in more general terms, MT seems to insert allusions pointing to Antiochus IV Epiphanes.—D.J.H.

1276. K. Mielcarek, "Ku nowej koncepcji natchnienia LXX (Toward the new concept of LXX's inspiration)," *RoczTeol* 48 (1, '01) 5-25.

After introductory considerations on the inspiration of Scripture from a Catholic perspective, the article reviews Hellenistic Jewish and early Christian witnesses that support the idea of the divine inspiration of the Greek OT text. Then it treats the discussion of this issue in contemporary scholarship. While the MT is not to be rejected as the basis for modern OT translations, there is much to be said in favor of the inspiration of the LXX.—C.R.M.

1277. S. S. Miller, "Josephus on the Cities of Galilee: Factions, Rivalries and Alliances in the First Jewish Revolt," *Historia* [Stuttgart] 50 (4, '01) 453-467.

Josephus' underlying polemic in his *Life* is undoubtedly responsible for the misimpression that Sepphoris was pro-Roman from the outset of the First Jewish Revolt. In reality the situation there was no different from any other Galilean city. Sepphoris too harbored various factions that in various degrees supported or opposed Josephus, John of Gischala, Agrippa, and Rome. And other cities, including Tiberias, had elements that were peaceably minded.—D.J.H.

1278. G. M. Nápole, "Desarrollo y evolución de los estudios sobre 'la apocalíptica,'" *EstBíb* 59 (2-3, '01) 325-363.

The article first reviews major topics in the history of scholarly research on apocalyptic: the texts, early studies, prophecy and wisdom, apocalyptic and ancient myths, Persian dualism, the "myth and ritual" school, prophetic roots, the social conditions in the origin of apocalyptic, and two new ways of investigation. Then it discusses the nature of apocalyptic, the symbolic universe of the apocalypse, the literary genre "apocalypse," and the classification of apocalyptic works.—D.J.H.

1279. T. Nicklas, "Der Historiker als Erzähler. Zur Zeichnung des Seleukidenkönigs Antiochus in 2 Makk. ix," *VetTest* 52 (1, '02) 80-92.

This narrative analysis of the account of the persecutor-king Antiochus IV Epiphanes and his death in 2 Maccabees 9 focuses on the literary techniques that the narrator used in describing his character and the effects that they have on the reader. The analysis proceeds according to the following general outline: the unsuccessful campaign in Persia (9:1-2), the king's reaction to the defeats in Judea (9:3-4), God's punishment (9:5-10), the king's reactions (9:11-27), and final observations (9:28-29). It concludes with comments on the intertextual and theological dimensions of this portrayal as well as the "fictional" nature of Antiochus' letter in 2 Macc 9:19-27.—D.J.H.

1280. J. C. PAGET, "Some Observations on Josephus and Christianity," *JournTheolStud* 52 (2, '01) 539-624.

After reflecting on the preservation of Josephus' writings by Christians and his place in the Christian tradition, the article considers his account of the death of James in *Antiquities* 20:199-203 and notes that Josephus seems to have been interested in describing James' death only insofar as it was a contributory factor in the downfall of Ananus. Then it discusses various aspects (external references, text, style, context, content) of the *Testimonium Flavianum* (*Ant.* 18:63-64) and suggests that the description of Jesus in this passage be retained in some emended form as part of Josephus' text. Finally it explains Josephus' brevity and reluctance to mention Christianity as due to his dislike of Christian beliefs and his embarrassment at their association with Judaism.—D.J.H.

1281. J.-P. PETTORELLI, "Deux témoins latins singuliers de la *Vie d'Adam et Ève* Paris, BNF, Lat. 3832 & Milan, B. Ambrosiana, O 35 Sup.," *JournStudJud* 33 (1, '02) 1-27. [See § 46-1295.]

The Paris (BNF, Lat. 3832) and Milan (B. Ambrosiana, O 35 Sup.) manuscripts represent a text-form of the Latin *Life of Adam and Eve* that had to be assumed in order to explain the rest of the known tradition. Their text-form stands close to what must have been the first Latin translation of a Greek text of *Life of Adam and Eve.* That Greek text in turn must have been very similar to the Greek text underlying the Armenian and Georgian translations.—D.J.H.

1282. P. PRESTEL, "Kain und Abel (Gen 4,1-16) bei Flavius Josephus," *WortDienst* 26 ('01) 73-88.

After an extended paraphrase of Josephus' account of the Cain and Abel episode in *Antiquities* 1:52-59, the article presents an annotated translation of Gen 4:1-16 with reference to the readings in the Masoretic and Septuagint texts. Then it compares Josephus' version and those in the Hebrew and Greek Bibles as a way of bringing out Josephus' distinctive approach, with particular attention to his treatment of Gen 4:6.—D.J.H.

1283. A. QUINCOCES LOREN, "Nota testuale a Gen. 39,20 nella versione della LXX," *Henoch* 23 (1, '01) 39-41.

In accordance with the Masoretic text and the Vulgate the article proposes that καὶ ἦν be included before ἐκεῖ in the Septuagint of Gen 39:20.—D.J.H.

1284. J. ROGERS, "Wisdom — Woman or Angel in Sirach 24?" *JournNWSemLang* 27 (1, '01) 71-80.

In Sirach 24, Ben Sira leaves aside the metaphor of Wisdom as woman in favor of another metaphor, Wisdom as angel. This may have been an attempt by Ben Sira to picture Wisdom in the closest possible association with the Lord and in the most exalted position possible without in any way compromising his monotheism.—D.J.H.

1285. J. R. Royse, “Philo’s Division of his Works into Books,” *StudPhilonAnn* 13 (’01) 59-85.

By the time of Philo efforts had been made to standardize the number of scrolls into which longer works were divided, and authors themselves were conscious of such divisions not simply as a practical necessity for copying but as a literary feature. Philo indeed provides evidence of his own literary concern to divide his series of works into books, and we can find considerable evidence that he was aware both of the larger groupings of his works and of their division into separate books. The article treats Philo’s references to his works, his terminology for his books, the divisions in Philo’s manuscripts, Philo’s references to the works of others, and the divisions of *Quaestiones in Genesin*.—C.R.M.

1286. D. T. Runia, “Philo’s Reading of the Psalms,” *StudPhilonAnn* 13 (’01) 102-121.

This examination of Philo’s use and reading of the book of Psalms first collects and presents the Philonic evidence. Then on the basis of this evidence it treats questions concerning the distribution of Philo’s citations in his work, what his way of introducing his quotes tells us about his understanding of Psalms, the manner of his usage of the material, how his use of the Psalms relates to other references to hymns and songs in his works, and to what extent he captures the spirit of the Psalms in his biblical exegesis. Because Philo so profoundly spiritualizes the Pentateuch, he is able to cite the Psalms in that context without feeling a need to exploit their specific spirituality to the full. Thus he reads the Psalms in a quite distinctive manner, at a considerable remove from the use of the Psalter both at Qumran and in early Christian writings.—C.R.M.

1287. D. Runia et al., “Philo of Alexandria. An Annotated Bibliography 1998,” *Stud PhilonAnn* 13 (’01) 250-290.

This installment [see § 45-1393] presents bibliographic information and abstracts for books and articles on Philo that appeared in 1998 (pp. 250-280) as well as addenda for 1993-97 (pp. 280-281) and a provisional bibliography for 1999-2001 (pp. 282-290). It was prepared by Runia in collaboration with E. Birnbaum, A. C. Geljon, H. M. Keizer, J. P. Martín, R. Radice, J. Riaud, T. Seland, D. Satran, and D. Zeller.—D.J.H.

1288. P. Sacchi, “From Righteousness to Justification in the Period of Hellenistic Judaism,” *Henoch* 23 (1, ’01) 11-26.

Although the word “justification” can be found in Paul’s Greek vocabulary, it did not exist in Hebrew. It would seem that justification was a new and more complex way of understanding righteousness, not so much as a value in itself, but in function of salvation. The article traces the birth and evolution of the idea of justification with reference to Jeremiah, Ezekiel, Qoheleth, Ben Sira, Qumran, other forms of early Judaism, and Paul. It concludes with reflections on the theological contexts in which this idea developed.—D.J.H.

1289. K.-G. Sandelin, “Philo’s Ambivalence towards Statues,” *StudPhilonAnn* 13 (’01) 122-138.

In his way of handling statues, either as concrete phenomena or as elements in figurative speculation, Philo demonstrates the difficulty he had in balancing between the commitment to his Jewish religious heritage and his fondness for the culture of the Greco-Roman world. He fights for monotheism and aniconic religion against polytheism and worship of images. For his basic Jewish attitude he every now and then finds support in ideas of a Platonic kind.

Notwithstanding, Philo cannot always resist the fascination that statues of the gods exert on his mind. When in a non-Jewish manner he evaluates them in positive terms, he reveals his indebtedness to Platonism.—C.R.M.

1290. D. F. SAWYER, "Dressing Up/Dressing Down: Power, Performance and Identity in the Book of Judith," *Theology & Sexuality* [Sheffield, UK] 15 ('01) 23-31.

The story of Judith is a clear example of gender subversion in the ancient world. Especially interesting is the depiction of Judith as becoming feminine in order to entice Holofernes. Judith puts on a particular performance of gender to achieve her purpose and then resumes her role as gender subverter by imitating a male warrior at the end of battle as she loads up her mules with booty.—D.J.H.

1291. D. F. SAWYER, "Gender Strategies in Antiquity: Judith's Performance," *Feminist Theology* [Sheffield] 28 ('01) 9-26.

The story of the female heroine Judith illustrates gender subversion in the ancient world. She is allowed to break traditional gender constraints and to stride across the gender spectrum. The author of the book of Judith uses the device of unconventionality to subvert the readers' expectations. In permitting Judith to transcend gender roles and boundaries, the book emphasizes the power of the deity.—D.J.H.

1292. R. C. STEINER, "The *mbqr* at Qumran, the *episkopos* in the Athenian Empire, and the Meaning of *lbqrʾ* in Ezra 7:14: On the Relation of Ezra's Mission to the Persian Legal Project," *JournBibLit* 120 (4, '01) 623-646.

Contrary to D. Janzen's claim, the legal aspects of Ezra's mission fit the history of the Persian empire in the 5th-century B.C. quite well. The correct interpretation of *lbqrʾ ʿl yhwd wlyrwšlm* in Ezra 7:14 may be deduced from 1QS vi 11-12 and 19-20 where *hmbqr ʿl* refers to "the overseer over," and from Greek use of ἐπίσκοπος to describe a supervisor or inspector sent by Athens to subject states (which in turn may reflect Persian imperial practice). Ezra's mission was the culmination of the work of a Jewish legal commission. After the commission presented the Jewish code to the Persian government and the government finally ratified it, he was sent to set up a mechanism for enforcing it. Also included are appendixes on (1) Janzen's linguistic and stylistic arguments against the authenticity of Artaxerxes' letter to Ezra and (2) the Qumran *mbqr* and the Nabatean *mbqrʾ*.—D.J.H.

1293. G. E. STERLING, "A History of the Philo of Alexandria Program Units in the Society of Biblical Literature," *StudPhilonAnn* 13 ('01) 25-34.

After describing three vital roles that the SBL program unit has played in Philonic scholarship, the article provides an official record of the papers that have been presented in the various program units devoted to Philo from 1985 through 2000.—C.R.M.

1294. S. TORALLAS TOVAR AND A. MARAVELA-SOLBAKK, "Between Necromancers and Ventriloquists: The ἐγγαστρίμυθοι in the *Septuaginta*," *Sefarad* 61 (2, '01) 419-438.

The Greek word ἐγγαστρίμυθος is a semantically transparent compound noun meaning "one who has words in his belly," i.e. the ventriloquist. It was used in the Septuagint to render Hebrew *ʾôb,* which is generally translated "soothsayer, magician" and often has an association with necromancy. The Septuagint's usage contributed to transforming the image of the seer-ventriloquist into the dark conjurer of the dead, an abhorrent and condemned sorcerer.—D.J.H.

1295. J. TROMP, "The Textual History of the *Life of Adam and Eve* in the Light of a Newly Discovered Latin Text-Form," *JournStudJud* 33 (1, '02) 28-41.

After an initial reassessment of the textual history of the Latin version of *Life of Adam and Eve* in the light of the Paris and Milan manuscripts described by J.-P. Pettorelli [§ 46-1281], the article compares the contents of the Greek text underlying them to the Greek text underlying the Armenian and Georgian translations and to the rest of the Latin tradition. Then it seeks to define more exactly the relationship of their Greek text to the rest of the extant Greek tradition, especially to VGII = RMslav (the text-form represented by the Greek manuscripts R and M, and the Slavonic version).—D.J.H.

1296. M. VAHRENHORST, "Gift oder Arznei? Perspektiven für das neutestamentliche Verständnis von Jes 6,9 f. im Rahmen der jüdischen Rezeptionsgeschichte," *ZeitNTWiss* 92 (3-4, '01) 145-167.

After noting the controversy over whether the "hardening" described in Isa 6:9-10 should be regarded negatively ("poison") or positively ("medicine"), the article examines the reception of this text in pre-rabbinic Jewish literature (especially the Qumran scrolls), in various rabbinic writings, and in the NT, respectively. It observes that in the Jewish tradition the passage was generally interpreted in a positive way as part of God's care for Israel, while the NT writers used it to explain in terms of God's will why not all in Israel accepted Jesus' preaching.—D.J.H.

1297. P. W. VAN DER HORST, "Judaica en Samaritana: een besprekingsartikel (Judaica and Samaritana: A Review Article)," *NedTheolTijd* 55 (4, '01) 328-332.

Descriptions and evaluations of two recent publications: J. Neusner, A. J. Avery-Peck, and W. S. Green (eds.), *The Encyclopedia of Judaism* (3 vols., 2000); and A. Tal, *A Dictionary of Samaritan Aramaic* (2 vols., 2000).—D.J.H.

1298. S. WHITE CRAWFORD, "Esther not Judith," *BibRev* 18 (1, '02) 22-31, 45.

The similarities between the books of Esther and Judith are extensive, not the least of which being that in both a Jewish heroine uses her courage and resourcefulness to save her people from imminent destruction at the hands of Gentiles. On the literary level, both books are Jewish novels of historical fiction. Judith clearly used Esther as a model and made some significant changes. Most striking is the difference in the role that religion and piety play in Judith. Judith's exclusion from the Jewish canon has been traced to its Greek language (although originally written in Hebrew), historical errors, and deviations from rabbinic law. Another reason why Esther was accepted and Judith dropped may be that while Esther always works within the system, Judith does not.—C.R.M.

1299. D. S. WILLIAMS, "Recent Research in 1 Maccabees," *CurrResBibStud* 9 ('01) 169-184.

After observations on some recent commentaries, this survey of research on 1 Maccabees during the past twenty-five years discusses these five topics of scholarly interest: chronology and sequence; composition and structural arrangement; the date of the book; the location of the Akra, the important Seleucid fortress mentioned throughout the book; and the historical background of the decree that is issued in chapter 1 by Antiochus IV Epiphanes. It also refers to some recent studies that relate to individual passages in 1 Maccabees.—D.J.H.

1300. D. WINSTON, "Philo of Alexandria and Ibn al-'Arabī," *StudPhilonAnn* 13 ('01) 139-155.

The structure and fortunes of the writings of Philo and the great Sufi mystic Ibn 'Arabī (1165-1240) have much in common. Both oeuvres are vast in extent and have been subjected to radically diverse interpretations. The article investigates their exegetical similarities and their conceptual similarities, respectively. It concludes that much of the similarity between Philo and Ibn 'Arabi derives from their mystical view of reality, even if Philo may best be described as an intellectual rather than a practicing mystic.—C.R.M.

1301. G. XERAVITS, "The Figure of David in the Book of Ben Sira," *Henoch* 23 (1, '01) 27-38.

In 47:1-11 Ben Sira mentions David in order to narrate things about David himself. In other cases (45:25; 48:15, 22; 49:4; 51:12) the figure of David serves to explain other topics about David or his dynasty. While Ben Sira emphasizes David's connections with covenant and cult, he does not attribute to him or to his dynasty any special eschatological importance.—D.J.H.

Jewish World, §§ 46-780, 791, 1032, 1054, 1094, 1200, 1212, 1230, 1231, 1318, 1329.

Rabbinics

1302. L. DÍEZ MERINO, "Los estudios targúmicos dentro del XVII Congreso de la IOSOT y proyecto internacional para una Biblia aramea," *EstBíb* 59 (2-3, '01) 365-377.

The article first summarizes papers presented at meetings of the International Organization for the Study of the Old Testament and related organizations held at Basel in August 2001 that pertain to the Targums (twenty-one papers) or relate Aramaic and the Bible (five). Then it reports on progress in the International Targum Text Edition Project.—D.J.H.

1303. D. C. FLATTO, "Golden Sacrifices," *Tradition* 35 (4, '01) 1-14.

In treating the sin of the golden calf (Exodus 32, Deuteronomy 9, Psalms 106), the Midrashim resolve many ambiguities by projecting one-dimensional pictures of the characters. But most striking and even anomalous is their introduction of the motif of Moses' willingness to sacrifice himself on the people's behalf on the basis of Exod 32:32 and in the light of Isa 52:13–53:12. This theme of self-sacrifice is also stretched in the Midrashim both vertically (in the career of Moses) and horizontally (to Aaron, the Levites, and even Israel).—D.J.H.

1304. C. E. FONROBERT, "When Women Walk in the Way of Their Fathers: On Gendering the Rabbinic Claim for Authority," *Journal of the History of Sexuality* [Austin, TX] 10 (3-4, '01) 398-415.

Women were at the center of early rabbinic claims to represent exclusively the universal Israel against other rivals in hermeneutical authority over biblical law. The term "Israel" was mobilized in the Mishnah to establish rabbinical control over women's bodies and sexuality.

The Mishnah recognizes women's heterogeneous practice only in terms of their following their fathers' paths, a path to which the rabbis lay claim (though there is some evidence of resistance on the part of women).—D.J.H.

1305. T. FORNBERG, "Study as Worship: A Program of Religious Education," *Theology & Life* [Hong Kong] 24 ('01) 85-91.

The mishnaic tractate *Abot* expresses the central rabbinic program of life according to a detailed study of the Torah. After noting some links to Matthew's Gospel, the article focuses on sayings in *Abot* that promote the ideal of study as worship.—D.J.H.

1306. G. J. GEVARYAHU AND H. SICHERMAN, "What Never Was and Never Will Be: Rebellious Son — Subverted City — Infected House," *JewBibQuart* 29 (4, '01) 249-254.

The rabbinic sages declared the following biblical laws to be cases "that never were and never will be": razing the infected house (Lev 14:34-55), laying waste the subverted or apostate city (Deut 13:13-18), and putting to death the rebellious son (Deut 21:18-21). But these laws were practical and were intended to curtail and eliminate inhumane actions. And the practices in question were not halted all at once.—D.J.H.

1307. D. GREENBERG, "The Supreme Court and the Sanhedrin: Some Analogies between the Mishnah and American Law," *CCAR Journal* [New York] 48 (3, '01) 57-60.

The article makes comparisons between the Sanhedrin according to *m. Abot* and the US Supreme Court with respect to the nature of the law, its interpretation, the court's power and authority, and disputes among judges.—D.J.H.

1308. I. HIMBAZA, "Le poème acrostiche sur Exode xx 1-5 dans le Targum fragmentaire (MS G)," *VetTest* 52 (1, '02) 42-50.

This restudy of the acrostic poem on Exod 20:1-5 in the *Fragmentary Targum* MS G that was published by P. Grelot [§ 45-682] surveys the textual evidence, presents a modified translation of the text, considers the structure of the parallel targumic texts on the Decalogue, and discusses the version in MS G in light of the other Targums.—D.J.H.

1309. J. JOOSTEN, "Targumic Aramaic *merûʿaʾ*—'oppression' (Isa. xlvii 2, Hos. xi 7, Mic. vi 3)," *VetTest* 51 (4, '01) 552-555.

The Aramaic word *merûʿaʾ* is attested three times in *Targum Jonathan of the Latter Prophets* (Isa 47:2; Hos 11:7; Mic 6:3) and does not seem to occur elsewhere in Jewish Palestinian Aramaic or in other Aramaic dialects. The meaning "oppression, tyranny" is philologically plausible (from the root *rʿʿ* meaning "break, crush" and secondarily "oppress") and fits all three of the passages where the word is used.—D.J.H.

1310. I. KALIMI, ". . . und Josef verleumdete seine Brüder. Josefs Verrat in den Midraschim als Beitrag zur zeitgenössischen jüdisch-christlichen Kontroverse," *ZeitRelGeist* 54 (1, '02) 23-31.

According to Gen 37:2, Joseph gave a bad report about (slandered) his brothers to their father Jacob. While some authors (Philo, ps.-Philo, Josephus) pass over the incident, the rabbinic midrashim give it serious attention and portray Joseph's behavior as thoroughly immoral and as evidence of a mean disposition. The traditions preserved in these rabbinic texts may well reflect tensions between Jews and Christians (see the *Birkat ha-Minim*) in the second half of the 1st century and the first half of the 2nd century A.D.—D.J.H.

1311. S. KÄPPELI, "'Alles ist ein Gleichnis'. Verdeutlichungen der Tora durch rabbinischen Gleichnisse," *Freiburger Rundbrief* [Freiburg] 9 (1, '02) 34-40.

Using examples from *Exodus Rabbah* as presented by C. Thoma and H. Ernst in *Die Gleichnisse der Rabbinen,* vol. 4 (2000), the article illustrates how the rabbis used parables to teach about such topics as observance of the Torah, relations with pagans and Christians, Israel's election, and the kingdom of God.—D.J.H.

1312. M. L. KLEIN, "An Updated Bibliography of Manuscripts and Editions of Palestinian Targum to the Pentateuch from the Cairo Genizah," *HebUnCollAnn* 70-71 ('99-'00) 167-181.

Since the publication of *Genizah Manuscripts of Palestinian Targum to the Pentateuch* (1986), over thirty new fragments have come to light, especially at the Cambridge University Library. This updated bibliography lists editions, the Genizah manuscripts (in biblical order), and library collections.—D.J.H.

1313. S. LEIBOWITZ, "Heroes, Scholars, and School Teachers. The Education of Jewish Babylonian Children," *ConsJud* 53 (4, '01) 44-51.

The relevant passages in the Babylonian Talmud demonstrate a qualitative growth in the Babylonian Jewish educational system for children in the 3rd and 4th centuries A.D. In line with the program of Joshua ben Gamala (see *b. Baba Batra* 21a), Rav encouraged enrolling children in school from the age of six, while Rava proposed that schools be established in every city.—D.J.H.

1314. W. D. NELSON, "The Reconstruction of the *Mekhilta of Rabbi Shimon b. Yoḥai.* A Reexamination," *HebUnCollAnn* 70-71 ('99-'00) 261-302.

Detailed examination and comparison of tractate *Pisḥa* in both editions of *Mekhilta of Rabbi b. Shimon b. Yoḥai* indicate that this work should be regarded as an equally valid and reliable component of the corpus of tannaitic texts, one that is overwhelmingly more akin to, rather than distinct from, its contemporaneous tannaitic textual counterparts. It displays an impressive and remarkable level of affinity to and congruence with *Midrash ha-Gadol.*—D.J.H.

1315. J. NEUSNER, "Intersecting Realms of Sanctification: The Slaughter of Animals for Secular Purposes in the Context of Sanctification in Rabbinic Judaism. Tractate Hullin in the Mishnah, Tosefta, Yerushalmi, and Bavli," *AnnStorEseg* 18 (1, '01) 255-280.

Tractate *Ḥullin* takes as its problem the comparison and contrast of the same act performed in different circumstances, specifically the preparation of food with special reference to the spilling of blood for human sustenance. It particularly deals with the situation in which the fires have gone out on the Temple altar, Israel locates itself outside of the Land of Israel, and animals are no longer consecrated for divine service. The tractate compares and contrasts the two realms of the holy (the altar and the table) when it comes to meat-preparation.—C.R.M.

1316. J. NEUSNER, "Religious Belief and Economic Behavior. How Religions Renew the Social Order," *ConsJud* 52 (1, '99) 40-54.

By its nature religion proposes to define the social order, not to be defined by it. The article tells the story of how one set of rabbinic sages of the Torah proposed a massive reform in economics, and how their heirs and successors transformed reform into revolution and renewal by transcending economics altogether. The study is divided into two chapters: the first about sages intent on filling out and realizing Scripture's prohibition of usury, and the second about sages implacably opposed to the this-worldly reading of economic issues.—D.J.H.

1317. J. NEUSNER, "Sacrifice in Rabbinic Judaism: The Presentation of the Atonement-rite of Sacrifice in Tractate Zebahim, in the Mishnah, Tosefta, Bavli, and Yerushalmi," *AnnStorEseg* 18 (1, '01) 225-253.

The presentations of the atonement ritual of sacrifice in the various forms of the Oral Torah for tractate *Zebaḥim* represent in general a systematization and homogenization of the already systematic presentation of the topic in the Written Torah. But the Oral Torah also wants to know about the role of intentionality in the cult of sacrifice, some specific topics (e.g. the mixing and confusing of categories, rules of precedence), the locations of the altar, and the rules governing sacrifices at the several locations where Israel made offerings prior to the building of the Jerusalem Temple.—D.J.H.

1318. J. SCHWARTZ, "Cats in Ancient Jewish Society," *JournJewStud* 52 (2, '01) 211-234.

This contribution to the study of the everyday life and material culture of ancient Palestine examines the attitude toward cats in ancient Jewish society, particularly during the Roman period. After brief comments on classical cats (Egypt, Greece and Rome, Babylonia) and early cats of Palestine, it treats cats in ancient Jewish society with particular reference to talmudic sources: "flying cats" (*Ep Jer* 22); cats and the chicken coop (e.g. *y. Peah* 3:7 [17d]); cat's claws (violence on the part of cats; e.g. *b. B. Qam.* 80a-b); mousers (e.g. *b. B. Meṣ.* 97a); war and peace—cats, mice, and dogs (e.g. *b. Hor.* 13a-b); and pets (e.g. *b. Ber.* 56b). The relationship to the cat in ancient Jewish society was primarily functional (to rid the house and field of vermin) with very little fondness existing between human and feline.—C.R.M.

1319. D. STEIN, "A Maidservant and Her Master's Voice: Discourse, Identity, and Eros in Rabbinic Texts," *Journal of the History of Sexuality* [Austin, TX] 10 (3-4, '01) 375-397.

This investigation of rabbinic narratives involving Rabbi Judah the Patriarch and a maidservant in his court as particularly revealing examples of the inherently relational quality of discursive dynamics shows that when authorial discourse is being considered, Rabbi Judah's maidservant is not mute (even when she does not speak) and does not necessarily validate her master's voice. The following topics are treated: language, knowledge, and social order; self-reflectivity, linguistic skills, and identity; identity and discursive anxiety; a double-edged sword—language of intimacy versus discursive escape; and vitality and language.—D.J.H.

1320. A. TAL, "Is there a raison d'être for an Aramaic Targum in a Hebrew-Speaking Society?" *RevÉtudJuiv* 160 (3-4, '01) 357-378.

The traditional opinion that the Aramaic targum was a social necessity aimed at the masses who no longer understood Hebrew has been challenged by new evidence (as in the Dead Sea scrolls) that Hebrew was in active use among the common people when the first targum was conceived. Rather than being produced to expose the ignorant masses to the Torah whose language was inaccessible to them, the Onqelos-type targum was directed against the tendency toward "modernizing" the Hebrew text of Holy Scripture in accord with contemporary linguistic habits and ideological trends. The use of an Aramaic targum along with the Hebrew text made the modernization possible, without altering the sacred text.—D.J.H.

1321. R. B. K. ULMER, "Further Manuscript Evidence of Pesiqta Rabbati: A Description of MS JTS 8195 (and MS Moscow 214)," *JournJewStud* 52 (2, '01) 269-307.

The partial text of *Pesiqta Rabbati* in MS Moscow Schneerson 214 was copied from the printed editions for the purpose of private study and is a worthless text-witness. Jewish Theological Seminary MS 8195 is closely related to the *editio princeps* and contains two additional commentaries composed by the scribe. Due to its relatively late date (ca. 1800) and unclear status as a true text-witness, MS JTS 8195 is to be separated from the other text-witnesses in an edition of *Pesiqta Rabbati.* However, any text-witness, including MS JTS 8195 and even MS Moscow 214, is essential for understanding the redactional process of *Pesiqta Rabbati.*—D.J.H.

1322. A. M. YOFFIE, "Refusal of the Levirate Marriage: A Woman's Rights," *ConsJud* 52 (3, '00) 22-29.

Levirate marriage gives a man who dies childless the opportunity to pass on his inheritance through the wedding of his widow to his brother. Although the Torah (see Deut 25:5-10) allows the man to refuse this marriage through the process of *ḥălîṣâ* but provides no such avenue for the woman, the Tosefta, Talmud Bavli, and Talmud Yerushalmi demonstrate that the rabbis in the postbiblical period recognized a woman's right to have an option in selecting her future husband. This finding is surprising in light of women's apparent total lack of power in the area of divorce law. Even more shocking are the methods that the rabbis used and encouraged others to use in coming to the aid of women.—D.J.H.

Rabbinics, §§ 46-782, 789, 795r, 887, 915, 1215, 1230, 1324, 1372.

Greco-Roman World

1323. J. ALVARES, "Some Political and Ideological Dimensions of Chariton's *Chaireas and Callirhoe,*" *ClassJourn* 97 (2, '01-'02) 113-144.

In his depiction of various types of societies and their political systems in *Chaireas and Callirhoe,* Chariton has created an ideological map of possible real and ideal political formations. To the extent to which the portrayal of the Persian empire and its leaders provides general insights into the nature of imperial power (a process made easier by Chariton's strong tendency to describe 5th-century B.C. events using details derived from his own era), *Chaireas and Callirhoe*'s readers can recognize in the romance a treatment of important issues of their own period (latter half of the 1st century A.D.). Chariton's treatment of Persia and the position of Greeks within its empire and the Egyptian rebellion owes much to his own complex attitudes about Rome and how Greeks should and did relate to it.—C.R.M.

1324. O. ANDREI, "Il provvedimento anticristiano di Settimio Severo (SHA, *Sev.* 17,1): una tappa della 'divisione delle vie' fra giudaismo e cristianesimo," *Henoch* 23 (1, '01) 43-79.

The *Historia Augusta* (*Vita Sev.* 17.1) ascribes to Septimius Severus a persecution against

Christians and severe sanctions against Jewish proselytism. This statement very likely reflects the *rescriptum* made between the emperor Septimius Severus and Rabbi Judah the Prince in A.D. 199 that confirmed the juridical permission for Jews (in accordance with the *rescriptum* of Antoninus Pius) to practice circumcision within the limits of biological descendants but prohibited the practice (innovatively) to Christian Jews. Thus the Christian Jews of Palestine lost their Jewish identity and were perceived only as Christians.—D.J.H.

1325. F. Asti, "L'escatologia fra Atene e Corinto," *Asprenas* [Naples] 48 (1, '01) 33-58.

After describing how the ancient Greeks in general looked upon death and happiness, the article considers their search for a more humane spirituality (Homer, the dramatists), focuses on the theme of death and afterlife in Plato's *Phaedo* and *Apology*, and discusses the theological geography of Hades. Then it comments on the conceptual and terminological continuities and innovations represented by Paul's teachings about eschatology.—D.J.H.

1326. T. D. Barnes, "Monotheists All?" *Phoenix* [Toronto] 55 (1-2, '01) 142-162.

After introductory comments about the terms "paganism" and "polytheism," the article discusses the essays in two publications: M. Edwards et al. (eds.), *Apologetics in the Roman Empire. Pagans, Jews, and Christians* (1999); and P. Athanassiadi and M. Frede (eds.), *Pagan Monotheism in Late Antiquity* (1999). Then it considers recent progress in elucidating the intellectual and spiritual history of the 3rd century A.D.—D.J.H.

1327. S. Borzì, "L'accostamento fra Apollonio di Tiana e Cristo," *Laós* [Catania] 8 (1, '01) 19-24.

Building on a survey of ancient portrayals of Apollonius of Tyana [see § 44-677], this article expresses doubt that Philostratus meant to set him and Jesus in opposition, but notes how other ancient writers seem to have done so.—D.J.H.

1328. J. R. Clark, "Early Latin Handwriting and Plautus' *Pseudolus*," *ClassJourn* 97 (2, '01-'02) 183-189.

In Plautus' *Pseudolus* 11.29-30, the handwriting in a letter is jokingly described as chicken tracks. When the everyday Latin script of Plautus' time (which is typically referred to as Old Roman Cursive) was adapted for use on wax tablets, it actually does look like chicken scratches.—D.J.H.

1329. P. Cordier, "Les Romains et la circoncision," *RevÉtudJuiv* 160 (3-4, '01) 337-355.

Study of the Latin vocabulary designating circumcision shows that this practice was not viewed by the Romans as a mutilation before the end of the 2nd century A.D. The uneasiness and hilarity that Jews as the circumcised people par excellence aroused was due to an interpretation of their genital physiognomy in Roman terms. The circumcised person was supposed to be a priapean character whose sexuality was unruly and incompatible with Roman *mores*. The Roman statute forbidding circumcision related it to castration, another pattern of controlling *mores*. This was the origin of the Roman polemic against circumcision as mutilation, which was taken up by the later Christian tradition.—D.J.H.

1330. P. J. Davis, "'Since My Part Has Been Well Played': Conflicting Evaluations of Augustus," *Ramus* [Bendigo, Australia] 28 (1, '99) 1-15.

While the evaluations of Augustus by such authors as Suetonius, Tacitus, and Ovid are complex, it does not follow that the antithesis "pro-Augustan" versus "anti-Augustan" is pointless or that the debate over how various works and authors are to be classified is barren. Indeed this debate and, in particular, the abandonment of the assumption that all writers must have supported the new regime have been entirely fruitful.—D.J.H.

1331. M. DETIENNE, "Back to the Village: A Tropism of Hellenists?" *HistRel* 41 (2, '01) 99-113.

With reference to the works of M. I. Finley, J.-P. Vernant, and other classicists and to the author's own study of ancient Greek society and religion, the article reflects on the value of a constructive comparativism between historians and anthropologists, and focuses on what picture of the ancient Greeks and their relationship to people today (proximity or distance?) might emerge from various approaches to such comparativism.—D.J.H.

1332. E. DICKEY, "Κύριε, δέσποτα, *domine.* Greek politeness in the Roman Empire," *JournHellenStud* 121 ('01) 1-11.

On the basis of a comprehensive search of documentary papyri as well as extensive use of literary evidence (particularly LXX and NT), the article traces the development of the vocatives κύριε and δέσποτα from the classical period to the 7th century A.D. It concludes that κύριε was created to provide a translation for Latin *domine,* and that *domine* had a Roman origin. In addition both κύριε and *domine* were from their beginnings much less deferential than is traditionally supposed. In using κύριε to their superiors Greek speakers were not being servile. In using it to members of the family, Greeks were not carrying politeness and formality to absurd lengths, for κύριε was from its earliest uses as much a term for friends and family as for anyone else and therefore did not sound like an address derived from formal settings.—C.R.M.

1333. R. DUFOUR, "Plotinus: A Bibliography 1950-2000," *Phronesis* 46 (3, '01) 233-411.

After a list of collected volumes, miscellanea, and conference proceedings, this bibliography of Plotinus scholarship since 1950 provides bibliographical information about editions of the Greek text of the *Enneads* and about translations (and commentaries). Then it offers data regarding 1542 studies in various languages, arranged alphabetically according to the names of their authors. Four indexes (themes, authors and themes, treatises, Greek words) are included.—D.J.H.

1334. C. EPPLETT, "The Capture of Animals by the Roman Military," *Greece & Rome* [Oxford] 48 (2, '01) 210-222.

In preparation for Roman imperial animal spectacles, *venatores* and *vestigiatores* could be assigned to capture the various beasts to be used in these events, while other members of the military were involved in supervising them once they had been caught. The epigraphical evidence for this activity, stretching from northern Britain to the Euphrates, suggests just how widespread the capture of animals was.—D.J.H.

1335. S. J. FLEMING, "Savoring the Grape," *Archaeology* [New York] 54 (6, '01) 26-27.

Rome's great poets and philosophers extolled the virtues of relaxing with friends to enjoy good conversation and good wine. The article describes what, how, when, and where the ancient Romans drank their wine.—D.J.H.

1336. M. Fox, “Dionysius, Lucian, and the Prejudice against Rhetoric in History,” *Journ RomStud* 91 (’01) 76-93.

The article explores the polarity between history and rhetoric by comparing Dionysius of Halicarnassus’ discussion of historiography in *Roman Antiquities* and several other essays with the view represented by Lucian in his *How to Write History*. After contrasting Dionysius’ and Lucian’s views on historical writing, it treats the rhetorical and the political in Dionysius, Lucian’s aesthetics of objectivity, and the hermeneutics of rhetorical history (Lucian or Dionysius?). Lucian and Dionysius differ on what history itself consists of. For Lucian it was something external to the worlds of writing and of political activity, while for Dionysius there is no sense that a ready-organized piece of the past is simply waiting for the historian to transmit to readers. Lucian’s view of historical writing resembles our own more closely than Dionysius’ approach does. However, the particular terms of this resemblance, the demarcation of the aesthetic from the rhetorical, and the attempt to extricate history’s hard core from rhetoric in turn provide an explanation of our difficulties with Dionysius.—D.J.H.

1337. D. Frankfurter, “The Perils of Love: Magic and Countermagic in Coptic Egypt,” *Journal of the History of Sexuality* [Austin, TX] 10 (3-4, ’01) 480-500.

With reference to a specific example, the essay discusses the affiliation of magic spells with late antique erotic ritual and their various uses of metaphor (e.g. the horse as the quintessence of frenzied copulation), as well as monks’ roles in removing and setting such spells. In the great number of Greco-Roman and Coptic erotic and even curse spells, we are dealing with ritual attempts to disentangle women, and often men as well, from tightly enmeshed family environments or, conversely, to restore victims of such attempts to their prior roles, often by ritually binding those who have stolen them. The Coptic spells tend to gather a series of animal analogies in formulaic clusters. These spells are best approached as metaphorical compositions—as bricolages—for articulating sex, passion, and social boundaries.—C.R.M.

1338. E. Friedheim, “Quelques remarques sur l’introduction du culte de Jupiter héliopolitain à Emmaüs-Nicopolis à l’époque romaine,” *RevBib* 109 (1, ’02) 101-108.

In the wake of the Jewish War and the Bar Kokhba Revolt the city of Emmaus-Nicopolis took on a pronounced military character with active soldiers of the *Legio V Macedonia* living together there with veterans. It is plausible that these military people initiated the establishment of the supreme cult of Jupiter Heliopolitanus in the local pantheon, a development that is only confirmed clearly by numismatic evidence in the 3rd century.—C.R.M.

1339. A. Gangloff, “Mythes, fables et rhétorique à l’époque impériale,” *Rhetorica* 20 (1, ’02) 25-56.

Unlike the Latin rhetoricians who were not interested in myth (*fabula*) and distinguished it from the fable (*fabella*), the major Greek rhetoricians of the Roman imperial period (Theon, Hermogenes, and Menander) used both myths and fables in their works. The article first examines the presence of myths and fables in the *Progymnasmata* (a didactic use). Then it considers the theme of the prestige and seduction of myth in the *Technai rhetorikai* attributed to Hermogenes.—D.J.H.

1340. R. Gordon, “Religion,” *Greece & Rome* [Oxford] 48 (2, ’01) 247-254.

Descriptions and evaluations of thirteen recently published books on Greek religion, Roman religion, and religious developments in the Roman empire and late antiquity.—D.J.H.

1341. W. HÜBNER, "The Ptolemaic View of the Universe," *GkRomByzStud* 41 (1, '00) 59-93.

After noting the modern charge of fraud leveled against Ptolemy's astronomical work, the article discusses features of the so-called Ptolemaic cosmology (which was not invented by Ptolemy): closed (or limited) universe, eternal universe, the earth in a central position, and the canonical planetary system. Then it examines the details of Ptolemy's speculative astrological geography with its quadripartition of the zodiac and triangular system for defining the four so-called triplicities of alternating signs, which were also related to the four edges of the world. This complicated scheme allowed Ptolemy to counter critics of zodiacal geography with a relativism based on the fact that peoples of the same group are not crowded together in the four quarters but spread all over the zodiac, according to the alternating order of the four triplicities.—D.J.H.

1342. D. R. JORDAN, "New Greek Curse Tablets (1985-2000)," *GkRomByzStud* 41 (1, '00) 5-46.

Curse tablets or *defixiones* are inscribed lead sheets (usually small and thin) intended to influence by supernatural means the actions or welfare of persons or animals against their will. This supplement to the list published in 1985 [§ 30-1373] provides information about 122 additional examples arranged according to a geographical order: Greece, Pannonia, Sicily, Italy, Gaul, Spain, Africa, Egypt, Palestine-Syria, Cyprus, Black Sea, and provenance unknown. Also included are additions to the first list (pp. 30-35), a concordance for the Sicilian entries (pp. 35-36), and a bibliography (pp. 37-46).—D.J.H.

1343. A. MEADOWS AND J. WILLIAMS, "Moneta and the Monuments: Coinage and Politics in Republican Rome," *JournRomStud* 91 ('01) 27-49.

That the mint of republican Rome was located on the Capitol somewhere in the vicinity of the temple of Juno Moneta is reasonably secure. Juno Moneta was the goddess who acted as guarantor both of historical memory and of standards of measurement and coinage, and who also guarded against falsifications of either. Her role as the unimpeachable guardian of records explains why coinage was adopted as an appropriate medium for the exposition of historical scenes from the Roman past testifying to the ancestral virtues of the moneyers' families, and thereby participating in the Roman concept of the *monumentum.* Within the historical context of the late republic, however, the monumental facade that was so industriously constructed in architecture, writing, and coinage in the late 2nd century B.C. is revealed as a response to and an index of irreversible social change. A plate containing photographs of the obverse and reverse of eighteen coins is included.—D.J.H.

1344. N. MORLEY, "The Transformation of Italy, 225-28 B.C.," *JournRomStud* 91 ('01) 50-62.

While recognizing that we cannot be sure whether the population of Augustan Italy was 5-6 million or 12-14 million, the article seeks to make the most positive case possible for the "high" interpretation of the Italian population during the last two centuries B.C. This approach suggests that a higher population could have been supported simply by increasing the proportion of barley grown, explains how the Romans could sustain such high levels of army recruitment through the 2nd century and of emigration from Italy in the 1st century B.C., offers a better explanation of the ferocity of the conflicts over *ager publicus* and land redistribution in the late republic, and links the much disputed 1st-century crisis to the effects of serious overpopulation. The least plausible aspect of this alternative account is the required rate of growth of the population, which would have to be sustained over two centuries.—D.J.H.

1345. D. MUSIAŁ, "'*Sodalicium Nigidiani*'. Les pythagoriciens à Rome à la fin de la République," *RevHistRel* 218 (3, '01) 339-367.

J. Carcopino thought that Roman Pythagoreanism was political in character, and he believed that in the mid-1st century B.C. there existed at Rome a secret Pythagorean sodality led by Nigidius Figulus. Although Carcopino's views on these matters have become *opinio communis* among scholars, analysis of the evidence for the *sodalicium Nigidiani* indicates that his hypotheses were exaggerated and demand correction.—D.J.H.

1346. B. NIKOLSKY, "Epicurus On Pleasure," *Phronesis* 46 (4, '01) 440-465.

The article questions the attribution to Epicurus of the classification of pleasures into "kinetic" and "static," and concludes that it was based on a misinterpretation of Epicurus' concept of pleasure in Academic doxography, which tended to contrapose it to doctrines of other schools, above all to the views of the Cyrenaics.—D.J.H.

1347. C. F. NOREÑA, "The Communication of the Emperor's Virtues," *JournRomStud* 91 ('01) 146-168.

The imperial virtues, moral qualities possessed by the "good" emperor, were represented visually in a range of official media and systematically communicated by the Roman state to the subjects of the empire. With particular attention to imperial coinage (on the basis of a sample of just under 150,000 denarii), the article examines the nature of this representation and communication from Vespasian to Severus Alexander (A.D. 69-235) and the varying degrees to which the different imperial virtues were emphasized during this period. Six virtues stand out as representing the core ideals: *aequitas, pietas, virtus, liberalitas, providentia,* and *pudicitia.* An appendix (pp. 165-168) provides the sources for tabulations of reverse types.—D.J.H.

1348. C. PANAYOTAKIS, "Vision and light in Apuleius' tale of Psyche and her mysterious husband," *ClassQuart* 51 (2, '01) 576-583.

In the tale of Psyche and her mysterious husband in Apuleius' *Golden Ass,* Psyche's ardent desire to see her husband should be primarily explained in terms of the continuous struggle of the soul to view divine light, from which truth and all other good things stem. Her inability to grasp the real essence of her husband's nature is due to her poorly focused vision. Moreover, Cupid's identification with divine light can be clearly seen in the text not only in the prominence of expressions denoting bright light in connection with him but also in the recurring juxtaposition of the motifs of eternal light and of everlasting knowledge versus the blindness of ignorance and the darkness of witchcraft.—D.J.H.

1349. P. RANCE, "*Simulacra Pugnae*: The Literary and Historical Tradition of Mock Battles in the Roman and Early Byzantine Army," *GkRomByzStud* 41 (3, '00) 223-275.

This examination of the evidence for simulated battles as important exercises in the training of the Roman army dating back at least to the 3rd century B.C. concludes that in all periods the Roman army engaged in mock battles as part of its broader training. These *simulacra* *pugnae* were undoubtedly important in maintaining individual and collective morale, integrating recruits and veterans, enhancing the lines of communication, and offering the opportunity to practice detailed tactics and specific use of weaponry.—D.J.H.

1350. J. M. Rist, "Plutarch's *Amatorius*: a commentary on Plato's theories of love?" *ClassQuart* 51 (2, '01) 557-575.

Plutarch's *Amatorius* centers around the love (ἔρως) and marriage proposal of "a quite good looking," rich, well-born, and respectable thirty-year-old widow, Ismenodora, for an approximately eighteen-year-old ephebe whom she eventually "kidnapped" and married. At another level it is a debate on the comparative merit of ἔρως for boys and for women (especially that of a husband for his wife), on whether a man should marry a female ἐραστής (an older, richer, more experienced, socially and perhaps intellectually superior woman), on whether σώφρων women should have ἔρως for their husbands, and on the place of married (heterosexual) sexuality in the pursuit of (Platonic) Beauty. This unusual document sheds light not only on ancient social mores but also on how Plutarch blended and interpreted Plato's various accounts of ἔρως.—D.J.H.

1351. B. Rochette, "Tibère, les cultes étrangers et les astrologues (Suétone, Vie de Tibère, 36)," *Les Études Classiques* [Namur] 69 (2, '01) 189-194.

Tiberius' attitude toward foreign cults and astrologers is described concisely in Suetonius' *Life of Tiberius* 36. The passage emphasizes Tiberius' personal action and the external manifestations on the part of Isis devotees, Jews, and astrologers. Tiberius' interdiction fits easily in the context of the first ten years of his reign and need not imply anti-Judaism on his part.—D.J.H.

1352. D. Ruscillo, "When Gluttony Ruled!" *Archaeology* [New York] 54 (6, '01) 20-25.

Feasting was a significant part of Roman society, so much so that satires were written to mock the frivolity of such affairs. The article surveys literary evidence (Apicius, Petronius) about these feasts, and shows how archaeological remains from Roman villas have confirmed the testimony of ancient authors concerning banquets.—D.J.H.

1353. W. Scheidel, "Roman Age Structure: Evidence and Models," *JournRomStud* 91 ('01) 1-26.

Since age structure is instrumental in framing and shaping expectations and experiences, our understanding of life in the Roman world is critically dependent on our knowledge of demographic conditions. But Roman historians are poorly equipped to establish the demographic facts. No direct records of ancient life expectancy are currently known. There is no compelling reason to believe that model life tables cover anywhere near the whole range of demographically plausible age structures, nor is there any compelling reason to believe in the representative nature of local data samples with regard to whole regions or the entire Roman world even if they could somehow be shown faithfully to mirror local conditions. It is usually impossible to rule out reporting biases, and most of the few reported matches between evidence and models can be shown to be fortuitous or the result of observer preference. Thirty-five years after the publication of K. Hopkins's seminal critique of earlier attempts to reconstruct Roman age structure, we have not been able to advance beyond his "guesstimate" that mean life expectancy at birth in the Roman world probably fell in a range from twenty to thirty years.—C.R.M.

1354. A. Sheppard, "Neoplatonism," *Phronesis* 46 (4, '01) 527-531.

Descriptions and evaluations of nine books published between 1996 and 1999, in various languages, on Neoplatonism and related topics.—D.J.H.

1355. W. Slater, "Gnomology and Criticism," *GkRomByzStud* 41 (2, '00) 99-121.

The article first establishes that the nurse's comment in Euripides' *Hippolytus* 695-701 ("if I had been successful, I would certainly have been considered *sophos*") reflects a good Greek maxim, one that might generate nods of approval in a pragmatic bunch of farmers. Then it suggests the existence of another maxim: "an/the (old?) man is dancing/singing, the (things) of the god(s) are fine."—D.J.H.

1356. J. D. Sosin, "A Missing Woman: the Hellenistic Leases from Thespiae Revisited," *GkRomByzStud* 41 (1, '01) 47-58.

The legal formula παρ + personal name in the genitive found in a 3rd-century B.C. text from Hellenistic Thespiae in Boeotia that documents leases of land sacred to Hermes and the Muses indicates the origin of the property; that is, the person who owned it before it became the sacred property of Hermes or the Muses. This formula suggests that a late 3rd-century B.C. text from Thespiae refers to a highly visible, autonomous woman named Menia who was involved in a land-deal in which more than five talents changed hands.—D.J.H.

1357. P. Temin, "A Market Economy in the Early Roman Empire," *JournRomStud* 91 ('01) 169-181.

The economy of the early Roman empire was primarily a market economy. The parts of this economy located far from each other were not tied together as tightly as markets often are today, but they still functioned as part of a comprehensive Mediterranean market. This conclusion is important because it (1) brings the description of the Roman economy as a whole into accord with the fragmentary evidence we have about individual market transactions, and (2) provides a platform on which to investigate further questions about the origins and eventual demise of the Roman economy and about the conditions for the formation and preservation of markets in general. Contrary to M. I. Finley's view, ancient Rome did have an economic system that was an enormous conglomeration of interdependent markets.—C.R.M.

1358. J. Warren, "Lucretius, Symmetry arguments, and fearing death," *Phronesis* 46 (4, '01) 466-491.

The article identifies two possible versions of the Epicurean "symmetry argument," both of which claim that post mortem nonexistence is like prenatal nonexistence and that therefore one's attitude toward the former should be the same as that toward the later. One version addresses the fear of the state of being dead by making it equivalent to the state of not yet being born; the other addresses the prospective fear of dying by relating it to one's present retrospective attitude to the time before birth. The first of these appears in Lucretius *De rerum natura* 3.832-842, 972-975. The prospective fear of death was addressed by the Epicureans through the additional premise (see *Letter to Menoeceus* 125) that it is irrational to fear in prospect an event that is known to be painless when present. This leaves unaddressed the related fear of premature death, which is to be removed through the acceptance of Epicurean hedonism.—D.J.H.

Greco-Roman World, §§ 46-793, 1094, 1243, 1272, 1292.

1359. A. D. Baum, "Ein aramäischer Urmatthäus im kleinasiatischen Gottesdienst. Das Papiaszeugnis zur Entstehung des Matthäusevangeliums," *ZeitNTWiss* 92 (3-4, '01) 257-272.

Without venturing a judgment on the historical worth of Papias' statement about the Gospel of Matthew (see Eusebius, *Hist. eccl.* 3.39.16), the article seeks to clarify with attention to the full philological and historical evidence what Papias wished to say with these few words. It treats Ματθαῖος . . . τὰ λόγια συνετάξατο, Ἑβραΐδι διαλέκτῳ (in Papias, in the interpretation of later Fathers, in linguistic-historical perspective), ἡρμήνευσεν δ' αὐτὰ . . . ἕκαστος (in Papias, in liturgical-historical perspective), and ὡς ἦν δυνατός. The Matthew notice of Papias probably deals with an Aramaic original version of the Gospel of Matthew, which up to the origin and diffusion of the Greek Gospel was translated orally into Greek in the worship services of the communities of Asia Minor. Papias probably does not speak about a pre-Matthean sayings collection that was interpreted through its incorporation into the Greek Matthew. Above all the interpretation of Papias' statement as a reference to the "Hebrew style" of Matthew may be excluded with some confidence.—C.R.M.

1360. R. Benericetti, "Gesù Cristo nelle lettere di Sant'Ignazio d'Antiochia," *Rivista di Teologia dell'Evangelizzazione* [Bologna] 4 (7, '00) 111-115.

After providing basic information about Ignatius of Antioch, the article considers his treatment of the following topics: the divinity of Jesus Christ; his incarnation; his passion, death, and resurrection; and the last things.—D.J.H.

1361. R. Blackhirst, "The Exile of Jesus to Damascus in the Medieval *Gospel of Barnabas*," *JournHighCrit* 8 (1, '01) 1-17.

The version of the betrayal of Jesus in the medieval *Gospel of Barnabas* and its depiction of Jesus' exile to Damascus exhibits similarities to the story of the Righteous Teacher in the *Damascus Document* and in two incomplete medieval copies of the same document belonging to the Kararite sect of Judaism. The connections between *Gospel of Barnabas* and *Damascus Document* constitute evidence that the former either reflects *Damascus Document* itself or traditions related to it. Although *Gospel of Barnabas* is no doubt a "forgery," this does not exclude the possibility that it preserves a stratum of early material. It may offer a remarkable confirmation that there are elements of the Righteous Teacher story in the Jesus tradition.—C.R.M.

1362. P. F. Bradshaw, "Did the Early Eucharist Ever Have a Sevenfold Shape?" *HeythJourn* 43 (1, '02) 73-76.

There is no evidence that any early Christian group ever performed a eucharistic rite with a sevenfold shape: taking bread, saying the blessing, breaking the bread, and sharing it at the beginning of the meal; and taking the cup, saying the blessing, and sharing the wine at the end. We assume that they did so simply because the NT accounts (with the problematic exception of Luke) manifest such a shape, and we imagine that the Christian communities that preserved those accounts would have adhered closely to them in their own rituals.—D.J.H.

1363. D. K. Buell, "Rethinking the Relevance of Race for Early Christian Self-Definition," *HarvTheolRev* 94 (4, '01) 449-476.

Roman-period ways of thinking about race and ethnicity allowed early Christians to define themselves as a race that one can join, a race characterized especially by religious practices. To reread early Christian texts in light of their rhetorical uses of ethnoracial concepts allows us to reimagine the relationship between religiosity and race in our conceptions of Christianness. After noting the problem of the modern consensus that earliest forms of Christianity sought to transcend or obliterate racial distinctions, the article discusses interpretations of Christianness under the following headings: historicizing contemporary thinking about race and ethnicity, reflecting on the modern consensus of race as incongruent with early Christian self-definition, the mutual constitution of ethnicity and religiosity, and ethnicity as mutable. By conceptualizing race as both mutable yet "real," early Christians could define Christianness both as a distinct category in contrast to other peoples (including Jews, Greeks, Romans, Egyptians, etc.) and also as inclusive since it is formed out of individuals from a range of different races.—C.R.M.

1364. R. Burnet, "Pourquoi avoir écrit l'insipide épître aux Laodicéens?" *NTStud* 48 (1, '02) 132-141.

After describing the problems that *Epistle to the Laodiceans* poses for exegetes, the article first shows how it defies the traditional explanations advanced to account for pseudepigraphical writings (continuing to actualize the master's teaching, adopting a prestigious name to legitimate new opinions). Then it considers why a letter with hardly ten percent of original content (it is a patchwork of Pauline letters, and chiefly a digest of Philippians) was written and focuses attention on those passages that do not exhibit Pauline parallels. Finally it addresses the epistolary strategy of *Laodiceans*. The letter functions more like an object than a message. It represents in some way that function of Paul's epistolary practice that assigned to the letter the mission of relaying the apostolic presence.—C.R.M.

1365. C. Connors-Nelson, "The Way of Perfection in the *Acts of Thomas*," *Studies in Spirituality* [Nijmegen] 11 ('01) 144-165.

After placing *Acts of Thomas* in the context of early Syriac Christianity, the article considers its abiding spiritual significance in its witness to the deep faith and commitment of Christians willing to surrender their lives totally to God, to live as "strangers" and "aliens" in their own world, and to experience the deep healing that only the Divine Physician can bring.—D.J.H.

1366. A. D'Anna, "Sacrificio e Scrittura nell'*Epistola di Barnaba*," *AnnStorEseg* 18 (1, '01) 181-195.

In *Epistle of Barnabas* the OT rules pertaining to the cult are interpreted mostly by using material drawn from the Jewish Scriptures and are grouped together in *testimonia*. The interpretation of the scapegoat ritual is a significant exception. It seems that by "Scripture" the author and his addressees meant not just the Hebrew Bible but also Christian traditions that enjoyed a similar authority but were not yet perceived as codified in a literary corpus.—D.J.H.

1367. M. Del Verme, "*Didaché* e origini cristiane. Una bibliografia per lo studio della *Didaché* nel contesto del giudaismo cristiano," *VetChrist* 38 (1, '01) 5-39.

Intended as a help toward studying *Didache* in the context of Jewish Christianity, this first installment in a bibliographical essay is divided into three sections: the principal bibliographical tools; editions, versions, translations, and commentaries for *Didache* and related texts; and Judaism and Christian origins (more than three-hundred titles). [To be continued]—D.J.H.

1368. N. DENZEY, "What Did the Montanists Read?" *HarvTheolRev* 94 (4, '01) 427-448.

The article considers the possibility that the New Prophecy may have found certain so-called "gnostic" writings from the Nag Hammadi library compatible enough with their theology to have both known and included them within their canon. It suggests that the New Prophecy appears to have shared with *Thunder: Perfect Mind* and *Trimorphic Protennoia* (inaccurately labeled gnostic texts) an adaptation of Jewish sapiential traditions that placed at their center a particular way of envisioning divine power as feminized. It treats gnosticism and Montanism, Montanism and aretalogies, Christ in the form of a woman, the nature of prophecy, and apocalypticism. It concludes that if Montanist logia were anti-anything, they were anti-Marcionite, not anti-gnostic.—C.R.M.

1369. G. DE ROSA, "L'eucaristia nella vita della chiesa. Dal I al V secolo," *CivCatt* 153 (3639, '02) 232-244.

The article first discusses texts pertaining to the Eucharist in *Didache,* the letters of Ignatius, Justin's *First Apology,* Irenaeus' *Against Heresies,* and the writings of Tertullian and Cyprian. Then it treats relevant liturgical and theological texts from the patristic period through the 5th century A.D.—D.J.H.

1370. R. DORAN, "The Agraphon at *Liber graduum* 3.3," *CathBibQuart* 63 (2, '01) 298-303.

The saying "As you will be found, so you will be taken away" is attributed to Jesus in *Liber graduum* 3.3 and 15.4 (see also 24.2), an anonymous Syriac work from the late 4th or early 5th century A.D. In the context of *Liber graduum* (whose thrust involves levels of perfection within Christian life and how to strive for them), the saying is a comment on the Gospels' call to watchfulness supported by allusions to the parable of the wedding banquet (Mt 22:1-10; Lk 14:15-24), since one's position in heaven is determined by the level of perfection one has attained in this life.—D.J.H.

1371. J. K. ELLIOTT, "Art and the Christian Apocrypha," *ExpTimes* 113 (3, '01) 84-87.

Those who keep their eyes open when visiting famous Christian buildings and art galleries ought to recognize that inspiration for Christian artists is to be found in sources other than merely the canonical writings. There are thousands of artistic parallels with the written Christian apocryphal tradition, and sometimes it is rash and wrong to deduce that inspiration runs only in one direction, from the written to the iconic.—C.R.M.

1372. C. E. FONROBERT, "The *Didascalia Apostolorum*: A Mishnah for the Disciples of Jesus," *JournEarlyChristStud* 9 (4, '01) 483-509.

The Jewish character of *Didascalia Apostolorum* (a product of 3rd century Syrian Christianity) is doubly reflected in the voice of the author(s) and in the heretics against whom it polemicizes. Its heresiology clearly indicates a diversity of Jewish heterodox practices that are partially echoed in the rabbinic tradition. In fact, *Didascalia* can be read as a counter-

Mishnah for disciples of Jesus. It provides evidence that even in the 4th century A.D. rabbinic Judaism was still in the process of establishing itself as a representative form of Judaism and that the process of separation between Judaism and Christianity remained in flux.—D.J.H.

1373. J. GORMAN, "Thinking with and about 'Same-Sex Desire': Producing and Policing Female Sexuality in the *Acts of Xanthippe and Polyxena*," *Journal of the History of Sexuality* [Austin, TX] 10 (3-4, '01) 416-441.

This study shows that *Acts of Xanthippe and Polyxena* (*AXP*), while it constructs female same-sex desire and commitment, simultaneously condemns that desire. It first examines how *AXP* produces its female-desiring subjects (the transformation of Greek lovers into Christian sisters). Next it considers the conflicts about gender, shaped by gender, within the text (policing female same-sex relations). Then it analyzes *AXP* within a Foucaultian framework that asks what sociopolitical agendas may have contributed to the formation and policing of such female same-sex commitment. Finally it notes how the female commitment envisioned in *AXP* adds to our current understanding of the late antique world of female same-sex relationships.—C.R.M.

1374. E. H. HAUGE, "Det kristne liv som 'bekjennelse'. En retorisk undersøkelse av 2. Klemensbrev" [The Christian Life as "Confession." A Rhetorical Examination of the *Second Letter of Clement*], *TidsTeolKirk* 72 (4, '01) 273-293.

The *Second Letter of Clement* is often characterized not as a letter but as the earliest Christian speech known to us. The article employs rhetorical criticism to investigate the text and shows that *2 Clement* is a deliberative speech with paraenetic features. It is occasioned by a special situation in which a presbyter advises the congregation to show self-control and keep the commandments of Christ. The speaker sees God and Christ as equals, and this is represented as the right way to confess God and the only way to reach salvation.—C.R.M.

1375. W. P. KILLEN, "The Ignatian Epistles Entirely Spurious," *JournHighCrit* 8 (1, '01) 91-142.

The article reproduces the content of Killen's booklet published in 1886 by T&T Clark in response to the appearance of J. B. Lightfoot's *The Apostolic Fathers*, part 2 (1885). It contends that the Ignatian epistles are forgeries from beginning to end and attempts to expose the fallacy of the arguments by which Lightfoot vindicates them.—C.R.M.

1376. T. J. KRAUS, "P.Vindob.G 2325: Das sogenannte Fayûm-Evangelium – Neuedition und kritische Rückschlüsse," *Zeitschrift für Antikes Christentum/Journal of Ancient Christianity* [Berlin—New York] 5 (2, '01) 197-212.

Fragments of Greek apocryphal Gospels preserved on papyrus are scarcely noticed in NT research unless they help to illuminate the history of the canonical Gospels. Given the uniqueness of all primary witnesses of a past time, the current state of research is unacceptable. The article offers a new critical examination of P. Vindob. G 2325, the fragment of the so-called Fayûm Gospel from the papyrus collection of the Austrian National Library in Vienna. After a description of the fragment, it presents an overview of research on it as well as a diplomatic transcription, notes on the transcription, and a reconstruction of the text with attention to previous observations (and misreadings) on the question of the classification of the papyrus and its text (a segment of a hitherto unknown Gospel).—C.R.M.

1377. G. Leonardi and M. Girolami, “Il giudeo-cristianesimo nel I e II sec. d.C. IX Convegno di Studi neotestamentari 13-15 settembre 2001 - Napoli. Facoltà Teologica Italia Meridionale, sezione S. Luigi,” *StudPat* 48 (3, ’01) 631-640.

The article summarizes the main papers on Jewish Christianity in the 1st and 2nd centuries A.D. prepared for a conference held in 2001 at Naples and delivered by P. Grech, F. Manns, G. Marconi, E. Manicardi, A. Pitta, M. Pesce, L. Cirillo, R. Penna, and C. Gianotto.—D.J.H.

1378. D. Lührmann, “Petrus als Evangelist — Ein Bemerkenswertes Ostrakon,” *NovTest* 43 (4, ’01) 348-367.

The study first describes a 6th-7th century triangularly-shaped ostracon (ca. 8 x 9.5 x 14.5 cm; initially published in 1904) from Luxor with an image on its concave side of a head with raised hands on both sides and a wand in the left hand. An inscription above the head reads *Petros,* who is further designated in Greek as “the holy one” and (as can be reconstructed) “the Evangelist.” The text on the convex side of the ostracon venerates Peter as an Evangelist. Taking the ostracon as a witness for *Gospel of Peter* close in time to the so-called “Akhmim-Fragment,” the study reviews the evidence of the Akhmim text as well as other witnesses for *Gospel of Peter* (Oxyrhynchus fragments, the Serapion text in Eusebius, *Hist. eccl.* 6.12.2-6), which know of its existence at the end of the 2nd century in Egypt and Syria. The ostracon stands as evidence for the use of *Gospel of Peter* in Greek at a time that one would hardly have expected.—C.R.M.

1379. S. Matthews, “Thinking of Thecla: Issues in Feminist Historiography,” *JournFem StudRel* 17 (2, ’02) 39-55.

The article first discusses three “women centered” monographs on *Acts of Thecla* written in the 1980s by S. Davies, D. R. MacDonald, and V. Burrus. Next it examines two types of responses to this women-centered work (unambiguously antifeminist—W. Schneemelcher, L. Boughton, P. Dunn; and studies influenced by structuralist and poststructuralist thought—P. Brown, K. Cooper) that diverge markedly in terms of theoretical sophistication but converge in arguing against the legitimacy of positing any link between the Thecla text and 2nd-century Christian women. Finally it argues for the importance of attempting to reconstruct the history of women in early Christianity while acknowledging the growing consensus among feminist historians that such reconstructions cannot presume mimetic relationships between text and reality.—C.R.M.

1380. J. L. Narvaja, “Los mosaicos del arco triunfal de Santa María Mayor y su fuente apócrifa,” *Stromata* 57 (3-4, ’01) 289-314.

The article investigates the influence of apocryphal writings on the imagery of the triumphal arch mosaics of Santa Maria Maggiore in Rome. It first offers a brief description of the building and the mosaics (date, order of the scenes, sources). Then it considers the scenes represented in the mosaics: the Annunciation; the vision of St. Joseph; the presentation in the Temple; the sleep of St. Joseph; the adoration of the Magi; Aphrodosius worships the baby Jesus; the slaughter of the innocents; the visit of the Magi to Herod; and Bethlehem, Jerusalem, and the throne. A plan depicting the placement of the mosaics and eight illustrations are included.—C.R.M.

1381. J. Økland, “The Excluded Gospels and their Readers, or: How to Tell when a Kiss is just a Kiss,” *Concilium* (1, ’02) 68-76.

With particular attention to *Gospel of Mary, Gospel of Thomas,* and *Gospel of Philip,* the article first discusses the excluded Gospels as edifying entertainment and suggests reasons for their appeal and edifying potential (e.g. their image of Jesus, use of erotic language). Then it offers a critique of modern readings of these Gospels that presuppose a dichotomy between orthodoxy and heterodoxy, the gender-inclusiveness of the excluded Gospels, and their "pro-sex" discourse. If main/malestream church tradition has produced both women and heretics as "others," it is no wonder if at a certain point the two "find" each other.—C.R.M.

1382. M. RIZZI, "Il sacrificio pagano nella polemica dell'apologetica cristiana del II secolo," *AnnStorEseg* 18 (1, '01) 197-209.

When placed in the context of the 2nd century A.D., the critique of pagan sacrifices by the Christian Apologists is quite radical. They contend that true worship is celebrated in the inner meeting with the Christian God, and is accessible to everyone without need of the mediation of the cult and external sacrifice. The ethical form of Christian life gives external visibility to inner adherence to and knowledge of the one true God.—D.J.H.

1383. S. J. SHOEMAKER, "Rethinking the 'Gnostic Mary': Mary of Nazareth and Mary of Magdala in Early Christian Tradition," *JournEarlyChristStud* 9 (4, '01) 555-595.

The identification of the "gnostic Mary," the Mary who is a prominent character in many early Christian apocrypha, with Mary of Magdala is not as certain as it is frequently asserted in modern scholarship. This study considers both the gnostic Mary traditions themselves and various other late ancient traditions that suggest Mary of Nazareth's possible identity with the gnostic Mary. It treats Mary of Nazareth as *apostola apostolorum* in early Syrian Christianity, Mary of Nazareth and the gnostic Mary traditions, and Marian politics and the gnostic Mary (why scholarship has long chosen to identify the gnostic Mary exclusively with the Magdalene). There is much to suggest that the gnostic Mary is in fact a composite figure and that she has absorbed elements of both the Magdalene's and the Virgin's identities.—C.R.M.

1384. L. L. THOMPSON, "The Martyrdom of Polycarp: Death in the Roman Games," *Journ Rel* 82 (1, '02) 27-52.

On February 23 in A.D. 155—or thereabouts—Polycarp was executed as a criminal in the stadium at Smyrna during Roman blood games. Thus he was put to death in a place and at a time for celebrating Roman values and the glory of the Roman empire. Behind accusations of criminality, imperial force, Christian resistance, and social control lay more fundamental issues—issues of cultural truths and the ordering of society in a cosmic (religious) frame. Besides bringing to prominence the criminality of being a member of the Christian church, the public execution of Polycarp (and other Christians) made an impact on Christian self-understanding and the understanding that others had of Christians.—D.J.H.

1385. A. VAN DEN HOEK AND J. J. HERRMANN, "Thecla the Beast Fighter: A Female Emblem of Deliverance in Early Christian Popular Art," *StudPhilonAnn* 13 ('01) 212-249.

In Roman times workshops in the area of modern Tunisia produced and exported pottery known as "African red slip ware" that was widely diffused throughout the Mediterranean world. One of the few unambiguously Christian treatments of confrontations between human and beast on African red slip ware is provided by images of Thecla. Her epigraph *domina victoria* and her posture of prayer make it clear that her story concludes with a successful escape and is set in a Christian context. The article presents twenty-three figures (photographs and drawings) on pp. 239-249.—D.J.H.

1386. G. A. WELLS, "Pentecostal Mutterings and Evangelical Blandishments," *JournHigh Crit* 8 (1, '01) 41-48.

Conservative Christian apologists such as J. W. Montgomery offer seemingly plausible arguments to those without detailed knowledge of early Christianity. The article focuses on problems with Montgomery's claim that Papias was in direct contact with the apostle John and that the latter told Papias about all four Gospels.—C.R.M.

1387. R. L. WILKEN, "Why Does the Church Need Church History?" *UnSemQuartRev* 55 (1-2, '01) 121-125.

After surveying the place of history in the OT, the NT, and the patristic corpus, the article notes that church history is the mother who suckles the other theological disciplines (for without memory there is no Christ) and that holy lives invite the writing of church history.—D.J.H.

1388. J. YSEBAERT, "The So-Called Coptic Ointment Prayer of Didache 10,8 Once More," *VigChrist* 56 (1, '02) 1-10.

In the so-called Coptic ointment prayer of *Didache* 10:8 (BM Or. 9271), the Coptic term *stinoufi* means "good smell" rather than "ointment." It corresponds to the Greek word εὐωδία which in 2 Cor 2:15 is used for the good smell of Jesus that Christians are to God. This rendering make good sense in the context of *Didache* 10:8. Moreover, the expression εὐχαριστέω θεῷ ὑπέρ means "give thanks to God for" something, not "bless" or "consecrate."—D.J.H.

1389. R. ZARZECZNY, "Apokryficzny żywot świętego Jana Chrzciciela przypisywany świętemu Markowi Ewangeliście (BHG 834; ClAp 181) (The Apocryphal Life of Saint John the Baptist Ascribed to Saint Mark the Evangelist [BHG 834; ClAp 181])," *Studia Bobolanum* [Warsaw] 1 (2, '01) 171-181.

After a brief introduction, the article offers a Polish translation of the Greek *History of St. John the Baptist* (*BHG* 834). The document's description of the preaching and martyrdom of the Baptist closely follows the canonical accounts, especially Mark, although various dramatic oppositions are introduced as well as traditions about the Baptist's funeral and the preservation of his head as a relic. The text, which is connected with the liturgical commemoration of John's martyrdom, is more hagiographic than apocryphal and should be classified with similar texts in the Synaxaria and Menologia. It probably dates to 5th-century Syria.—C.R.M.

Early Church, §§ 46-682, 898, 950, 1087, 1246, 1262, 1265, 1268, 1324.

Gnosticism

1390. K. ARNOLD, "The Circle of the Way: Reading the Gospel of Thomas as a ChristZen Text," *Cross Currents* [New York, NY] 51 (4, '02) 459-469.

The sayings of *Gospel of Thomas* can be encountered in the same way in which the student of Zen encounters a koan. The teachings of Master Jesus cannot be appreciated intellectually. Like koans they need to be realized by what Zen would call the unthinking mind. This essay is presented as an experiment in reading *Thomas* with Zen mind. It concludes with Zen-style readings of *Thomas* 2, 22, and 42.—C.R.M.

1391. T. C. K. FERGUSON, "The Rule of Truth and Irenaean Rhetoric in Book 1 of *Against Heresies*," *VigChrist* 55 (4, '01) 356-375.

This paper takes the form of a commentary on the first ten chapters of Book 1 of Irenaeus' *Against Heresies* to show the layers of construction of the text, culminating in Irenaeus' "rule of truth" in 1.10. One can see that Book 1 consists primarily of descriptions of gnostic cosmology and salvation punctuated in 1.10 and 1.22 by the "rule of truth." It is this "rule of truth," which has been considered as a form of baptismal creed, that Irenaeus expounds more fully in Books 3–5. The article contends that far from setting the stage for the refutation, Book 1 is the beginning of that refutation. The "rule of truth" is conditioned by Irenaeus' presentation of the gnostic systems outlined in 1.1-8 and 1.11-21. The "rule of truth," though significant for the development of doctrine, is at its essence a product of the creation and theological discourse in *Against Heresies,* and a part of the developing critique of gnosticism that occupies Books 2–5.—C.R.M.

1392. G. FILORAMO, "Il sacrificio nei testi gnostici," *AnnStorEseg* 18 (1, '01) 211-223.

After introductory observations, the article treats sacrifice in non-Valentinian texts, the reinterpretation of sacrifice in Valentinian texts, gnostic understandings of the sacrifice of Christ, and Sophia as the scapegoat. The subject of sacrifice by no means occupies a secondary role in the genesis of the Pleroma insofar as the events surrounding Sophia may be interpreted as an application of the sacrificial scheme of Leviticus 16 to the last aeon.—C.R.M.

1393. C. GIUFFRÉ SCIBONA, "How Monotheistic is Mani's Dualism? Once more on monotheism and dualism in Manichaean gnosis," *Numen* 48 (4, '01) 444-467.

The article outlines the *status quaestionis* on the issue of the dualistic or monotheistic nature of the original form of Manichaeism, and argues that monotheism and dualism are, respectively, theological and ontological parameters of the Manichaeism system. In Manichaean monotheism the deity, although unique in its substance, is defined as light in darkness only through its relationship with diabolical matter. This particular characteristic of Manichaean monotheism as well as the divergence between Manichaean and Iranian dualism in the God-cosmos-human relationship demonstrate the radical and profoundly gnostic essence of Manichaean religion.—C.R.M.

1394. J. HOLZHAUSEN, "Irenäus und die Valentinianische Schule. Zur *Praefatio* von *Adv. Haer.* 1," *VigChrist* 55 (4, '01) 341-355.

The first book of Irenaeus' *Adversus haereses* is arranged in three parts that treat the Valentinian system (chaps. 1–9), the different teachings of the Valentinians (chaps. 11–21), and the genealogical tree of the Valentinians (chaps. 23–31). After noting that Irenaeus announces the first two parts in his preface while omitting mention of the third, the article examines the content and arguments of chapters 1–9 and chapters 11–21. The first section sets out the design of the Valentinian system (its "secrets") on the basis of written notes of self-described students of Valentinus, while the second section is devoted to those "now teaching." It follows that the teaching that Irenaeus reports on in the first chapters may not be traced back to Ptolemy and his school. Thus the customary assignment in scholarship of the Valentinian system in chapters 1–9 to Ptolemy (or his school) must be abandoned. The article concludes by addressing some of the implications of this finding.—C.R.M.

1395. J. W. McCree, "Valentinus and the Theology of Grace," *UnSemQuartRev* 55 (1-2, '01) 127-159.

The paper seeks to determine whether the claim by heresiologists such as Irenaeus and Clement of Alexandria that Valentinus and his followers taught that truly spiritual Christians are saved by nature and not by grace is accurate in the case of Valentinus. With particular attention to the known fragments of Valentinus, it treats the ancient accusation and modern consensus; Valentinus' history at Rome; an implicit theology of grace; an unrecognized theology of grace; unity, multiplicity, and an explicit theology of grace; and evidence that Valentinus was a gnostic of sorts (his own theology of grace undermined). If Clement's claim that Valentinus taught a salvation by nature was not completely accurate, neither was it without foundation. In only one fragment, however, does Valentinus offer a theology that explicitly fails to express a theology of grace.—C.R.M.

1396. P. Nagel, "Das Gleichnis vom zerbrochenen Krug. EvThom Logion 97," *ZeitNTWiss* 92 (3-4, '01) 229-256.

After considering the context of the parable of the broken jar (*Gospel of Thomas* 97) with reference to the two kingdom parables that flank it (96 and 98) and surveying past attempts at interpreting it, the article presents the Coptic text and a new translation along with a detailed exegesis and philological discussion. It concludes that the message of the parable in *Thomas* 97 is that exertion and suffering do not in themselves guarantee reaching the goal of belonging to the kingdom of the Father (cf. *Thomas* 58). An appendix (pp. 244-256) discusses the word-field of *hise* in the Nag Hammadi texts and in BG 8502.—D.J.H.

1397. A. Pilgaard, "The Coptic Gospel of Thomas and Early Christian Creeds," *Mishkan* [Jerusalem] 34 ('01) 43-51.

Gospel of Thomas is important not because it contributes to a better understanding of the historical Jesus or of one branch within the earliest Christian community, but because it sheds light on a development within early Christianity in a gnostic direction. Its clothing of Jesus in gnostic dress goes together with a stripping of his OT-Jewish context and of his Pauline (and NT) foundation in salvation history. Its presentation of Jesus as the revealer of the hidden truth concerning the human person's divine self is irreconcilable with the basic creed behind the NT.—D.J.H.

1398. D. M. Scholer, "Bibliographia Gnostica: Supplementum II/5," *NovTest* 44 (1, '02) 55-94.

This fifth installment [see § 45-2150] in a series of supplementary bibliographies to Scholer's *Nag Hammadi Bibliography 1970-1994* (1997) contains 304 items. It begins with item number 9847 and covers items published in 1999 as well as earlier items not previously noted (a list of entries from 1994 and earlier is included). Entries appear under five main headings: gnosticism in general; other gnostic texts (non-Nag Hammadi); gnostic schools and leaders; NT and gnosticism; and Nag Hammadi Library.—C.R.M.

1399. P. Schüngel, "Das Valentinreferat des Irenäus von Lyon (*Haer* I, 11,1)," *VigChrist* 55 (4, '01) 376-405.

In the only explicit report about Valentinus in *Adv. haer.* 1.11.1, Irenaeus takes no pains to understand or elucidate Valentinus' teaching. Instead of providing information, Irenaeus provides disinformation; instead of sketching the basic positions of his most important opponent, he makes him laughable as a stubborn, improvising scatterbrain. After noting that one must separate the redactional work of Irenaeus from the texts and themes that he takes over from Valentinus, the study presents a detailed, sentence-by-sentence examination of Irenaeus' report about Valentinus. Irenaeus employs just enough of the "original tone" of Valentinus to agitate. Irenaeus is a fearful, but successful simplifier: Whatever is not consistent with the church's *regula fidei* is denounced and ridiculed. Strictly speaking, what Irenaeus offers in *Adv. haer.* 1.11.1 is not polemic; rather it is agitation.—C.R.M.

1400. P. L. TITE, "The Holy Spirit's Role in Origen's Trinitarian System. A Comparison with Valentinian Pneumatology," *Theoforum* 32 (2, '01) 131-164.

Origen stood in opposition to Valentinian gnosticism's particular attempt to place Christian beliefs within a broader Greco-Roman philosophical context. Such a socioreligious conflict is reflected in *De principiis* 2.7.2 where an explicit reference to Valentinus and Marcion highlights the polemical—perhaps even reactionary—context for Origen's own Platonic version of Christianity. The article surveys the Holy Spirit's place within Origen's Trinity, the soteriological function of the Holy Spirit, and the sacramental role of the Holy Spirit. While the primary focus is on Origen, his pneumatology is compared with Valentinianism, especially as revealed in the Nag Hammadi writings.—C.R.M.

Gnosticism, §§ 46-1087, 1368, 1383.

BOOK NOTICES

THE NEW TESTAMENT: GENERAL

R. AGUIRRE, *Ensayo sobre los orígenes del cristianismo. De la religión política de Jesús a la religión doméstica de Pablo* (Estella [Navarra]: Verbo Divino, 2001, paper € 7.51) 190 pp. ISBN: 84-8169-463-0.

After a four-page introduction, Aguirre, author of *Aproximación actual al Jesús de la Historia* (1996) and *Raíces bíblicas de la fe cristiana* (1997), deals with the following topics pertaining to Christian origins: the reign of God—Jesus' political religion, the tense relationship between the church and the reign of God, Paul's evangelistic strategy—domestic religion, conflict and peace in the Bible, the stranger in primitive Christianity, the ways of the Spirit (Philip, Peter, Paul), faith in God as freedom, and power in the church according to the NT. He seeks to read the relevant biblical texts with the help of the social sciences and with an eye toward their significance for believers today.

C. T. BAGLOW, *"Modus et Forma": A New Approach to the Exegesis of Saint Thomas Aquinas with an Application to the* Lectura super Epistolam ad Ephesios, Analecta Biblica 149 (Rome: Editrice Pontificio Istituto Biblico, 2002, paper € 18.08 or $18) iv and 290 pp. Bibliography. ISBN: 88-7653-149-1.

Prepared as a doctoral dissertation under the direction of M. J. Cahill and presented to Duquesne University in 2000, this investigation of Thomas Aquinas' exegesis argues that consideration of the literary genre that Thomas is commenting on in any given case is crucial to understanding his exegesis. It first considers Thomas Aquinas as a biblical exegete and theologian: the foundations of his exegesis in the light of his exegetical practice, criticisms of Thomas' exegesis and the need for a new approach, and a systematic approach to Thomas' biblical commentaries. Then it focuses on Thomas' *Lectura super epistolam ad Ephesios* by giving a "pre-analysis," analyzing Thomas' approaches to chapters 1–3 ("the building of a holy temple") and 4–6 ("temple maintenance"), and concluding with reflections on the potential contributions of Thomas' commentary. Baglow concludes that Thomas' confident assurance, brilliance of insight, and close attention to details of the revealed word led him to consider the letter to the Ephesians as providing a vision of the holy temple that is the church.

C. BARTHOLOMEW, C. GREENE, AND K. MÖLLER (EDS.), *After Pentecost. Language and Biblical Interpretation,* Scripture and Hermeneutics 2 (Grand Rapids: Zondervan, 2001, $34.99; Carlisle, UK: Paternoster) xxxvi and 425 pp., plate. Bibliographies. Indexed. LCN: 2001026321. ISBN: 0-310-23412-3 (Z), 1-84227-066-4 (P).

After a sixteen-page introduction by Bartholomew, this volume [see *NTA* 45, pp. 366-367] presents essays by K. J. Vanhoozer on from speech acts to Scripture acts—the covenant of discourse and the discourse of covenant; D. R. Stiver on P. Ricoeur, speech-act theory, and the Gospels as history; N. Wolterstorff on the promise of speech-act theory for biblical interpretation (with a response by M. Hesse); A. C. Thiselton on "behind" and "in front of" the text—language, reference, and indeterminacy (with a response by W. Olhausen); Bartholomew on before Babel and after Pentecost—language, literature, and biblical interpretation; G. J. Laughery on language at the frontiers of language; Greene on "starting a rockslide"—deconstructing history and language via christological detonators; S. I. Wright on words of power—biblical language and literary criticism with reference to S. Prickett's *Words and the Word* and Mk 1:21-28; B. D. Ingraffia and T. E. Pickett on reviving the power of biblical language—the Bible, literature, and literary language; D. L. Jeffrey on naming the Father—the teaching authority of Jesus and contemporary debate (with a response by K. Greene-McCreight); R. C. Van Leeuwen on Bible translation and hermeneutics; N. B. MacDonald on illocutionary stance in H. Frei's *The Eclipse of Biblical Narrative*—an exercise in conceptual redescription and normative analysis; J. G. McConville on metaphor, symbol, and the interpretation of Deuteronomy; Möller on words of (in-)evitable certitude—reflections on the interpretation of prophetic oracles of judgment; and I. Paul on metaphor and exegesis.

J. BARTON AND J. MUDDIMAN (EDS.), *The Oxford Bible Commentary* (Oxford—New York: Oxford University Press, 2001, $65) xxv and 1386 pp., 11 maps, CD-ROM. Bibliographies. Indexed. LCN: 2001021139. ISBN: 0-19-875500-7.

This one-volume commentary contains expositions (with introductions and bibliographies) for every book in the Bible (OT, Apocrypha, NT) as well as general articles on various parts of the Bible and other topics. The NT books are treated by D. C. Allison (Matthew), C. M. Tuckett (Mark), E. Franklin (Luke), R. Kieffer (John), L. Alexander (Acts), C. C. Hill (Romans), J. Barclay (1 Corinthians), M. MacDonald (2 Corinthians), G. N. Stanton (Galatians), J. D. G. Dunn (Ephesians), R. Murray (Philippians), J. Murphy-O'Connor (Colossians), P. F. Esler (1 and 2 Thessalonians), C. Drury (Pastorals), C. S. Wansink (Philemon), H. W. Attridge (Hebrews), R. Riesner (James), E. Eve (1 Peter), J. Duff (2 Peter), J. Lieu (1, 2, and 3 John), C. Rowland (Jude), and R. Bauckham (Revelation). Also included are articles by L. Houlden on the NT in general, H. Wansbrough on the four Gospels in synopsis, T. L. Donaldson on the Pauline corpus, and J. K. Elliott on extracanonical early Christian literature. The section devoted to the OT Apocrypha contains essays by M. Goodman on the Apocrypha in general and P. S. Alexander on postbiblical Jewish literature, as well as expositions by J. A. Fitzmyer (Tobit), A. J. Levine (Judith), A. Reinhartz (Esther in Greek), W. Horbury (Wisdom), J. J. Collins (Sirach), A. Salvesen (Baruch), G. J. Brooke (Additions to Daniel), U. Rappaport (1 Maccabees), R. Doran (2 Maccabees), S. Japhet (1 Esdras), G. W. E. Nickelsburg (Prayer of Manasseh), Barton (Psalm 151), S. Pearce (3 Maccabees), P. Hayman (2 Esdras), and D. J. Elliott (4 Maccabees). A fifteen-page bibliographical guide to biblical studies, eleven color maps, and an index conclude the volume. Electronic versions of the introductions and verse-by-verse commentaries on Genesis and Mark are accessible on the included "CD-ROM sampler"; the entire volume may be "unlocked" for an additional payment ($29.95 for individual users).

H. D. BETZ (EDS.), *Religion in Geschichte und Gegenwart. Handwörterbuch für Theologie und Religionswissenschaft.* Band 4, *I-K* (4th, rev. ed.; Tübingen: Mohr Siebeck, 2001, € 199) lxxii and 962 pp., 129 figs., 9 maps, 4 tables. Bibliographies. ISBN: 3-16-146944-5.

The first three volumes in the fourth edition of this project have been described in *NTA* 43, p. 568; 44, pp. 364-365; and 46, p. 137, respectively. This fourth volume includes sections on how the following topics (among the many topics covering theology, church history, religious institutions, etc.) are treated in the NT and early Christianity: M. Küchler on Jerusalem, J. Roloff on Jesus of Nazareth, P. Pokorný on Jesus as the Christ, E. Lupieri on John the Baptist, B. Wander on Jewish Christians, S. Schwartz on Judaism, W. Radl on the virgin birth, C. Grappe on the church, D. Georgi on Paul's collection, and J.-W. Taeger on the cross. Also included are articles by B. Dehandschutter on the letters of Ignatius, P. Herz on the *Imperium Romanum,* J. J. Collins on Israel and Hellenism, R. Hoppe on the letter of James, C. Hezser on Yavneh, R. A. Culpepper on John the son of Zebedee, D. E. Aune on the book of Revelation, F. Vouga on the Johannine epistles, H. W. Attridge on John's Gospel, T. Ilan on *Joseph and Aseneth,* T. Rajak on Josephus, T. Söding on Judas Iscariot, R. Heiligenthal on the letter of Jude, J. J. Price on the Jewish War, J.-N. Aletti on Colossians, and M. M. Mitchell on the Corinthian letters.

W. BRUEGGEMANN, *The Bible Makes Sense* (rev. ed.; Louisville, KY—London: Westminster John Knox, 2001, paper $10.95) ix and 102 pp. Indexed. LCN: 2001026900. ISBN: 0-664-22495-4.

Intended for Christian readers interested in learning how to make sense of those parts of the Bible that are often misunderstood or avoided because of their perceived complexity, this volume treats the nurturing of historical imagination, the shape of biblical tradition, God as the center of the Bible, the past and future acts of God, the call to conversion, the passage from death to life, the power to become children of God, and the Bible and its community. Bruggemann has provided a three-page introduction to this revised edition of a work published in 1977 [see *NTA* 22, p. 100].

W. BRUEGGEMANN, W. C. PLACHER, AND B. K. BLOUNT, *Struggling with Scripture* (Louisville, KY—London: Westminster John Knox, 2002, paper $9.95) v and 69 pp. LCN: 2001046838. ISBN: 0-664-22485-7.

The three essays in this volume were originally presented at a conference held in November of 2000 at East Liberty Presbyterian Church in Pittsburgh, PA: Brueggemann on biblical authority—a personal reflection, Placher on struggling with Scripture, and Blount on the last word on biblical authority. W. S. Coffin has provided a three-page introduction.

R. E. BURNETT, *Karl Barth's Theological Exegesis. The Hermeneutical Principles of the Römerbrief Period,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 145 (Tübingen: Mohr Siebeck, 2001, paper € 49) xiv and 312 pp. Bibliography. Indexed. ISBN: 3-16-147677-8.

The slightly revised version of a doctoral dissertation directed by B. L. McCormack and presented in 2001 to Princeton Theological Seminary, this volume describes Barth's break with theological liberalism in the summer of 1915 as the most important event that has occurred in theology in over two hundred years. And so it explores how Barth read the Bible before and after his break, how he came to read the Bible differently from most of his contemporaries, and why his contribution remains significant. After an eleven-page introduction, it describes the context out of which Barth's "hermeneutical manifesto" was born, examines his most important hermeneutical principle (his attempt to read the Bible according to its subject matter, content, and theme), analyzes Barth's "hermeneutics of participation," further elaborates his understanding of participation with respect to the author (with special attention to the hermeneutical tradition of F. Schleiermacher and Barth's relationship to it), and explores the meaning of Barth's effort to interpret the Bible "according to the meaning of the Bible itself." Burnett concludes that Barth calls us to pay attention to the text itself and once again to take the words of the Bible seriously. Two appendixes on the preface to the first edition of Barth's *Römerbrief* are included.

Charism, Leadership and Community. Proceedings of the Second Annual Convention (Manila: Catholic Biblical Association of the Philippines, 2001, paper $15) viii and 128 pp., 3 figs., photo. Bibliographies.

The major papers prepared for the second annual convention of the Catholic Biblical Association of the Philippines and included in this volume are by P. David on the roots of collective messianism in Deutero-Isaiah and Daniel (with reactions by A. Aquino, C. Lingad, and B. Dianzon); F. Moloney on "he is going before you into Galilee"—Mk 16:6-8 and the Christian community (with reactions by A. Ygrubay and B. Yocum); B. Baisas on Luke 15 as an invitation to church leaders' conversion to Jesus' image of God; A. Ceresko on the identity of the blind and the lame in 2 Sam 5:8b; and Yocum on prophecy, discernment, and community.

B. CHILTON AND J. NEUSNER (EDS.), *The Brother of Jesus. James the Just and His Mission* (Louisville, KY: Westminster John Knox, 2001, paper $19.95) xiv and 210 pp. Bibliographies. Indexed. LCN: 2001026927. ISBN: 0-664-22299-4.

The sequel to *James the Just and Christian Origins* [*NTA* 45, p. 145], this volume contains essays by J. Painter on who James was—footprints as a means of identification; P. H. Davids on James' message—the literary record; W. Popkes on the mission of James in his time; R. Bauckham on James and Jesus; Chilton on James in relation to Peter, Paul, and the remembrance of Jesus; and C. A. Evans on comparing Judaisms—Qumranic, rabbinic, and Jacobean Judaisms compared. Also included are an introduction by Neusner on what a

Judaism is, an epilogue by Chilton, and R. M. Price's review of R. Eisenman's *James, the Brother of Jesus* (1997).

J. S. CROATTO, *Hermenéutica práctica. Los principios de la hermenéutica bíblica en ejemplos,* Hermenéutica 1 (Quito: Centro Bíblico Verbo Divino, 2002, paper $3) 156 pp., 2 figs. Indexed. ISBN: 9978-979-20-4.

Croatto, author of *Biblical Hermeneutics. Toward a Theory of Reading as the Production of Meaning* (1987; 4th ed., 1999), first describes the theological and linguistic principles for the hermeneutical reading of the Bible. Then with reference to many OT and NT texts he explains and illustrates the various steps involved in biblical interpretation: selecting the text to be read and interpreted, exploring the reserve of meaning, rereadings, interpretation as the accumulation of meaning, the text as more important than its author, what the text says and its external referent, the distance between the text and its rereading, the hermeneutical circle, literary and rhetorical resources for rereadings, and biblical texts as foundational in moving from rereading to action or to the text.

M. A. DE LA TORRE, *Reading the Bible from the Margins* (Maryknoll, NY: Orbis, 2002, paper $20) xii and 196 pp. Bibliography. Indexed. LCN: 2002000619. ISBN: 1-57075-410-1.

De La Torre, who teaches at Hope College in Michigan, explores how issues involving race, class, and gender influence our reading and understanding of the Bible. More specifically, he seeks to read the Bible from the perspectives of those suffering from oppression, to investigate biblical protest narratives in order to reveal models of resistance and struggle, and to examine various biblical interpretations that are used as a source for liberation and for overcoming dominant religious power structures. After a thirteen-page introduction, he treats the following topics: learning to read (the importance of words), reading the Bible from the center, unmasking the biblical justification of racism and classism, unmasking the biblical justification of sexism, reading Christ from the margins, Jesus and salvation, and "Can't we all just get along?"

E. E. ELLIS, *Christ and the Future in New Testament History* (Boston—Leiden: Brill, 2001, paper € 30 or $34.95) xvii and 323 pp. Indexed. LCN: 2001035832. ISBN: 0-391-04124-X.

A paperback edition of the volume described in *NTA* 44, p. 367, this collection of eighteen articles is divided into three categories: the person of Jesus (seven), this world and the world to come (eight), and history and prophecy—the matrix of biblical theology (three). Ellis is research professor of theology at Southwestern Seminary in Fort Worth, Texas.

Exegese vor Ort. Festschrift für Peter Welten zum 65. Geburtstag, ed. C. Maier, R. Liwak, and K.-P. Jörns (Leipzig: Evangelische Verlagsanstalt, 2001, paper € 22.50) 445 pp., frontispiece, 7 plates, 3 figs. Indexed. ISBN: 3-374-01895-5.

Of the twenty-two essays prepared to honor Professor Welten on the occasion of his 65th birthday, those most pertinent to the NT field are by E. M. Dörrfuss on the history of the Jewish interpretation of the commandment about parents (Exod 20:12; Deut 5:16), C. Gestrich on the theological significance of the OT in the Christian church, Jörns on the need to take leave of concepts of election in theology, A. Lindemann on help for the poor—Paul's ethical argumentation in the letters about the collection in 2 Corinthians 8 and 9, Liwak on the relationship between archaeology and exegesis as illustrated by the excavation at Ketef Hinnom in Jerusalem, Maier and J. Herzer on Wisdom's children at play (Lk 7:31-35; Mt 11:16-19)—Jesus' parable and its reception, P. von der Osten-Sacken on "Yes, I am coming soon!"—statements signaling messianic expectation in the NT and in Jewish liturgy, D. Vieweger on biblical archaeology—its history and present challenges, and C. Wolff on being disciples of the suffering Christ—the paraenesis to slaves in 1 Pet 2:18-25. A photograph of the honoree is included.

Fair Play: Diversity and Conflicts in Early Christianity. Essays in Honour of Heikki Räisänen, ed. I. Dunderberg, C. Tuckett, and K. Syreeni, Supplements to Novum Testamentum 103 (Leiden—Boston—Cologne: Brill, 2002, € 120 or $140) xii and 592 pp., frontispiece. Indexed. LCN: 2001046477. ISBN: 90-04-12359-8.

The twenty-two essays in this *Festschrift* honoring Professor Räisänen on his 60th birthday appear under five headings: Jesus (three), the Gospels (six), Paul in conflict (six), the problem of diversity in other early Christian literature (three), and hermeneutical issues (four). The contributors are E. P. Sanders on Jesus' Galilee; M. Myllykoski on what happened to Jesus' body; H. Moxnes on Jesus the Jew—dilemmas of interpretation; P. Luomanen on the "sociology of sectarianism" in Matthew—modeling the genesis of early Jewish and Christian communities; Tuckett on the disciples and the messianic secret in Mark; T. K. Seim on conflicting voices, irony, and reiteration—an exploration of the narrational structure of Lk 24:1-35 and its theological implications; J. Kiilunen on "minor agreements" and the hypothesis of Luke's knowledge of Matthew's Gospel; J. Becker on the Fourth Gospel and the quest for its external and internal sources; Dunderberg on the beloved disciple in John—ideal figure in an early Christian controversy; J. D. G. Dunn on the continuing dialogue about "works of the Law"; A. J. M. Wedderburn on Paul and Barnabas—the anatomy and chronology of a parting of the ways; G. Theissen on Romans 9–11—Paul's confrontation with Israel and with himself from a psychological perspective; L. Aejmelaeus on the question of salary in the conflict between Paul and the "super apostles" in Corinth; M. D. Hooker on Philippians—phantom opponents and the real source of conflict; Syreeni on James and the Pauline legacy—whether there was a power play in Corinth; S. G. Wilson on dissidents and defectors—the limits of pluralism; R. Uro on "Who will be our leader?"—authority and autonomy in *Gospel of Thomas;* A. Marjanen on the suffering of one who is a stranger to suffering—the crucifixion of Jesus in *Letter of Peter to Philip;* H. Hübner on dialogue and dialectic—a philosophy-of-science conversation with Räisänen; H. Stenström on Grandma, Räisänen, and the global village—a feminist approach to ethical criticism; R. S. Sugirtharajah on postcolonial theory and biblical studies; and G. Lüdemann on faith and knowledge—a discourse for those who have grown up with Christianity and nevertheless still seek after its truth. A photograph of the honoree is included.

C. E. Fant, D. W. Musser, and M. G. Reddish, *An Introduction to the Bible* (rev. ed.; Nashville, TN: Abingdon, 2001, $35) 472 pp. Illustrated. Bibliography. Indexed. LCN: 2001045139. ISBN: 0-687-08456-3.

Prepared by three professors in the department of religious studies at Stetson University in DeLand, FL, this volume is divided into three major sections: introduction to the study of the Bible, origins and early development of the Jewish tradition, and origins and early development of the Christian tradition. The part devoted to the NT contains chapters on the life and teachings of Jesus, the development of the Gospels—from oral traditions to Mark, further development of the Gospels (Matthew, Luke, John), the development of the early church (Acts), Paul and his cultural environment, Paul and his writings, the developing institutional church, and the church in conflict. Besides updated information throughout the book based on recent scholarly discussions, this new edition of the work first published in 1991 [see *NTA* 36, p. 250] contains additional historical charts, maps, and photographs, as well as an index. Also, attempts have been made to improve the organization and clarity of the work.

F. Fernández Biénzobas (ed.), *Actualizar el Lenguaje Religioso. IV Jornadas Agustinianas (Madrid, 10-11 de marzo de 2001)* (Madrid: Centro Teológico San Agustín, 2001, paper) 294 pp. Bibliography. Indexed. Distributed by Ediciones Escurialenses. ISBN: 84-89788-96-0.

Prepared for a conference held in Madrid in 2001, the nine papers in this volume treat various aspects of the theme of actualizing religious language with particular attention to the contributions of Augustine: J. González Anleo on a church without language—religious language and postmaterialist values, I. Gómez-Acebo on religious language in a feminine key,

C. Mielgo on love of God as the fullness and the goal of Sacred Scripture, D. Borobio on liturgical-sacramental contents and languages for people today, V. Gómez Mier on actualizing moral language, L. M. Castro on dogma in the encounter of cultures—difficulties and strategies, C. Barrientos Perezagua on some difficulties in transmitting Jesus' message today, F. Bueno on the aesthetics of images and religious experience, and J. Anoz on speaking the ineffable—Augustine and religious language.

G. Hens-Piazza, *The New Historicism,* Guides to Biblical Scholarship, Old Testament Series (Minneapolis, MN: Fortress, 2002, paper $11) viii and 94 pp. Bibliography. ISBN: 0-8006-2989-2.

Describing "New Historicism" as a sensibility or perspective on literature, Hens-Piazza, associate professor of OT studies at the Jesuit School of Theology at Berkeley, CA, observes that this approach is concerned with how literature influences the construction of social context and how social context impacts the production of literature. After an eight-page introduction, she provides an overview of those thinkers and their works that have contributed to this approach, seeks to clarify New Historicism in relation and in contrast to the "old" historicism, discusses the features that recur across New Historicism, illustrates these features, and considers New Historicism's contributions and shortcomings along with the questions that it raises in biblical studies.

W. Howard-Brook and S. H. Ringe (eds.), *The New Testament—Introducing the Way of Discipleship* (Maryknoll, NY: Orbis, 2002, paper $24) x and 214 pp. Bibliographies. Indexed. LCN: 2002000852. ISBN: 1-57075-418-7.

After R. A. Horsley's essay on the new world order (the historical context of NT history and literature), this introduction to the NT focuses on matters of politics, economics, and social justice. It contains contributions by M. H. Crosby on Matthew's Gospel (the disciples' call to justice), C. Myers on Mark's Gospel (invitation to discipleship), Ringe on Luke's Gospel ("good news to the poor" for the non-poor), Howard-Brook on John's Gospel's call to be reborn of God, J. L. González on Acts of the Apostles (also known as Acts of the Holy Spirit), N. Elliott on Paul's letters (God's justice against empire), A. K. Grieb on Deuteropauline letters (Colossians, Ephesians, Pastorals) and on catholic epistles (Hebrews, James, 1 and 2 Peter, Jude), and Howard-Brook on Revelation (claiming the victory Jesus won over empire).

In Dominico Eloquio — In Lordly Eloquence. Essays on Patristic Exegesis in Honor of Robert Louis Wilken, ed. P. M. Blowers et al. (Grand Rapids—Cambridge, UK: Eerdmans, 2002, $45) xvi and 438 pp., frontispiece. Bibliography. LCN: 2001040679. ISBN: 0-8028-3882-0.

The first seven essays in this volume honoring Professor Wilken concern exegetical themes: G. A. Anderson on the resurrection of Adam and Eve; J. C. Cavadini on exegetical transformations—the sacrifice of Isaac in Philo, Origen, and Ambrose; M. Compton on from Saul to Paul—patristic interpretation of the names of the apostle; S. A. Harvey on why the perfume mattered—the sinful woman in Syriac exegetical tradition; C. Kannengiesser on the "senses" of Scripture as a key for the future of patristics; F. W. Norris on "as yourself"—a least love; and R. D. Sider on early commentators in Erasmus' *Annotations on Romans.* The other fifteen articles deal with the development of patristic exegesis: J. L. Kovacs on servant of Christ and steward of the mysteries of God—the purpose of a Pauline letter according to Origen's *Homilies on 1 Corinthians;* M. J. Hollerich on Hebrews, Jews, and Christians—Eusebius of Caesarea on the biblical basis of the two states of the Christian life; B. E. Daley on training for the "good ascent"—Gregory of Nyssa's homily on Psalm 6; R. A. Norris on two trees in the midst of the garden—Gregory of Nyssa and the puzzle of human evil; R. D. Young on appropriating Genesis and Exodus in Evagrius' *On Prayer;* N. V. Harrison on women and the image of God according to John Chrysostom; R. A. Layton on from "holy passion" to sinful emotion—Jerome and the doctrine of *propassio;* J. P. Burns on from persuasion to predestination—Augustine on freedom in rational creatures;

D. G. Hunter on reclaiming biblical morality—sex and salvation history in Augustine's treatment of the Hebrew saints; J. T. Lienhard on Augustine's *Sermon* 51—St. Joseph in early Christianity; J. D. Cassel on Cyril of Alexandria as educator; J. M. Hallman on the communication of idioms in Theodoret's *Commentary on Hebrews;* J. W. Trigg on Romanos' biblical interpretation—drama, imagery, and attention to the text; A. R. Christman on the Spirit and the wheels—Gregory the Great on reading Scripture; and Blowers on the world in the mirror of Holy Scripture—Maximus the Confessor's short hermeneutical treatise in *Ambiguum ad Joannem* 37. Also included are a photograph of the honoree, a personal appreciation of him by Blowers, and a bibliography of his publications (compiled by T. Mammoser, R. Hill, and Blowers). Blowers edited the work with Christman, Hunter, and Young.

In the Spirit of Faith. Studies in Philo and Early Christianity in Honor of David Hay, ed. D. T. Runia and G. E. Sterling, Brown Judaic Studies 332, Studia Philonica Annual 13 (Providence: Brown Judaic Studies, 2001, $37.95) xii and 304 pp., frontispiece, 23 figs. Bibliographies. ISBN: 1-930675-10-0. Distributed by the Society of Biblical Literature, Atlanta.

Prepared as a *Festschrift* honoring Professor D. M. Hay, this volume of *Studia Philonica Annual* features articles by E. Birnbaum on Philo on the Greeks—a Jewish perspective on culture and society in 1st-century Alexandria [§ 46-1244], J. R. Royse on Philo's division of his works into books [§ 46-1285], P. Borgen on the application of and commitment to the laws of Moses—observations on Philo's treatise *On the Embassy to Gaius* [§ 46-1245], Runia on Philo's reading of the Psalms [§ 46-1286], K.-G. Sandelin on Philo's ambivalence toward statues [§ 46-1289], D. Winston on Philo of Alexandria and Ibn al-ᶜArabī [§ 46-1300], T. Tobin on the Jewish context of Rom 5:12-14 [§ 46-1032], D. Zeller on the alleged enthusiastic or spiritualist front in 1 Corinthians 15 [§ 46-1054], Sterling on ontology versus eschatology—tensions between author and community in Hebrews [§ 46-1094], and A. van den Hoek and J. J. Herrmann on Thecla the beast fighter—a female emblem of deliverance in early Christian popular art [§ 46-1385]. Also included are a photograph of Hay, W. S. Towner's personal appreciation of him and a list of his publications between 1965 and 2000 [§ 46-791], E. Hilgert's historical sketch of the Philo Institute and *Studia Philonica* [§ 46-780], Sterling's report on the Philo program units in the Society of Biblical Literature [§ 46-1293], and the annual (1998) annotated bibliography of recent Philo studies compiled by Runia and several other scholars [§ 46-1287].

M. D. Johnson, *Making Sense of the Bible. Literary Type as an Approach to Understanding* (Grand Rapids—Cambridge, UK: Eerdmans, 2002, paper $12) ix and 161 pp., 4 maps. Bibliography. Indexed. LCN: 2001053865. ISBN: 0-8028-4919-9.

After remarks on the Bible in general, this introduction to reading the Bible focuses on the eight major literary forms in the Bible and gives readers a sense of what to expect from each literary form and how to approach it: wisdom literature (morals, manners, and the good life), poetry of worship (praise, lament, and thanksgiving), historical and quasi-historical narratives (the appeal to the past), prophetic literature (justice, judgment, and the fate of nations), legal collections (regulating life), apocalyptic literature (the appeal to the future), letters (I want you to know), and the Gospels (redemptive persuasion). Johnson, now retired as director of Fortress Press, concludes with advice for making sense of the Bible: Cultivate curiosity; appreciate diversity; ask the big questions; and become self-aware in your dialogue with the text. Two appendixes are included.

R. Kessler and P. Vandermeersch (eds.), *God, Biblical Stories and Psychoanalytic Understanding* (Frankfurt—Bern: Lang, 2001, paper $37.95) 199 pp. Bibliographies. ISBN: 3-631-37641-3.

After Vandermeersch provides some basic information about psychoanalytic interpretations of religious texts, this volume presents essays by Kessler on psychoanalysis as a hermeneutical tool—the example of Exod 4:24-26; H. Raguse on the Oedipus complex in the book of Esther; J. Carlander on the Saul-David story from a Kleinian perspective—God, prophets, women, and the lack of tragedy; P. E. Jongsma-Tieleman on the creation of Eve and the ambivalence between the sexes; J. Ribera and E. Giralt on the woman figure in the narrations of the creation according to rabbinic literature; E. Cortès on the woman in Midrash *Esther Rabbah;* C. Thierfelder on object relations theory and the representation of God—the contribution of A.-M. Rizzuto; E. Noort on "vengeance is mine"—the concepts of divine vengeance and wrath in the Hebrew Bible; G. Luttikhuizen on gnostic hermeneutics; and Vandermeersch on looking back at Sodom—psychoanalysis and diachronic reading.

C. C. KROEGER AND M. J. EVANS (EDS.), *The IVP Women's Bible Commentary* (Downers Grove, IL: InterVarsity, 2002, $29.99) xxxvii and 874 pp., 3 figs., 50 photos, 8 tables. Bibliographies. Indexed. LCN: 2001039360. ISBN: 0-8308-1437-X.

This volume presents commentaries on all the books of the OT and NT seen through the lens of women's insights and concerns. It also provides seventy-seven supplementary articles on a variety of theological and practical issues of interest to women that are spread throughout the commentary. The NT commentaries are written by R. M. Dowsett on Matthew, B. B. Thurston on Mark, Kroeger on Luke, K. A. Blessing on John, Dowsett on Acts, L. H. Cohick on Romans, Kroeger on 1 Corinthians, S. H. Polaski on 2 Corinthians, K. P. Bentley and S. Dowd on Galatians, C. M. Powell on Ephesians, V. Koperski on Philippians, S. A. Decker-Lucke on Colossians, S. H. Gritz on 1 Thessalonians, J. N. Kassilly on 2 Thessalonians, L. L. Belleville on 1 Timothy, C. Gempf on 2 Timothy, Kroeger on Titus, Bentley on Philemon, Gritz on Hebrews, Evans on James, Kroeger and A. B. Spencer on 1 Peter, L. A. Jervis on 2 Peter, M. A. Motion on 1 John, K. Magda on 2 and 3 John, R. Skaggs on Jude, and K. E. Morrell on Revelation. The other contributors include C. A. Brown, S. J. Grenz, H. K. Harrington, S. C. Keesmaat, E. A. Phillips, D. M. Scholer, and J. L. Wu.

R. LACHMANN, G. ADAM, AND C. REENTS (EDS.), *Elementare Bibeltexte. Exegetisch — systematisch — didaktisch,* Theologie für Lehrerinnen und Lehrer 2 (Göttingen: Vandenhoeck & Ruprecht, 2001, paper € 28) 479 pp. Bibliographies. Indexed. ISBN: 3-525-61421-7.

The twenty chapters in this volume treat key OT and NT texts as well as modern scholarship on them from the perspectives of exegesis, theology, and religious education. After a ten-page introduction by the editors, the OT material is covered by Reents on the primeval history in Genesis, H. K. Berg on the narratives about the patriarchs in Genesis, G. Kittel on Exodus, Reents on the narratives about the monarchy, A.-K. Szagun on Ruth, Lachmann on Job, I. Baldermann on the Psalms, I. Grill on Wisdom books, and Adam and Lachmann on the Prophets. Then the NT sections are dealt with by P. Müller on the Synoptic Gospels—Jesus and the people around him, Müller on the infancy narratives according to Luke and Matthew, Lachmann on the controversy stories, W. H. Ritter on the miracle stories, R. Feldmeier on the parables, Adam on the Sermon on the Mount, K. Petzold on the cross and resurrection, F. Büchner on John's Gospel, J. Lähnemann on Acts, and M. Rothgangel on Paul's letters.

I. LAMP AND T. MEURER, *Bibel,* Basiswissen, Gütersloher Taschenbücher 673 (Gütersloh: Gütersloher Verlagshaus, 2002, paper € 6.90) 95 pp. Bibliography. ISBN: 3-579-00673-8.

After describing the Bible as a familiar and yet still foreign book, this introduction to reading the Bible explains it as both a book and a library, and considers the OT and the NT, respectively, with reference to their structure and content, origin, and leading thoughts and basic themes. Then it treats different ways of interpreting the Bible: historical-critical, fundamentalist, feminist, depth-psychological, and intertextual.

Leben — Erleben — Begreifen. Zur Verbindung von Person und Theologie. Festgabe für Johannes Singer zum 80. Geburtstag, ed. H. Sauer and F. Gmainer-Pranzl, Linzer Philosophisch-Theologische Beiträge 5 (Frankfurt—Bern: Lang, 2001, paper $37.95) 203 pp., plate. ISBN: 3-631-37981-1.

Of the twelve essays prepared to honor Singer on his 80th birthday, those most directly pertinent to the biblical field are by C. Niemand on the saving significance of Jesus' death, and F. Hubmann on "two things I ask of you . . ." (Prov 30:7-9). The other contributors are Sauer and F. Gruber, G. Rombold, R. Zinnhobler, A. Riedl, W. Raberger, S. J. Lederhilger, F. Reisinger, W. Haunerland, M. Lehner and W. Zauner, and Gmainer-Pranzl.

P. V. LEGARTH, *Kompendium til nytestamentlig isagogik,* Semikolon 3 (Aarhus: Kolon, 2001, paper 65 DKr) 91 pp. ISBN: 87-87737-33-7.

This brief introduction to the NT writings presents for each book according to the canonical order (Matthew to Revelation) basic information about its content, authorship, date, place of composition, addressees, and theological character. In some cases there are also treatments of such issues as purpose, background, literary unity, sources, and text. Legarth is the author of *Kompendium til Johannesevangeliet* (1999).

J. T. K. LIM, *A Strategy for Reading Biblical Texts,* Studies in Biblical Literature 29 (New York—Bern: Lang, 2002, $49.95) xvii and 152 pp. Bibliography. ISBN: 0-8204-5028-6.

In explicating in depth a text-immanent hermeneutical strategy for reading biblical texts with special reference to the OT, Lim, author of *The Sin of Moses and the Staff of God. A Narrative Approach* (1997), seeks to formulate a theory of textuality that incorporates insights from modern linguistics and literary criticism. After a twelve-page introduction, he considers the current climate in hermeneutics, recent approaches to interpretation, movement toward a final form text, a theory of textuality, understanding the text, and an attitude of reading. He names three priorities (synchronic rather than diachronic, text rather than event, source language rather than its cognate) and urges a performance that involves reading a biblical text responsibly, receptively, respectfully, regularly, reflectively, raptly, resourcefully, and religiously.

L. LONG, *Translating the Bible. From the 7th to the 17th Century,* Ashgate New Critical Thinking in Theology & Biblical Studies (Aldershot, UK—Burlington, VT: Ashgate, 2001, $69.95) vii and 230 pp. Bibliography. Indexed. LCN: 2001092778. ISBN: 0-7546-1411-5.

Long, who teaches at the University of Warwick, examines the phenomenon of translating the Latin Bible into English between the 7th and 17th centuries from a "translation studies perspective" that combines the Polysystems theory of textual analysis with the approach of the Manipulation school in an effort to describe the processes at work. After a 22-page introduction to her translation studies perspective, she treats the following topics: from Bede to Alfred; the practice of glossing—the writings of Aelfric; the continuity of religious prose; *auctoritas,* exegesis, and medieval translation theory; the Wycliffite version; using English —literature, translation, printing; humanism and textual perspective; Tyndale's English translation in context; changing attitudes—collating, revising, editing; translations from abroad—the Geneva and Rheims Bibles; the King James Bible of 1611; and applying translation theory.

W. W. MAHAN, *The Taming of Jesus by Christianity* (Lanham, MD—New York—Oxford: University Press of America, 2001, paper $24) ix and 92 pp. Indexed. LCN: 2001048004. ISBN: 0-7618-2099-X.

Mahan, professor emeritus of religious studies at Northern Arizona University in Flagstaff, seeks to show how and why Christianity in all its forms has domesticated and tamed Jesus and so has preserved the Jesus it betrays. After providing a few basic facts about the NT, he treats in turn the Gospels (Mark, Matthew, Luke, the teachings of the Synoptic Jesus, John), Paul (his letters, his thought, letters attributed to Paul), and the period after Jesus and Paul (post-Pauline writings, Nicea and the patristic age).

S. D. MOORE, *God's Beauty Parlor. And Other Queer Spaces in and Around the Bible,* Contraversions: Jews and Other Differences (Stanford, CA: Stanford University Press, 2001, cloth $55, paper $22.95) xv and 344 pp., 9 figs. Bibliography. Indexed. LCN: 2001031183. ISBN: 0-8047-4331-2 (cloth), -4332-0 (paper).

Intended as a sequel (or possibly prequel) to *God's Gym. Divine Male Bodies of the Bible* (1996), this volume contains four freestanding but interlocking essays that are staged in four spaces: God's boudoir (the Song of Songs in the history of sexuality), God's beauty parlor (the face and physique of the historical Jesus), God's locker room (sex and the single apostle—Rom 1:18-32), and God's war room (revolting Revelations). The essays are linked by the themes of masculinity, homoeroticism, beauty, and violence. Also included are a twelve-page introduction on "the year of queer" and a three-page ("in lieu of a") conclusion entitled "lines intended for a public lavatory door in San Ysidro, California." Moore is professor of NT at Drew University Theological School.

Mysterium Regni ministerium Verbi (Mc 4,11; At 6,4). Scritti in onore di mons. Vittorio Fusco, ed. E. Franco, Supplementi alla Rivista Biblica 38 (Bologna: Dehoniane, 2001, paper € 54.23) 825 pp., plate. Bibliography. Indexed. ISBN: 88-10-30226-5.

After Franco's description of Fusco's life and a list of Fusco's publications, this memorial volume presents essays by J. K. Elliott on the International Greek NT Project's work on Luke's Gospel; A. Moda on the textual problem of Acts yesterday and today; M. Pesce on the limits of theories of the literary unity of a text; G. Jossa on the historical-critical method and historical Jesus research; J. Delorme on the summaries in Mark—problems of method and meaning; R. Penna on what it meant to be a Jew in Jesus' time and place; F. Manns on Jews and Jesus—2000 years of questioning and 200 years of exegetical research; J. P. Meier on Jesus and the Essenes on wealth and property; S. Légasse on Paul and the Jews; A. Fanuli on biblical memory between theology and hermeneutics; A. Niccacci on God's paternity in the OT and NT; J. Luzarraga on Scripture in Jn 2:16-17; M. Carrez on Revelation and the OT—whether there are analogies with Matthew; J. M. Casciaro on developing a hermeneutics of the Gospel parables; F. Montagnini on the parable of the wedding banquet (Mt 22:1-14); C. Marcheselli-Casale on Lk 15:11–32; J. Lambrecht on the parable of the pretender to the throne (Lk 19:11-27); K. Stock on the purification of the leper (Mk 1:40-45); C. Mazzucco on Jesus and the Syrophoenician woman (Mk 7:24-30); C. Focant on historical truth and narrative truth in Mark's passion account; A. Puig i Tàrrech on the prolegomena to Matthew's Gospel (1:1–4:25); R. Meynet on the structure of Mt 19–20; J. J. Kilgallen on the uniqueness of Stephen; D. Marguerat on Peter's escape from prison and the death of the tyrant—intertextual echoes in Acts 12; U. Busse on Apollos as a *Geist-licher* in the process of learning (Acts 18:24-28); B. Prete on the witness of the Twelve and the witness of Paul in Acts; J. Beutler on decision-making structures in Acts; X. Léon-Dufour on the activity of Jesus according to the Synoptic Gospels and John; P. Grelot on Jesus' response to Caiaphas; G. Bissoli on whether the "Son of Man" in Mark is an insoluble problem; M.-É. Boismard on why the high priests sought the death of Jesus—the witness of Jn 11:47-53; J. Schlosser on 1 Peter and the Gospel tradition; A. Paul on the christological dimension of an existential drama (Revelation 12); E. Norelli on Jesus, the schoolmaster, and the sparrows in an apocryphal infancy Gospel; P. Grech on factors that influenced NT theological thinking; G. Minette de Tillesse on the martyrdom of Peter and Paul in Mark's Gospel; G. C. Bottini on Lk 18:31-33—the mystery of the Son of Man; C. Ghidelli on Jesus the struggler, the consoler, and the savior in Luke's Gospel; B. Corsani on ministers in the Pastorals; and B. T. Viviano on the interpretation of 1 Cor 15:20-28 in German Protestant exegesis from 1870 to 1960.

M.-C. PITASSI WITH R. BENTSIK (EDS.), *La Bible à la croisée des savoirs,* Revue de Théologie et de Philosophie, vol. 133, no. 3 (Geneva—Lausanne—Neuchâtel: Revue de Théologie et de Philosophie, 2001, paper 19 SFr) 244 pp. Indexed. ISSN: 0035-1784.

With particular attention to developments in the 17th century, the thirteen essays in this fascicle of *Revue de Théologie et de Philosophie* 133 (3, '01) explore various aspects of how the Bible was treated in the Enlightenment: J.-R. Armogathe on the two books (Scripture and Nature); F. Laplanche on scientific rationalism and biblical interpretations in the

17th century; J. Barnouw on the Bible, science, and sovereignty in F. Bacon and T. Hobbes; F. Duchesneau on G. W. Leibniz on the Bible and the nature of truth; J. Le Brun on theoretical presuppositions of Madame J. Guyon's mystical reading of the Bible; J.-M. Heuberger on Madame Guyon's biblical commentaries in the Berleberg Bible; C. Habrich on medicine between Hippocrates and Jesus Christ—physicians and pietistic patients; R. M. Kingdon on ecclesiastical discipline as seen from Zurich and Geneva at the time of the Reformation—the use of Mt 18:15-17 by the Reformers; C. Lazzeri on "unity which does not depend on plurality is tyranny"—the religious politics of J. B. Bossuet and B. Pascal; M.-R. Hayoun on B. Spinoza and M. Mendelssohn face to face with Maimonides—two contrasting reactions to the Maimonidean model; A. Corboz on the movement from the iconography of Solomon's Temple (3rd to 18th century) to church architecture; C.-G. Dubois on David and Saul—anointing and rights in French biblical tragedy; and P. Vendrix on music and the Bible in the 17th and 18th centuries, with Bach's "Passion on Saint John" as a case study.

J. S. Preus, *Spinoza and the Irrelevance of Biblical Authority* (Cambridge, UK—New York: Cambridge University Press, 2001, $54.95) xvi and 228 pp. Bibliography. Indexed. LCN: 00-063095. ISBN: 0-521-80013-7.

An extension of the author's *Explaining Religion. Criticism and Theory from Bodin to Freud* (1987), this volume investigates the rise of a critical, historical, and comparative study of the Scriptures independent of their theological interpretation from Jewish or Christian "insider" perspectives. It contends that Benedict Spinoza in his *Theological-Political Treatise* (1670) was the first to set aside the Bible's uniquely privileged (i.e. canonical) status in order to open the way for comparing the Bible with other ancient texts and the biblical religions with other religions around the world. The result of Spinoza's breakthrough was that theology, rather than being part of the explanation of religion, now became part of its data. The five chapters deal with Spinoza versus the interpreters; rationalism unleashed—L. Meyer's new hermeneutic; disengagement on the right; the liberal engagement—reason, usage, history; and starting over—Spinoza's naturalized Bible. Preus, professor emeritus of religious studies at Indiana University, concludes that Spinoza's most original contribution as a biblical scholar was his sense and pursuit of historical understanding.

Proceedings of the Central States Regional Meeting of the Society of Biblical Literature and the American Schools of Oriental Research, vol. 4, ed. J. J. Johnson Leese (St. Louis, MO: Concordia Seminary, 2001, paper $15) 235 pp., 6 figs., 3 tables. Bibliographies.

Of the fifteen papers in this fascicle [see *NTA* 45, p. 375], those most pertinent to the NT field are by K. Atkinson on Queen Salome Alexandra and the Dead Sea scrolls—a period of enlightenment for women in ancient Judea; B. Curran on the conflict with Cephas (Gal 2:11-21)—justification that is humanization; M. T. Gillett on fragments of James in Fayyumic Coptic; P. Mirecki on *evangelion*-incipits amulets in Greek and Coptic—toward a typology; M. E. Schott on the rich young man—an invitation to conversion; and T. Thompson on the bylaws of a Bacchic association and 1 Corinthians. Also included are addresses by M. J. Selvidge and J. C. Moyer.

H. Räisänen, *Challenges to Biblical Interpretation. Collected Essays 1991-2000,* Biblical Interpretation 59 (Leiden—Boston—Cologne: Brill, 2000, € 86 or $100) x and 319 pp. Bibliographies. Indexed. LCN: 2001043582. ISBN: 90-04-12052-1.

The fourteen essays in this collection concern Jesus in context [§ 39-106r]; exorcisms and the kingdom—whether Q 11:20 is a saying of the historical Jesus (1996); the prodigal Gentile and his Jewish-Christian brother in Lk 15:11-32 (1992); the redemption of Israel—a salvation-historical problem in Luke-Acts (1991); interpreting Paul (1999); faith, works, and election in Romans 9—a response to S. Westerholm (1996); Paul's and Qumran's Judaism (2001); the Nicolaitans in Revelation 2 and Acts 6 (1995); Marcion and the origins of Christian anti-Judaism [§ 44-1487]; comparative religion, theology, and NT exegesis [§ 43-1550]; the NT in theology (1995); tradition, experience, interpretation—a dialectical model for describing the development of religious thought (1999); the "effective history" of the

Bible—a challenge to biblical scholarship [§ 37-1132]; and biblical critics in the global village (2000). Räisänen is professor of NT exegesis at the University of Helsinki.

T. SCHMELLER, *Schulen im Neuen Testament? Zur Stellung des Urchristentums in der Bildungswelt seiner Zeit,* Herders biblische Studien 30 (Freiburg—Basel—Vienna: Herder, 2001, € 55.22) xi and 396 pp. Bibliography. Indexed. ISBN: 3-451-27621-6.

After reviewing scholarly attempts at establishing the existence of early Christian "schools" on the basis of Matthew's Gospel, the Johannine writings, and the Pauline corpus, this volume discusses the phenomenon of the school in the world of the NT: schools in Israel and in early Judaism, and Greco-Roman philosophical schools. Then it examines the evidence for schools in various parts of the NT: Paul's writings, the Deuteropaulines, and John's Gospel and the Johannine letters (by C. Cebulj). Schmeller concludes that analogies to Greco-Roman philosophical schools do not adequately explain the NT data, that the pertinent data highlight the special character of the early Christian movement (with OT-early Jewish influence), and that one can discern two lines of development represented by Colossians and the Pastorals on the one hand, and by Ephesians, 2 Thessalonians, John's Gospel, and the Johannine letters on the other hand. Schmeller, professor of biblical theology at the Technische Universität in Dresden, is the author of *Hierarchie und Egalität. Eine sozialgeschichtliche Untersuchung paulinischer Gemeinden und griechisch-römischer Vereine* (1995).

G. SEELIG, *Religionsgeschichtliche Methode in Vergangenheit und Gegenwart. Studien zur Geschichte und Methode des religionsgeschichtlichen Vergleichs in der neutestamentlichen Wissenschaft,* Arbeiten zur Bibel und ihrer Geschichte 7 (Leipzig: Evangelische Verlagsanstalt, 2001, € 38.50) 354 pp. Bibliography. ISBN: 3-374-01909-9.

The slightly revised version of a doctoral dissertation directed by G. Strecker and U. Schnelle and accepted in 2000 by the theological faculty of the Martin-Luther-Universität in Halle, this volume seeks to clarify the rules of history-of-religions comparison and to place them in critical dialogue with current discussions about exegetical methodology in biblical studies. After a six-page introduction, it focuses on J. J. Wettstein's *Novum Testamentum Graecum* (1751-52), with attention to Wettstein's biography, the genesis and development of his work, the commentary part, his understanding of the Bible and conception of biblical interpretation, and his significance as a pioneer in history-of-religions research. Then it considers G. Heinrici and the beginnings of the *Corpus Hellenisticum,* the *Corpus Hellenisticum* and the history-of-religions school, history-of-religions comparison in the history-of-religions school and in the conception of the *Corpus Hellenisticum,* and steps toward developing an appropriate horizon of inquiry for history-of-religions comparison. Finally it offers general observations on history-of-religions comparison: presuppositions, new approaches to the comparison of early Christianity with the religions of its milieu (J. Z. Smith, K. Müller, K. Berger and C. Colpe), and methodological guidelines for history-of-religions text comparison. Nine excursuses are included. Seelig worked for several years on the "New Wettstein" project.

C. R. SEITZ, *Figured Out. Typology and Providence in Christian Scripture* (Louisville, KY—London: Westminster John Knox, 2001, paper $24.95) xii and 228 pp. Bibliography. Indexed. LCN: 2001026177. ISBN: 0-664-22268-4.

Seitz, professor of OT at St. Mary's College, University of St. Andrews, Scotland, seeks to contest the "thin" understanding of the literal sense fostered by historical criticism, and to approach the reading of Christian Scripture as a single witness to the triune God through the dual testimony of prophets and apostles (OT and NT). After an eight-page introduction, he presents five essays on "Christian Scripture, figured out": Scripture becomes religion(s)—the theological crisis of serious biblical interpretation in the 20th century; two Testaments and the failure of one tradition history; Scripture and a three-legged stool—whether there is a coherent account of the authority of Scripture for Anglicans after Lambeth 1998; Scripture and Trinity—"the Virginia Report"; and bait and switch—Rite I in the American Book of

Common Prayer Revision. Then under "two Testaments, one Scripture, one God," there are seven chapters on these topics: booked up—ending John and ending Jesus; of mortal appearance—earthly Jesus and Isaiah as a type of Christian Scripture; dispirited: Scripture as rule of faith and recent misuse of the Council of Jerusalem—text, Spirit, and word to culture; handing over the name—Christian reflection on the divine name YHWH; the OT, mission, and Christian Scripture; prayer in the OT or Hebrew Bible; and "our help is in the name of the Lord, the maker of heaven and earth"—Scripture and creed in ecumenical trust.

Society of Biblical Literature 2001 Seminar Papers, SBL Seminar Papers 40 (Atlanta: Society of Biblical Literature, 2001, paper $25) vi and 320 pp., fig. Bibliographies. ISBN: 1-58983-017-2.

Among the papers prepared for the 2001 SBL meeting in Denver and printed in this volume [see *NTA* 45, p. 376], those most pertinent to NT studies are by K.-K. Yeo on messianic predestination in Romans 8 and classical Confucianism; B. Chilton on Jesus' purity and the myth of liberal Christianity; D. J. Bingham on Irenaeus' reading of Romans 8; R. Clements on (re)constructing Paul—Origen's readings of Romans in *Peri Archōn;* D. A. Baer on nationalistic exegesis in the Greek Isaiah 1–12; A. van der Kooij on interpretation of the book of Isaiah in the Septuagint and other ancient versions; R. A. Horsley on moral economy, little tradition, and hidden transcript—applying the work of J. C. Scott to Q; C. Song on reading Romans through the macrostructure of the diatribe; and A. D. DeConick (ed.) on early Jewish and Christian mysticism—a collage of working definitions.

R. N. SOULEN AND R. K. SOULEN, *Handbook of Biblical Criticism* (3rd, rev. ed.; Louisville, KY—London: Westminster John Knox, 2001, paper $19.95) xiii and 234 pp., folding diagram. Bibliographies. LCN: 2001045542. ISBN: 0-664-22314-1.

The first two editions of R. N. Soulen's handbook for beginning and intermediate students in the critical study of the Bible were described in *NTA* 21, p. 321, and 26, p. 192, respectively. The more than 800 entries fall into eight general categories: overviews, methodologies and interpretive approaches, technical terms and phrases, theological terms, names, research tools and texts, English translations of the Bible, and abbreviations. The new edition includes over forty-five new articles, 200 additional bibliographical references, and a foldout diagram of biblical interpretation. R. N. Soulen (father) is professor of NT studies in the School of Theology at Virginia Union University, while R. K. Soulen (son) is professor of systematic theology at Wesley Theological Seminary in Washington, DC.

El text: Lectures i història, Scripta Biblica 3 (Barcelona: Associació Bíblica de Catalunya—Publicacions de l'Abadia de Montserrat, 2001, paper) 373 pp., 7 tables. Bibliography. ISBN: 84-8415-292-8.

The first two volumes in this series were entitled *La Bíblia i el Mediterrani* [see *NTA* 42, p. 566]. This volume presents six papers by J. R. Marín i Troner on cultic aspects of the Isaian background of Mt 1–2, N. Calduch-Benages on the recompense of the righteous—a study of the Syriac versions of Sirach 1, D. Roure on from the text to the reader—an exegetical study of Rev 12:1-18, J. V. Niclós on the Hebrew text of Mt 1–2 and the questions of a medieval Jew about the infancy Gospel, A. Puig i Tàrrech on medieval Catalan translations of the Bible, and P. Casanellas on a new proposal about the transliteration and transcription of Hebrew. English summaries are provided.

G. THEISSEN, *Das Neue Testament,* Wissen in der Beck'schen Reihe 2192 (Munich: Beck, 2002, paper € 7.90) 128 pp. Bibliography. ISBN: 3-406-47992-8.

In this short introduction to the NT, Theissen, professor of NT at the University of Heidelberg, treats the "New Testament" and its literary forms, Jesus of Nazareth, the Jesus tradition in the first generation—Q and the oral tradition, Paul of Tarsus, the beginnings of the epistolary literature in the first generation—Paul's letters, the Synoptic Gospels and Acts—the new forms of literature of the second and third generations, the pseudepigraphical letters—the continuation of the literature of the first generation, the Johannine letters—the combination of the Gospel and the letters, and the way to the "New Testament" as a literary unity. A two-page glossary is included.

G. THEISSEN, *La religion des premiers chrétiens. Une théorie du christianisme primitif,* trans. J. Hoffmann, Initiations au christianisme ancien (Paris: Cerf, 2002, paper € 38; Geneva: Labor et Fides) 528 pp. Bibliography. Indexed. ISBN: 2-204-06866-7 (C), 2-8309-1038-9 (LF).

The French version of the work that appeared in English under the title *The Religion of the Earliest Churches. Creating a Symbolic World* [*NTA* 44, pp. 375-376] and *A Theory of Primitive Christian Religion* (London: SCM, 1999), and in German as *Die Religion der ersten Christen. Eine Theorie des Urchristentums* [*NTA* 45, p. 154]. For review articles, see § 45-1563r; 46-740r–741r.

F. VAN FLETEREN AND J. C. SCHNAUBELT (EDS.), *Augustine. Biblical Exegete,* Collectanea Augustiniana (New York—Bern: Lang, 2001, $69.95) xvii and 397 pp. Indexed. LCN: 00-064765. ISBN: 0-8204-2292-4.

The eighteen essays on Augustine's theory and practice of biblical exegesis in this volume attempt to understand Augustine against his own intellectual background, within his own works, and in relation to traditional and contemporary discussions of biblical hermeneutics and exegesis. After Van Fleteren's overview of Augustine's hermeneutical principles, there are articles by A. Bastiaensen on Augustine's Pauline exegesis and Ambrosiaster, V. J. Bourke on Augustine on the Psalms, J. P. Burns on creation and fall according to Ambrose of Milan, M. Cameron on Augustine's use of the Song of Songs against the Donatists, M. Djuth on the royal way—Augustine's freedom of the will and the monastic tradition, G. R. Evans on Augustine on exegesis against the heretics, C. Harrison on "not words but things"—harmonious diversity in the four Gospels, R. Herrera on a shattered mirror—the presence of Africa in Augustine's exegesis, J. F. Kelly on Bede's use of Augustine for his *Commentarium in principium Genesis,* J. T. Lienhard on John the Baptist in Augustine's exegesis, J. Norris on Augustine and sign in *Tractatus in Iohannis Euangelium,* R. J. O'Connell on Augustine's exegetical use of Eccl 10:9-14, F. Posset on the "palate of the heart" in Augustine and medieval spirituality, T. Renna on Zion and Jerusalem in the Psalms, K. B. Steinhauser on Job exegesis—the Pelagian controversy, E. TeSelle on exploring the inner conflict—Augustine's sermons on Romans 7 and 8, and R. Teske on the Good Samaritan (Lk 10:29-37) in Augustine's exegesis.

J. W. WENHAM, *The Elements of New Testament Greek* (Cambridge, UK—New York: Cambridge University Press, 2001, paper $17) xiii and 268 pp. Indexed. ISBN: 0-521-09842-4.

N. H. YOUNG, *Syntax Lists for Students of New Testament Greek* (Cambridge, UK—New York: Cambridge University Press, 2001, paper) iv and 132 pp. LCN: 2001025628.

The first printing (1965) of Wenham's beginner's textbook for studying NT Greek was described in *NTA* 10, p. 277. Based on H. P. V. Nunn's *Elements of New Testament Greek,* it has been reprinted many times (with corrections in 1991) and has established itself as a standard work. This latest reprint is available separately or as part of the "Elements of New Testament Greek Paperback and Audio CD Pack" ($30; ISBN: 0-521-00257-5). The "Pack" also includes Young's manual (not available separately) for helping students of NT Greek to learn basic syntax, which offers examples keyed to Wenham. It is divided into six chapters: the infinitive, the articular infinitive with prepositions, the participle, the subjunctive mood, conditional sentences, and miscellaneous syntactical items. Each chapter is divided into sections. For example, the treatment of the subjunctive mood contains sections on negative commands and statements, purpose clauses, indefinite clauses, and hortatory and deliberative subjunctives. Each section in turn consists of a brief explanation and about twelve examples taken from the Greek NT. A four-page appendix provides a glossary of grammatical terms. Also included in the "Pack" is a newly recorded two-CD set containing spoken versions of the vocabulary lists in Wenham's book read by J. T. Pennington, thus providing a valuable pronunciation guide.

G. O. West and M. W. Dube (eds.), *The Bible in Africa. Transactions, Trajectories, and Trends* (Boston—Leiden: Brill, 2001, paper $59.95) xviii and 828 pp. Bibliographies. Indexed. LCN: 2001043491. ISBN: 0-391-04111-8.

The paperback edition of the work noticed in *NTA* 45, p. 577, this volume presents thirty-eight essays on historical and hermeneutical perspectives (nine), particular encounters with particular texts (sixteen), comparison and translation as transaction (nine), and redrawing the boundaries of the Bible in Africa (four). Also included is G. LeMarquand's 162-page bibliography on the Bible in Africa.

P. S. Williamson, *Catholic Principles for Interpreting Scripture. A Study of the Pontifical Biblical Commission's* The Interpretation of the Bible in the Church, Subsidia Biblica 22 (Rome: Editrice Pontificio Istituto Biblico, 2001, paper € 25.82 or $28) xxii and 400 pp. Bibliography. Indexed. ISBN: 88-7653-617-5.

Based on a doctoral dissertation directed by J. Swetnam and presented to the Gregorian University in 2000, this volume seeks to identify the key principles of Catholic biblical interpretation proposed explicitly and implicitly in the Pontifical Biblical Commission's 1993 document on the interpretation of the Bible in the church [see § 38-1205] and to discuss the meaning and significance of each of these principles. After a fifteen-page introduction to the document, it treats twenty principles pertaining to the following topics: the word of God in human language; Catholic exegesis and "science"; Catholic exegesis and history; the use of philological and literary analysis; the contribution of philosophical hermeneutics; a hermeneutic of faith; the role of the community of faith; interpretation in light of the biblical tradition, the unity of Scripture, and the canon; interpretation of the OT in light of the paschal mystery; interpretation in light of the living tradition of the church; the aim of interpretation—to explain Scripture's religious message; the literal sense; the spiritual sense, typology; the fuller sense (*sensus plenior*); the use of the historical-critical method; a plurality of methods and approaches; the task of the exegete and the relationship of exegesis with other theological disciplines; actualization; inculturation; and the use of the Bible in the church. Williamson concludes with a reflection on the document's achievement, an agenda for further discussion, and observations on the challenge ahead. A. Vanhoye has provided a four-page preface.

N. T. Wright, *Twelve Months of Sundays. Reflections on Bible Readings, Year C* (London: SPCK, 2000, paper $9.95) x and 127 pp. ISBN: 0-281-05285-9.

Wright's reflections on the Sunday readings in the Revised Common Lectionary for Year C (Year of Luke) now in use in the Church of England appear under the following headings: Advent, Christmas, Epiphany, Ordinary Time, Lent, Easter, Ordinary Time, and Sundays before Advent. They first appeared in the *Church Times*. Wright, now canon theologian at Westminster Abbey, is preparing similar volumes for Years A and B.

GOSPELS—ACTS

C. L. Blomberg, *The Historical Reliability of John's Gospel. Issues & Commentary* (Downers Grove, IL: InterVarsity, 2002, $25.99) 346 pp. Bibliography. Indexed. LCN: 2001051563. ISBN: 0-8308-2685-8.

Taking as his starting point M. Casey's *Is John's Gospel True?* (1996), Blomberg, professor of NT at Denver Seminary and author of *Neither Poverty nor Riches. A Biblical Theology of Possessions* (1999), contends that a surprisingly powerful case for the overall historicity and general trustworthiness of John's Gospel can be mounted. In carrying out this project, he first considers introductory issues: authorship, date and provenance, sources, John's omissions, and so on. Then he treats each pericope: Prologue (1:1-18), the Baptist's testimony (1:19-34), the first followers of Jesus (1:35-51), water into wine (2:1-11), clearing the Temple (2:12-25), Jesus and Nicodemus (3:1-21), and so on. He deals with these passages with reference to two basic questions: (1) What positive evidence do we have via the recently nuanced criteria of authenticity that the actions or words of the characters in John's narratives are indeed historical? and (2) Is there anything that is implausible within the historical context to which it is attributed?

G. BONNEAU, *Saint Marc. Nouvelles lectures,* Cahiers Evangile 117 (Paris: Cerf, 2001, paper € 5.79) 68 pp. Bibliography. ISSN: 0222-9714.

This fascicle first presents a socioliterary reading of Mark's Gospel with reference to the construction of its narrative, the reader and the community, and the plot. Then it considers psychoanalytic, poststructuralist, and feminist readings of Mark's Gospel. Bonneau teaches NT exegesis in Sudbury, Ontario. Also included are excerpts from the 1993 document of the Pontifical Biblical Commission on interpreting the Bible in the church, *Dabrou émet*—the Jewish declaration on Christians and Christianity, and an obituary on P. Beauchamp.

R. F. CAPON, *Kingdom, Grace, Judgment. Paradox, Outrage, and Vindication in the Parables of Jesus* (Grand Rapids—Cambridge, UK: Eerdmans, 2002, paper $26) ix and 522 pp. Indexed. ISBN: 0-8028-3949-5.

This volume incorporates three volumes published under the titles *The Parables of the Kingdom* [*NTA* 36, p. 262], *The Parables of Grace* (1988), and *The Parables of Judgment* [*NTA* 34, p. 107]. Capon, an Episcopal priest and the author of many popular books, notes that Jesus not only taught in parables but also thought in parables, acted in parables, and regularly insisted that what he was proclaiming could not be set forth in any way other than in parables.

J. R. C. COUSLAND, *The Crowds in the Gospel of Matthew,* Supplements to Novum Testamentum 102 (Leiden—Boston—Cologne: Brill, 2002, € 105 or $122) xiii and 361 pp. Bibliography. Indexed. ISBN: 90-04-12177-3.

Based in large part on a doctoral dissertation directed by R. Piper and presented in 1991 to the University of St. Andrews in Scotland, this volume contends that the crowds in Matthew's Gospel represent the people of Israel as distinguished from their leaders, and that while Matthew had broken with the leadership of formative Judaism, he had not fully severed his ties with the Jewish people and still entertained the prospect of their conversion. After a 25-page introduction, it considers the identity of the crowds at the historical or narrative level: their role within Matthew's Gospel, their ethnic identity, and their relation to Israel. Next it deals with the "favorable" depictions of the crowds with regard to Jesus' ministry to the crowds, their response to him, and their use of the christological designation "Son of David." Then it treats the "unfavorable" portrayal of the crowds with reference to Jesus as a prophet, the crowds' involvement in his arrest and trial, and Jesus' condemnation of the crowds in Mt 13:1-52. Finally it discusses the issue of the crowds' transparency in Matthew's Gospel. A four-page appendix provides the Greek texts in Matthew's Gospel that refer to the crowds.

J. DARÙ, *Dio ha aperto anche ai pagani la porta della fede (*At *14,27). Una lettura degli Atti degli Apostoli,* ed. F. Rossi de Gasperis, Bibbia e Preghiera 40 (Rome: Edizioni ADP, 2001, paper € 7.75) 171 pp. Bibliography. ISBN: 88-7357-254-5.

After providing the full text of Acts (pp. 9-59) according to *La Sacra Bibbia,* this volume presents a general introduction to Acts and offers reflections on key texts under the following headings: the reign of God and the organization of the first community of Jesus' disciples; Pentecost; Jesus as Messiah (Christ) and Lord; the life of the first community of believers; Christians, Gentiles, and the Diaspora; the development of Paul according to Acts; the council of Jerusalem and the pastoral problems that followed; and Peter and Paul.

Darù (1926-90) was the author of *Principio del Vangelo di Gesù Cristo secondo Marco* (1990). Rossi de Gasperis has provided a three-page preface.

A. DEUTSCHMANN, *Synagoge und Gemeindebildung. Christliche Gemeinde und Israel am Beispiel von Apg 13,42-52,* Biblische Untersuchungen 30 (Regensburg: Pustet, 2001, paper € 39.90) 279 pp. Bibliography. ISBN: 3-7917-1765-0.

The revision of a doctoral dissertation directed by F. Laub and presented to the Catholic theological faculty at the Ludwig-Maximillians-Universität in Munich, this investigation of Acts 13:42-52 argues that Luke situates the church within Israel as God's people, and that the text concerns an inner-Jewish debate about the possibility of salvation for non-Jews. After reviewing research on the topic, it discusses the identity of the various groups mentioned in Acts 13:14-51, presents a detailed exegetical analysis of Acts 13:42-51, compares Lk 4:16-30 and Acts 28:17-31 with Acts 13:42-51, and considers the formation of the Christian community in Pisidian Antioch (13:52). Deutschmann concludes that, according to Luke, the spread of God's saving power beyond Israel does not constitute a "new" people of God but rather is for "glory to your people Israel" (Lk 2:32).

J. R. DONAHUE AND D. J. HARRINGTON, *The Gospel of Mark,* Sacra Pagina 2 (Collegeville, MN: Liturgical Press, 2002, $39.95) xv and 488 pp. Bibliographies. Indexed. LCN: 2001038722. ISBN: 0-8146-5804-0.

The approach taken to Mark's Gospel in this commentary can be expressed by the terms "intratextuality" (reading Mark as Mark and by Mark) and "intertextuality" (noting the links of Mark's text to the OT and other Jewish texts as well as to the life of the Markan community and of the Christian community today). In their 57-page introduction the authors treat Mark among the Gospels, Mark before the Gospels, Mark as "author" and theologian, Mark as "literature," the genre of Mark, the literary artistry of Mark, and so forth. Then they present for each pericope a translation, notes, and an interpretation: the prologue—the beginning of the good news (1:1-13), transitional Markan summary—proclamation of the kingdom (1:14-15), the call of the first disciples (1:16-20), a paradigmatic day begins the ministry of Jesus (1:21-34), highpoints of Jesus' work in Galilee (1:35-45), and so on. Donahue (R. E. Brown distinguished professor of NT studies at St. Mary's Seminary and University in Baltimore) took primary responsibility for Mk 1:1–8:21 (and 14:1-31), and Harrington (professor of NT at Weston Jesuit School of Theology) did the rest of the commentary. Each contributed parts to the introduction.

D. R. DUMM, *A Mystical Portrait of Jesus. New Perspectives on John's Gospel* (Collegeville, MN: Liturgical Press, 2001, paper $16.95) xxi and 177 pp. Bibliography. Indexed. LCN: 2001033168. ISBN: 0-8146-2760-9.

Beginning from John's passion narrative, Dumm, professor of NT at Saint Vincent Seminary in Latrobe, PA, seeks to highlight the spiritually nourishing symbolic message of the Fourth Gospel. After a fifteen-page introduction, he treats the following topics in John's Gospel: the hour has come; testifying to the truth; love gives all; love conquers all; love one another; abide in me as I abide in you; that they may be one; conversion; baptism; Eucharist; enlightenment; and eternal life. He concludes with a reflection on the Prologue (Jn 1:1-18).

J. R. EDWARDS, *The Gospel according to Mark,* Pillar New Testament Commentary (Grand Rapids—Cambridge, UK: Eerdmans, 2002, $40; Leicester, UK: Apollos) xxvi and 552 pp. Bibliography. Indexed. LCN: 2001040535. ISBN: 0-8028-3734-4 (E), 0-85111-778-3 (A).

Edwards, professor of religion at Whitworth College in Spokane, WA, examines Mark's Gospel in terms of its historical setting and narrative, literary methods, and theological purposes. In his 21-page introduction, he treats the history of the Gospel's interpretation, its authorship and place of composition, date, historical context, distinctive literary characteristics, portrait of Jesus, distinctive themes, and narrative structure. Then he presents a commentary according to the following outline: the gospel appears in person (Mk 1:1-13);

beginnings of the Galilean ministry (1:14-45); trouble with authorities (2:1–3:12); insiders and outsiders (3:13–4:34); "Who then is this?" (4:35–6:6a); witness to Jews (6:6b–7:23); witness to Gentiles (7:24–8:9); removing the veil (8:10–9:29); mere discipleship (9:30-50); "on the way" through Judea (10:1-52); the barren Temple (11:1-26); Jesus and the Sanhedrin (11:27–12:44); watchfulness in tribulation and triumph (13:1-37); the abandonment of Jesus (14:1-72); the cross and the empty tomb (15:1–16:8); and the longer ending (16:9-20). Eight excursuses (on the secrecy motif and Jesus' messianic self-consciousness, Son of Man, divine man, etc.) and an appendix (on the *Secret Gospel of Mark*) are included.

C. A. EVANS, *Jesus and His Contemporaries. Comparative Studies* (Boston—Leiden: Brill, 2001, paper € 34 or $39.95) xiii and 532 pp. Bibliography. Indexed. LCN: 2001035753. ISBN: 0-391-04118-5.

A paperback edition of the work described in *NTA* 40, p. 140, this collection contains five essays on Jesus and his rivals and five essays on Jesus and his opponents, as well as an introductory survey of recent developments in Jesus research, a synthesis on aspects of Jesus' self-understanding—from anointed prophet to anointed king, and an epilogue on Jesus and his contemporaries. Evans is professor of biblical studies at Trinity Western University in Langley, British Columbia.

J. FENTON, *More About Mark* (London: SPCK, 2001, paper £9.90) vii and 119 pp. Indexed. ISBN: 0-281-05452-5.

After a six-page introduction to "my life with Mark," Fenton, now honorary canon of Christ Church, Oxford, presents ten essays on the following topics: why there are four Gospels, preaching the message of Jesus now, John of the Cross and Mark's Gospel, Mark's Gospel as the oldest and the best, the passion narrative in Mark's Gospel, the ending of Mark's Gospel, some problems with Matthew, the Blessed Virgin Mary, eating people, and Christ the King.

R. T. FRANCE, *The Gospel of Mark. A Commentary on the Greek Text,* New International Greek Testament Commentary (Grand Rapids—Cambridge, UK: Eerdmans, 2002, $55; Carlisle, UK: Paternoster) xxxvii and 719 pp. Bibliography. Indexed. LCN: 2001053854. ISBN: 0-8028-2446-3 (E), 0-85364-576-0 (P).

France, recently retired as principal of Wycliffe Hall, Oxford, and author of *Divine Government. God's Kingship in the Gospel of Mark* (1990), describes Mark's Gospel as a drama in three acts. In his 45-page introduction, he treats the nature of Mark's book, its dramatic structure, Mark the storyteller, the message of Mark, the origin of the book, and Mark in relation to Matthew and Luke. Then after discussing the heading (1:1) and the prologue that sets the scene and provides the *dramatis personae* (1:2-13), he presents an exposition of the Greek text in three acts: Jesus' public ministry in Galilee (1:14–8:21); Jesus' journey to Jerusalem with his disciples—learning about the cross (8:22–10:52); and Jesus' public ministry in Jerusalem (11:1–16:8), including his confrontation with the Jewish leaders, his discourse about the future, and his passion, death, and resurrection. A four-page appended note considers the textual evidence for the ending of Mark.

L. J. FRANCIS AND P. ATKINS, *Exploring Matthew's Gospel. A guide to the gospel readings in the Revised Common Lectionary,* Personality Type and Scripture (London—New York: Mowbray, 2001, paper $21.95) x and 224 pp. Bibliography. ISBN: 0-264-67531-2.

Setting psychological type theory to work in the study of Scripture, this volume treats forty-six passages from Matthew's Gospel that appear in the Revised Common Lectionary for Sundays and major feasts (Mt 1:18-25; 2:1-12; 2:13-23; 3:1-12; 3:13-17; 4:1-11; etc.). It addresses the same four questions to each text: How does this passage feed the sense perceptions and establish contact with the reality of the situation? How does this passage feed the imagination and spark off new ideas? What does this passage say about human values and interpersonal relationships? and What does this passage do to stimulate the intellect and to challenge the roots of faith? Thus each unit consists of the text and a treatment of context, as well as interpretive sections devoted to sensing, intuition, feeling, and thinking, respectively. Francis is professor of practical theology at the University of Wales in Bangor, UK, and Atkins is an Anglican bishop in retirement in New Zealand.

J. M. García Pérez and M. Herranz Marco, *La infancia de Jesús según Lucas,* Studia Semitica Novi Testamenti 6 (Madrid: Ediciones Encuentro—Fundación San Justino, 2000, paper) 146 pp. Bibliography. Indexed. ISBN: 84-7490-559-1.

After a sixteen-page introduction to the Gospels and the question of their historicity, the authors offer detailed analyses of passages in Luke's infancy narratives with particular attention to their Semitic substratum: the annunciation to Mary (1:26-38), the visitation of Mary to Elizabeth (1:39-56), the birth in Bethlehem (2:1-3), the shepherds and the angels (2:8-12), Simeon and the sword of Mary (2:22-35), and Jesus at twelve years of age (2:41-46). Finally they consider when Luke wrote his Gospel (ca. A.D. 50) in the light of Paul's testimony in 2 Cor 8:18-19.

D. W. Geyer, *Fear, Anomaly, and Uncertainty in the Gospel of Mark,* ATLA Monograph Series 47 (Lanham, MD—London: Scarecrow, 2002, $58) xi and 340 pp. Bibliography. Indexed. LCN: 2001049549. ISBN: 0-8108-4202-5.

After reflecting on Mark and violent death (crucifixion as horror and riddle), this volume discusses the "anomalous frightful" (what it is and what it means) and not having the answer as the answer (how to read Mark, to see why). Then it focuses on particular texts in Mark's Gospel: Jesus stills a dangerous sea (Mk 4:35-41); a demoniac legion (5:1-20); uterine affliction and the death of a maiden (5:21-43); without honor in the πατρίς and traveling among the οἰκίαι of others (6:1-13, 30-31); Antipas, John, and fear of retaliation because of violent death (6:14-29); temporary largesse in the desert (6:32-44); and Jesus, walking on the ocean, appears as a ghost (6:45-53). Geyer, an independent scholar, concludes that in Mark's Gospel to wake up to uncertainty is to grow conscious of anomaly, fear, and the uncanny and of the need to discern what these frightful things may mean. Eleven appendixes are included.

M. Goodacre, *The Case Against Q. Studies in Markan Priority and the Synoptic Problem* (Harrisburg, PA: Trinity Press International, 2002, paper $30) x and 228 pp. Bibliography. Indexed. LCN: 2001048084. ISBN: 1-56338-334-9.

This volume presents a series of studies on the Synoptic problem in which the theory of Markan priority is affirmed while the existence of Q, the hypothetical second source behind Matthew and Luke, is challenged. After "first impressions"—the "Farrer theory" and the fragile Q consensus, it treats the following topics: setting in place the cornerstone—the priority of Mark; reasons and rhetoric; "unscrambling the egg with a vengeance"—Luke's order and the Sermon on the Mount; Luke, narrative criticism, and the Sermon on the Mount; the Synoptic Jesus and the celluloid Christ; how blessed are the poor—source-critical reflections on the first beatitude in Matthew, Luke, *Gospel of Thomas,* and Q; major and minor agreements; and narrative sequence in a Sayings Gospel—reflections on a contrast between *Thomas* and Q. In a three-page epilogue, Goodacre, lecturer in NT in the department of theology at the University of Birmingham and author of *Goulder and the Gospels. An Examination of a New Paradigm* (1996) and *The Synoptic Problem. A Way Through the Maze* (2001), reflects on the implications of dispensing with Q.

J. Green (ed.), *Jesus and Moses. The Parallel Sayings* (Berkeley, CA: Seastone, 2002, $19) xvii and 187 pp. Bibliography. Indexed. LCN: 2001057623. ISBN: 1-56975-303-2.

The main part of this volume (pp. 11-177) presents parallel sayings attributed to Jesus in the Gospels on the one hand and to OT figures and the rabbis on the other hand. The sayings deal with the following topics: love, enlightenment, wisdom, study, law, God, justice, sin, repentance, differences, and the hereafter. For example, Mt 5:3 ("Blessed are the poor in spirit, for theirs is the kingdom of heaven") is paired with *Genesis Rabbah* 92:1 ("He who suffers on earth will be free in the world to come"). Also included are a two-page foreword by S. Vogel, as well as a seven-page general introduction and a six-page special introduction to "parallel sayings, parallel worlds."

R. H. GUNDRY, *Jesus the Word according to John the Sectarian. A Paleofundamentalist Manifesto for Contemporary Evangelicalism, Especially Its Elites, in North America* (Grand Rapids—Cambridge, UK: Eerdmans, 2002, paper $14) xvii and 137 pp. Bibliography. LCN: 2001040680. ISBN: 0-8028-4980-6.

Gundry, scholar-in-residence at Westmont College in Santa Barbara, CA, contends that the portrayal of Jesus as the Word in Jn 1:1-18 pervades the whole Fourth Gospel, ties the totalizing character of John's narrative to John's own sectarian characteristics, and suggests that John's sectarianism is needed to correct what sociologists of religion see as an accommodation of American evangelicalism to secular culture. The three main chapters deal with the following topics: Jesus the Word according to John; the sectarian; and a paleofundamentalist manifesto for contemporary evangelicalism, especially its elites, in North America. Also included are a postscript on some theological desiderata and eight "extended endnotes" on the transfiguration of Jesus according to John—Jesus as the heard Word; in defense of "exegesis" in Jn 1:18; angelomorphic Christology in Revelation 10—a backup for the same in Jn 1:51; tension with the world as a distinguishing feature of sectarianism; the restriction of love to fellow believers in 1 John; and so forth.

R. B. HARMS, *Paradigms from Luke-Acts for Multicultural Communities,* American University Studies, Series 7: Theology and Religion 216 (New York—Bern: Lang, 2001, $51.95) xiv and 214 pp., 2 figs. Bibliography. Indexed. LCN: 00-062971. ISBN: 0-8204-5209-2.

Harms, an Episcopal priest engaged in team ministry with Latinos-Latinas in the San Diego area, seeks to develop a theology of mission based on Luke-Acts that is evangelical, catholic, and liberationist. After a survey of Latino Episcopal churches in California between 1978 and 1998, he discusses the Lukan missionary paradigm ("to serve and to save") with reference to Lk 4:18 (good news to the poor) and Acts 2:5 (every nation under heaven). Then he considers Lukan missionary paradigms in the context of Latino Episcopal churches: homogeneous and heterogeneous, and holistic mission and holistic evangelism. Finally he deals with paradigm shifts in cross-cultural mission: preparing for cross-cultural ministry, and planting churches cross-culturally. The volume is based on a dissertation in the Doctor of Ministry program at Fuller Theological Seminary in Pasadena, CA.

M. HENGEL AND A. M. SCHWEMER, *Der messianische Anspruch Jesu und die Anfänge der Christologie. Vier Studien,* Wissenschaftliche Untersuchungen zum Neuen Testament 138 (Tübingen: Mohr Siebeck, 2001, € 89) xv and 267 pp. Indexed. ISBN: 3-16-147669-7.

After a seven-page foreword by the authors, this volume presents two essays by Hengel on Jesus as the Messiah of Israel and on Jesus as the messianic teacher of wisdom and the beginnings of Christology. Then it provides two papers by Schwemer on the passion of the Messiah according to Mark and the charge of anti-Judaism [see § 45-1722] and on Jesus Christ as prophet, king, and priest—the *munus triplex* and early Christology. Hengel and Schwemer previously collaborated on *Paulus zwischen Damaskus und Antiochien* (1998).

T. HIEKE, *Q 6:20-21. The Beatitudes for the Poor, Hungry, and Mourning,* ed. T. Hieke, Documenta Q (Leuven: Peeters, 2001, paper € 65) xxxi and 343 pp. Bibliography. ISBN: 90-429-1043-7.

Following the format established in previous volumes in the project [see *NTA* 41, p. 144; 42, pp. 156, 381; 43, pp. 164-165; 44, p. 165], this volume presents the most important scholarly literature of the 19th and 20th centuries (excerpted, sorted, and evaluated) in order to establish the precise Greek wording of the Q form of the beatitudes for the poor, hungry, and mourning in Lk 6:20-21 parr. The database was prepared by Hieke, while Hieke, J. S. Kloppenborg Verbin, J. M. Robinson, and P. Hoffmann served as evaluators. Also included is the critical text of Q (as well as those of *Gospel of Thomas* 54 and 69.2) along with English, German, and French translations.

M. HOGAN, *Seeking Jesus of Nazareth. An Introduction to the Christology of the Four Gospels* (Dublin: Columba, 2001, paper € 11.41) 160 pp. Bibliography. ISBN: 1-85607-331-9.

Hogan, professor of Sacred Scripture (OT) at St. Patrick's College in Maynooth, Ireland, seeks to provide an introduction to how Jesus is understood and set out in the Gospels. After an introduction to approaching the Gospel narratives (resurrection, Christology, sources), he presents for each Gospel (Mark, Matthew, Luke, John) an introduction, outline, story line, and portrait of Jesus (narrative, titles). Then he treats the historical Jesus and reflects on the Gospels' diversity in unity and unity in diversity. He concludes that despite the real differences among the Gospels and their portraits of Jesus, it is one and the same Jesus who demonstrates obedience to God as his Father and self-giving for the sake of others.

D. A. IHENACHO, *The Community of Eternal Life. The Study of the Meaning of Life for the Johannine Community* (Lanham, MD—New York—Oxford: University Press of America, 2001, $68) xxi and 411 pp. Bibliography. LCN: 99-086400. ISBN: 0-7618-1638-0.

Based on a doctoral dissertation directed by W. Kurz and accepted by Marquette University, this volume contends that the peculiar Johannine concept of life is among other things a response to the contemporary situation of the Johannine community, a literary resolution of tensions in the Johannine texts, and a theological answer to questions bordering on the ultimate meaning of human existence. After articulating "life" as the main theme of the Johannine writings, it deals with issues relating to the critical situation of early Johannine Christianity and the coping mechanisms of the community, analyzes the Johannine meaning of life/eternal life, considers the roots of Johannine life, treats the theological implications of the Johannine concept of life, and examines how a contemporary Christian community could actualize the Johannine theology of life. Ihenacho concludes that the Johannine conception of life embodies a comprehensive program by which an individual is said to be in possession of the life of God, eternal life.

J. JEREMIAS, *Jesus and the Message of the New Testament,* ed. K. C. Hanson, Fortress Classics in Biblical Studies (Minneapolis, MN: Fortress, 2002, paper $15) xiii and 126 pp., frontispiece. Bibliography. Indexed. ISBN: 0-8006-3469-1.

This volume makes available again in English Jeremias's classic essays from the 1950s and 1960s on the search for the historical Jesus, the Sermon on the Mount, the Lord's Prayer, and the central message of the NT, respectively. In a three-page foreword Hanson places them in the context of Jeremias's life (1900-79) and academic career. Hanson has also edited the essays in a number of ways and provided a general bibliography and various indexes. A photograph of Jeremias is included.

R. KIEFFER, *Evangeliernas Jesus. Myt och verklighet* (Örebro: Libris, 2001) 175 pp. Bibliography. ISBN: 91-7195-476-7.

After sketching his own development as a person and an exegete, Kieffer, professor emeritus of NT at the University of Uppsala and author of *Nytestamentlig teologi,* explores the general theme of the good news of Jesus as myth and reality with essays on the following topics: the special character of religious language, Mary and her son, Jewish purifications and the baptism that Jesus came with, the ethical challenge of the Sermon on the Mount, communion in the NT, John's Gospel—from text to reading, humans beings in the Spirit of light, Jesus as King of the Jews in John's Gospel, and understanding belief in the risen Jesus.

S. J. KISTEMAKER, *The Parables. Understanding the Stories Jesus Told* (Grand Rapids: Baker, 2002, paper $16.99) 270 pp. Bibliography. LCN: 2001056683. ISBN: 0-8010-6391-4.

Previously published in 1980 under the title *The Parables of Jesus* [*NTA* 25, p. 197], this volume seeks to meet the needs of pastors and students who wish to consult an evangelical book comprising all the parables of Jesus and the majority of the parabolic sayings recorded in the Synoptic Gospels. After a twelve-page introduction, it treats thirty-nine Gospel parables and parabolic sayings: salt, two builders, children in the marketplace, sower, seed growing secretly, wheat and weeds, and so on. An eleven-page conclusion is included. Kistemaker is emeritus professor of NT at Reformed Theological Seminary in Orlando, Florida.

J.-P. LÉMONON, *Jésus de Nazareth prophète et sage,* Cahiers Evangile 119 (Paris: Cerf, 2002, paper € 5.79) 68 pp. Bibliography. ISSN: 0222-9714.

After discussing the sources for the history of Jesus and their utilization, Lémonon, who teaches NT at the Institut Catholique de Lyon, considers Jewish hope in the 1st century A.D., the trial and death of Jesus the prophet, Jesus the eschatological prophet as the messenger and actualizer of the reign of God, the beginning of Jesus' public activity—Jesus and John the Baptist, and Jesus the wisdom teacher. Fourteen excursuses (on the *Testimonium Flavianum, Gospel of Thomas,* Herod the Great and his sons, etc.) are interspersed throughout the main text. Also included in this fascicle is a four-page essay by A. M. Pelletier on cultural readings of the Bible.

R. LÓPEZ ROSAS, *La Señal del Templo. Jn 2,13-22. Redefinición Cristológica de la Sacro,* Biblioteca Mexicana 12 (Mexico City: Universidad Pontificia de México, 2001, paper $168 Mex.) xvii and 426 pp., 2 figs. Bibliography. Indexed. ISBN: 968-5448-00-0.

Based on a doctoral dissertation directed by J. Beutler and presented in 1999 to the Philosophisch-theologische Hochschule Sankt-Georgen in Frankfurt, this analysis of Jesus' "sign" in the Jerusalem Temple according to Jn 2:13-22 first situates the passage in the context of John's Gospel as a whole. Next it examines the passage from the perspectives of textual criticism, lexical analysis, narrative analysis, and semantics. Then it treats the context of the account with reference to the Jerusalem Temple and compares it with the Synoptic parallels (Lk 19:45-46; Mt 21:12-17; Mk 11:15-17). Next it considers the text with reference to other occurrences of pertinent themes elsewhere in John's Gospel (intertextuality): hints of a Temple Christology, the Temple as the dwelling place of God with his own, other Temple traces, and the shaping of the christological sign. Finally it reflects on some "pragmatic" dimensions of Jn 2:13-22. López Rosas concludes that Jn 2:13-22 is part of John's christological program to present Jesus (in contrast to the Jerusalem Temple) as the universal sign for the reunion of all God's children and the dwelling place of God.

L. MAZZOCCHI WITH J. FORZANI, *Il Vangelo secondo Giovanni e lo Zen,* vol. 2, Vangelo e Zen (Bologna: Dehoniane, 2001, paper € 24.79) 332 pp. ISBN: 88-10-80808-8.

After a ten-page prologue by R. Panikkar, this volume provides Mazzocchi's eleven-page introduction to John's Gospel and Zen. Then it presents fifty-four passages in John's Gospel along with meditations on them by Mazzocchi (who spent many years as a Christian missionary in Japan) and (in many cases) Forzani (a monk and missionary of Zen Soto in Italy): the Word became flesh (1:1-18); the voice of one crying in the wilderness (1:19-34); Rabbi, where do you dwell? (1:35-42); they have no more wine (2:1-12); my Father's house (2:13-25); and so forth. Mazzocchi collaborated with Forzani previously on similar books concerning the Gospels of Matthew (1995), Mark (1996), and Luke (1997), as well as an earlier volume on John (1999).

S. MCKNIGHT, *Turning to Jesus. The Sociology of Conversion in the Gospels* (Louisville, KY—London: Westminster John Knox, 2002, paper $18.95) x and 214 pp. Indexed. ISBN: 0-664-22514-4.

McKnight, professor of biblical and theological studies at North Park University in Chicago and author of *A New Vision for Israel. The Teachings of Jesus in National Context* (1999), seeks to describe Jesus' understanding of conversion as it can be seen through his actions and teachings and through the records of his followers—all in light of a modern sociological model. After an introduction to conversion in the church today, he takes a first look at Jesus and conversion. Then with reference to modern conversion stories he examines the phenomenon of conversion under two headings: from context to quest, and from encounter to consequences. Finally he treats Jesus and conversion under these headings: context to quest, and encounter to consequences. He concludes that the evidence of the Jesus traditions confirms the consensus model of modern sociologists, and that Peter's conversion illustrates most completely the normal pattern of conversion.

R. MEYNET, *Una nuova introduzione ai Vangeli sinottici,* Retorica biblica (Bologna: Dehoniane, 2001, paper € 31) 366 pp. Bibliography. Indexed. ISBN: 88-10-25102-4.

Meynet's work entitled *Un'introduzione ai Vangeli sinottici* was described in *NTA* 45, p. 588. This greatly revised and expanded version first provides a general introduction to reading the Bible. Then with reference to the Synoptic accounts of the healing of blind Bartimaeus (Mt 20:29-34; Mk 10:46b-52; Lk 18:35-43) and the call of the rich man (Mt 19:16-22; Mk 10:17-22; Lk 18:18-23) it illustrates how to study these passages in themselves, in their immediate contexts, and in their larger contexts, respectively. Meynet teaches at the Pontifical Gregorian University in Rome.

A. C. C. NDAYANGO, *Wunder, Glaube und Leben bei Johannes. Eine exegetisch-hermeneutische Studie am Beispiel von Joh 3 im Hinblick auf die Inkulturationsaufgabe,* Arbeiten zur Interkulturalität 3 (Bonn: Borengässer, 2001, paper € 27.60) x and 331 pp. Bibliography. Indexed. ISBN: 3-923946-55-4.

Prepared as a doctoral dissertation under the direction of H. Merklein and H.-J. Findeis, and accepted in 2000 by the Catholic theological faculty at the University of Bonn, this investigation of Jn 3:1-36 explores the theological relevance of the themes of sign or miracle, faith, and life both in the context of John's Gospel and for readers today, especially in the Congo. After a 29-page introduction, it considers the place of Jn 3:1-36 in the Gospel as a whole, the structure of the direct discourse in Jn 3:1-12, the literary development of John's Gospel, Jn 3 in the light of the Signs Source and the problem of transposition, tradition, redaction, and interpretation of the text. Then it shows how the themes of life, faith, and sign or miracle unify the passage, and reflects on their current significance in the context of life in the Congo today.

K. F. NICKLE, *The Synoptic Gospels. An Introduction* (rev. ed.; Louisville, KY: Westminster John Knox, 2001, paper $19.95) viii and 215 pp. Bibliography. LCN: 2001037178. ISBN: 0-664-22349-4.

The revised and expanded version of a work published in 1980 [*NTA* 26, p. 199], this volume first treats Gospel beginnings and the background of the Gospels. Then it considers each of the Synoptic Gospels with reference to the following questions: Why write a Gospel? (Mark); Why revise a Gospel? (Matthew); and Why expand a Gospel? (Luke). Finally it discusses the Synoptic Gospels in the Bible. Nickle is the author of *Preaching the Gospel of Luke. Proclaiming God's Royal Rule* (2000).

É. NODET, *Le Fils de Dieu. Procès de Jésus et évangile,* Josèphe et son temps 4 (Paris: Cerf, 2002, paper € 28) xvii and 346 pp., 19 tables. ISBN: 2-204-06929-9.

Nodet, professor of ancient Judaism at the École Biblique de Jérusalem and author (with J. Taylor) of *Essai sur les origines du christianisme* (1998), contends that the first Christians did not seek to divinize a simply human Jesus under the inspiration of Greco-Roman models but to affirm his humanity (the incarnation) and to stress that his passion and death constituted a real sacrifice. After a six-page introduction, he treats the difficulties involved in the passion narratives, the question of a primitive Gospel, the Jewish context and the "Son of God," other sources about Jesus (Tacitus, Josephus), and the synthetic character of the NT passion accounts. He concludes that in their passion accounts the Evangelists combined the Suffering Servant and the Son of God called to be the firstborn among the dead, and that they wished to underline the essential reality that Jesus died as a human being.

M. Nun, *Der See Genezareth und die Evangelien. Archäologische Forschungen eines jüdischen Fischers,* trans. and ed. R. Riesner, Biblische Archäologie und Zeitgeschichte 10 (Giessen—Basel: Brunnen, 2001, paper € 22.90) 255 pp. Illustrated. Bibliography. Indexed. ISBN: 3-7655-9810-0.

Based on Nun's many years of living near and exploring the Sea of Galilee, this volume presents eight essays by him on catching fish in the Gospels, newly discovered harbors from NT times, water levels in the past and present, a boat from Jesus' time, ancient stone anchors and net-sinkers, Gergesa (Kursi) as a Jewish fishing village and a Christian pilgrimage site, the land of the Gadarenes—an old riddle, and whether Bethsaida has finally been found again. Some of the material has been previously published in Modern Hebrew and/or English. Three appendixes (on Nun's publications, the Kibbutz Ein Gev, and the fishing museum "House of the Anchors") are included. Riesner has provided a five-page introduction to Nun's life and work and to his association with the Sea of Galilee.

M. E. Okoronkwo, *The Jerusalem Compromise as a Conflict-Resolution Model. A Rhetoric-Communicative Analysis of Acts 15 in the Light of Modern Linguistics,* Arbeiten zur Interkulturalität 1 (Bonn: Borengässer, 2001, paper € 26.80) xiii and 302 pp. Bibliography. ISBN: 3-923946-52-X.

Part of a doctoral dissertation directed by H. Merklein and submitted to the Catholic theological faculty at the University of Bonn in 1999, this interdisciplinary investigation of Acts 15 contends that in his account of the Jerusalem compromise Luke sought to create a model of and for conflict-resolution in the early Christian communities, especially in the Lukan community. After a 29-page introduction (background, scholarship, thematic interests and concepts, methodology and objective, organization), it treats the following dimensions of Acts 15: text history and criticism, syntax and aesthetics (lexical frequency, syntagmatic and grammatical implications; segmentation of the clauses/sentences; the text rhetoric value; etc.), structural and logical semantics (lexical domains, relations of opposites and synonyms, etc.), and pragmatics-rhetoric (general overview, analysis of major speeches and the epistolary document, pragmatic presuppositions, etc.). Okoronkwo concludes that Luke's "faith-culture" conflict-resolution model is an inculturated model that gives a new perspective to the meaning of being Christian.

K. Paffenroth, *Judas. Images of the Lost Disciple* (Louisville, KY—London: Westminster John Knox, 2001, $24.95) xv and 207 pp. Bibliography. Indexed. LCN: 2001045552. ISBN: 0-664-22424-5.

This volume is concerned not so much with finding the Judas of history as with providing a map or family tree showing the genetic similarities and connections in the various portrayals of Judas from the NT to the present. It distinguishes five major images: Judas the obscure—object of curiosity, Judas the arch-sinner—object of horror, Judas the villain—object of hatred and derision, Judas the tragic hero—object of admiration and sympathy, and Judas the penitent—object of hope and emulation. Paffenroth, assistant professor of religious studies at Iona College in New York, is the author of *The Story of Jesus according to L* (1997).

F. Pérez Herrero, *Pasión y Pascua de Jesús según san Marcos. Del texto a la vida,* Publicaciones de la Facultad de Teología del Norte de España — Sede de Burgos 67 (Burgos: Facultad de Teología, 2001, paper) 445 pp. Bibliography. Indexed. ISBN: 84-95405-13-X.

Based on a doctoral dissertation directed by J. M. Caballero Cuesta and presented in 2001 to the theological faculty of Northern Spain at Burgos, this volume first explains various methodological approaches to Jesus' passion, death, and resurrection as "gospel." Then after considering the place of the Markan passion narrative in the Gospel as a whole and the literary structure of Mk 14:1–16:8, it treats the following pericopes: the anointing of Jesus in Bethany (Mk 14:3-9), Jesus' Last Supper in Jerusalem (14:22-25), Jesus' prayer in Gethsemane (14:32-42), the trial of Jesus before the Sanhedrin (14:55-65), the trial of Jesus before Pilate (15:1-15), the death of Jesus on Golgotha (15:33-39), and the opened tomb of Jesus and the paschal message (16:1-8). For each passage there is a synchronic analysis, a diachronic analysis, a theological synthesis, and a treatment of the paraenetic perspective. Also included are concluding comments on Mk 14–16 in literary, historical, theological, and paraenetic perspectives.

M. PHILONENKO, *Le Notre Père. De la Prière de Jésus à la prière des disciples,* Bibliothèque des Histoires (Paris: Gallimard, 2001, paper € 16.01) 206 pp. Bibliography. Indexed. ISBN: 2-07-076122-3.

While placing the Lord's Prayer (Mt 6:9-13; Lk 11:2-4) in its Jewish context, Philonenko, honorary dean of the faculty of Protestant theology at Strasbourg, argues that the first three petitions reflect Jesus' own prayer and the other three petitions were taught by Jesus to his disciples. After a 21-page introduction to the Lord's Prayer and Jewish prayer, he treats the three "you" petitions and the three "we" petitions, and compares the first three petitions of the Lord's Prayer with the Kaddish. Then after discussing the invocation, he considers each of the six petitions and the doxology. Finally he shows how the "you" petitions and the "we" petitions were assembled into a single prayer.

P. PRIGENT, *Ainsi parlait l'apôtre Jean,* Lire la Bible 122 (Paris: Cerf, 2001, paper € 14.48) 174 pp. ISBN: 2-204-06672-9.

Speaking in the "voice" of the apostle John, Prigent, professor emeritus on the faculty of Protestant theology at Strasbourg and author of *Commentary on the Apocalypse of St. John* (2001), presents paraphrases and comments on the following texts in the Fourth Gospel: in the beginning (1:1-18), the witness of John the Baptist (1:19-34), the wedding at Cana (2:1-12), the purification of the Temple (2:13-23), Jesus and Nicodemus (3), Jesus and the Samaritan woman (4:1-26), the multiplication of the loaves (6:1-15, 22-59), the woman taken in adultery (7:53–8:11), the light of the world (8:12-30), the healing of the blind man (9:1-41), the good shepherd (10), the resurrection of Lazarus (11), the entry into Jerusalem (12:12-19), Jesus washes the feet of the disciples (13:1-20), the true vine (15:1-17), the prayer of Jesus (17), and the miraculous catch of fish (21).

W. M. RAMSAY, *St. Paul the Traveler and Roman Citizen,* rev. M. Wilson (Grand Rapids: Kregel, 2001, $20.99) 319 pp. Illustrated. Indexed. ISBN: 0-8254-3639-7.

The text for this updated edition of Ramsay's classic work (1895) is based on the 15th edition (1925). Its seventeen chapters treat the Acts of the Apostles, Paul's origin, the church in Antioch, the missionary journey of Barnabas and Saul, the foundation of the churches of Galatia, Paul in Galatia, the Apostolic Council, the history of the churches of Galatia, the coming of Luke and the call into Macedonia, the churches of Macedonia, Athens and Corinth, the church in Asia, the voyage to Jerusalem, the voyage to Rome, Paul in Rome, the chronology of the early church (A.D. 30-40), and the composition and date of Acts. Ramsay (1851-1939) served as the first professor of classical art and archaeology at Oxford University. Wilson has "completed" the original text by including additional material published at a later date by Ramsay, covering Paul's life at his conversion and in Palestine prior to his missionary travels. Also included are more than a hundred color photographs, more than twenty maps and charts, fifteen sidebar commentaries, transliterated texts for non-Greek readers, and various indexes.

J. L. RESSEGUIE, *The Strange Gospel. Narrative Design and Point of View in John,* Biblical Interpretation 56 (Leiden—Boston—Cologne: Brill, 2001, € 66 or $77) xi and 222 pp., 10 figs., 3 tables. Bibliography. Indexed. LCN: 2001025579. ISBN: 90-04-12206-0.

In this literary analysis of John's Gospel, Resseguie, professor of NT at Winebrenner Theological Seminary in Findlay, Ohio, and author of *Revelation Unsealed. A Narrative Critical Approach to John's Apocalypse* (1998), seeks to elaborate and develop point of view ("the way a story gets told") and the artful ways in which the narrator expresses point of view. After a 26-page introduction to point of view, he considers point of view by rhetoric (language of estrangement), point of view through setting (inside and outside, center and perimeter, near and far), point of view in character (Jesus, dominant characters, marginalized characters, the disciples), and point of view and plot. He concludes with remarks on various points of view: spatial, phraseological, temporal, psychological, and ideological.

J. M. ROBINSON (ED.), *The Sayings of Jesus. The Sayings Gospel Q in English,* Facets (Minneapolis, MN: Fortress, 2002, paper $6) xviii and 35 pp. Bibliography. ISBN: 0-8006-3451-9.

After Robinson's twelve-page introduction to the sayings Gospel Q (its nature, Greek composition, disappearance, memorable sayings of Jesus, image of Jesus, etc.), this booklet presents the English version of Q adapted from the International Q Project's *Critical Edition of Q* [see *NTA* 45, p. 393]. Also included are topical headings for each saying and suggestions for further reading.

A. SALAS (ED.), *La infancia de Jesús,* Biblia y Fe, Revista de Teología Bíblica, vol. 28, no. 82 (Madrid: Escuela Bíblica, 2002, paper) 170 pp. ISSN: 0210-5209.

The five essays in this fascicle [see *NTA* 46, p. 182] are by F. Ramis Darder on the NT infancy Gospels—critical appreciations, X. Pikaza on the origins of Jesus—basic NT readings, E. Álvarez Frías on the angel's announcements in Luke's infancy narrative, C. Quelle Parra on the figure of Mary in the NT infancy Gospels, and E. Gallego on the birth and childhood of Jesus in the NT infancy Gospels.

M. SIMONETTI (ED.), *Matthew 14–28,* Ancient Christian Commentary on Scripture: New Testament 1b (Downers Grove, IL: InterVarsity, 2002, $39.99) xv and 344 pp., timeline. Bibliography. Indexed. LCN: 2001039411. ISBN: 0-8308-1469-8.

Described in *NTA* 46, p. 160, the first volume in this patristic commentary on Matthew's Gospel provided an introduction and covered chapters 1–13. This volume provides for each pericope in Matthew 14–28 the text according to the Revised Standard Version, an overview of the patristic commentaries on it, quotations of the most important patristic expositions keyed to specific words and phrases, and brief notes below. Biographical sketches and a timeline of the patristic authors are included. Simonetti teaches at the University of Rome and the Augustinian Patristic Institute in Rome.

D. M. SMITH, *John among the Gospels* (2nd ed.; Columbia, SC: University of South Carolina Press, 2001, paper $14.95) xvii and 262 pp. Bibliography. Indexed. LCN: 2001054043. ISBN: 1-57003-446-X.

This second edition of the work published in 1992 by Fortress Press [*NTA* 36, p. 427] features a new 47-page chapter on John as an independent Gospel. Also the bibliography has been expanded and in some instances annotated. The other chapters (which remain basically unchanged) treat John among the Gospels—the problem and its earliest history, the development of the independence theory, the formation of a consensus, John and Luke—a parallel consensus, the renaissance of the problem—passion narratives, the dissolution of a consensus, and retrospect and prospect. Smith is the author of *John* (1999) in the Abingdon NT Commentaries series.

K. STOCK, *La Liturgia della Parola. Spiegazione dei Vangeli domenicali e festivi. Anno A (Matteo),* Bibbia e Preghiera 39 (Rome: Edizioni ADP, 2001, paper € 12.40) 359 pp. ISBN: 88-7357-252-9.

In this volume Stock, professor of NT exegesis at the Pontifical Biblical Institute in Rome, provides the text (according to *La Sacra Bibbia*), an exegesis, and questions for the Gospel readings assigned for the Sundays and church festivals in Year A of the lectionary cycle. Most of the passages are from Matthew's Gospel, though some are from other Gospels. The presentations appear under the following headings: Advent, Christmas time, Lent, the Easter triduum, the Easter season, ordinary time, and the propers of the saints.

C. SULLIVAN, *Rescuing Jesus from the Christians* (Harrisburg, PA: Trinity Press International, 2002, paper $16) ix and 182 pp. Indexed. LCN: 2001052457. ISBN: 1-56338-380-2.

Written for reflective laypersons who are not satisfied with the belief system that they encounter in orthodox Christianity, this volume first considers the recovery of the historical Jesus with reference to Jesus' main message, his attitude toward non-Jews, the circumstances surrounding his birth, his thinking about God, his ethical teaching, and why the Romans crucified him. Then it proposes four strategies for rescuing Jesus: Distinguish between the pre-resurrection and the post-resurrection Jesus; recognize that no obligation exists to accept all beliefs held in the early church; beware of the tendencies both to sentimentalize Jesus and to aggrandize Jesus; and rejoice in religious pluralism. Three appendixes and a glossary are included. Clayton is a Southern Baptist minister and teaches at the University of Southern Mississippi.

J. E. M. TERRA (ED.), *Atos dos Apóstolos,* Revista de Cultura Bíblica, vol. 24, nos. 97–98 (São Paulo: Edições Loyola, 2001, paper) 167 pp., 2 tables.

After J. Salvador's introduction to Acts, this fascicle [see *NTA* 45, pp. 602-603] presents Terra's essay on Acts (literary presentation, historical value, critical problems), his "spiritual reading" of Acts, meditations by various authors on each chapter in Acts, and A. Feuillet's article on the fundamental beliefs and the life of the primitive community according to Acts.

C. TESCIONE, *"Fiumi d'acqua viva sgorgheranno dal suo seno" (Gv. 7,38)* (Naples: RCE Edizioni, 2001, paper) 96 pp. Bibliography.

This investigation of Jn 7:38b ("As the Scripture has said, 'Rivers of living water shall flow out of his breast'") gives particular attention to the referents of "the Scripture" (which passages?) and "his" (Christ or the believer?). After a five-page introduction, it surveys the history of the interpretation of Jn 7:38 and presents an analysis of the context, structure, language, syntax, and semantics of Jn 7:37-39. Then it considers the symbolic functions of the individual themes: the last day, the Feast of Booths, the temple, and water (with reference to the word, faith, and the Spirit). Tescione concludes that, according to Jn 7:38, during the feast of Booths Jesus presented himself as the new temple (see Ezek 47:1-2; Zech 14:8) from which will flow rivers of living water (the gift of the Holy Spirit).

R. E. VAN HARN (ED.), *The Lectionary Commentary. Theological Exegesis for Sunday's Texts.* Vol. 1, *The First Readings. The Old Testament and Acts;* vol. 2, *The Second Readings. Acts and the Epistles;* vol. 3, *The Third Readings. The Gospels* (Grand Rapids—Cambridge, UK: Eerdmans, 2001, $100; London—New York: Continuum) xx and 623 pp., xx and 647 pp., xx and 635 pp. Indexed. LCN: 2001040531. ISBN: 0-8028-4994-6 (E, set), 0-8264-5867-X (C, set).

This three-volume commentary presents exegetical essays on 513 biblical texts from the Revised Common Lectionary spanning the three-year liturgical cycle. All the readings for the Sundays of the three-year cycle are covered, as well as the texts for Christmas Day, Epiphany, and Ascension. Described as exegetical "jump starts," the essays attempt to supply the information that a preacher needs to know about a text in order to preach a faithful sermon on it. Each essay includes some combination of three elements: engagement with the biblical text, theological reflection, and awareness of the context in which the sermon will be spoken and heard. The three volumes are organized according to the first (OT and Acts), second (Acts, Epistles, Revelation), and third (Gospels) lections for each day. The lections are arranged in their canonical order in each volume (Genesis, Exodus, etc.). The seventy-eight exegetes representing a variety of traditions include E. Achtemeier, D. C. Allison, R. Bauckham, L. R. Donelson, C. A. Evans, S. Farris, L. J. Hoppe, R. Jewett, D. Juel, C. S. Keener, J. Limburg, M. E. Marty, D. Moo, R. E. Murphy, M. M. Pazdan, P. R. Raabe, B. E. Reid, G. F. Snyder, B. A. Strawn, R. W. Wall, and W. H. Willimon. Each volume appends an essay for preaching: H. O. Old on preaching as worship (vol. 1), C. Gunton on preaching from the Letters (vol. 2), and C. C. Black on Augustinian preaching and the nurture of Christians (vol. 3). Two indexes provide a ready reference for the readings of the three-year cycle and for the contributors to the three volumes. Van Harn is retired from the pastorate at Grace Christian Reformed Church in Grand Rapids.

G. VERMES, *The Changing Faces of Jesus* (New York: Penguin Compass, 2002, paper $15) x and 324 pp., map, table. Bibliography. Indexed. LCN: 00-043897. ISBN: 0-14-219602-9.

Vermes, author of *Jesus the Jew* (1981), *Jesus and the World of Judaism* (1983), and *The Religion of Jesus the Jew* (1993), considers Jesus, the primitive church, and the NT as part of 1st-century Judaism and seeks to read them as such rather than through the eyes of a theologian. After a five-page prologue entitled "from Christ to Jesus," he discusses John as the odd man out among the Evangelists; the Jesus of John—Messiah figure or stranger from heaven; Paul as the odd man out among the apostles; the Christ of Paul—Son of God and universal redeemer of humankind; the Jesus of Acts—prophet, Lord, and Christ; the Jesus of the Synoptic Gospels—charismatic healer and teacher, and eschatological enthusiast; beneath the Gospels—the real Jesus; and the real Jesus at the dawn of the third millennium. The book was first published in Great Britain in 2000. The cloth edition appeared in the USA in 2001.

K. WENGST, *Das Johannesevangelium.* 2. Teilband, *Kapitel 11-21,* Theologischer Kommentar zum Neuen Testament 4/2 (Stuttgart: Kohlhammer, 2001, paper € 30.60) 350 pp. Indexed. ISBN: 3-17-016981-5.

The first volume in this commentary, which covered Jn 1–10, was described in *NTA* 45, pp. 593-594. This volume first deals with the raising of Lazarus and its consequences (Jn 11:1-57) and the end of Jesus' public activity at the beginning of the last week of his life (12:1-50). Then it treats 13:1–20:29 with reference to how in going to the cross Jesus presents himself to believers as returning to God and promises his presence in the Spirit: Jesus' last meal with his disciples before Passover (13:1–17:26); the arrest of Jesus, his trial, and his execution as his return to the Father (18:1–19:42); and the resurrected crucified one (20:1-29). It also considers the epilogue (20:30-31), the appendix (21:1-25), and the Gospel's title and ascription.

W. WINK, *The Human Being. Jesus and the Enigma of the Son of Man* (Minneapolis, MN: Fortress, 2002, paper $26) xvi and 356 pp. Indexed. LCN: 2001040352. ISBN: 0-8006-3262-1.

Wink, professor of biblical interpretation at Auburn Theological Seminary in New York City and author of *When the Powers Fall* (1998), explores the hypothesis that the "Son of Man" figure is a catalyst for human transformation. After reflecting on the human being in the quest for the historical Jesus, he discusses the anthropic revelation of the human being: the enigma of the "Son of Man," Feuerbach's challenge, and other biblical and extrabiblical references to "the human being" up to A.D. 100. Next he considers the human being in the pre-Easter sayings: Jesus and the human being, Jesus and the messianic hope, and projection and the messianic hope. Then he deals with the human being in the post-Easter sayings: catalyst of human transformation, apocalyptic versus eschatology, the human being comes, the human being judges, the future of the human being, the human being in John, and the human being in letters ascribed to Paul. Finally he treats the human being in Jewish mysticism and in gnosticism. He concludes that all that Christianity has to give and needs to give is the myth of the human Jesus. The three appendixes concern whether there was a primal man myth, Philo on the archetypes, and Ezekiel's influence on Jesus.

N. T. WRIGHT, *Matthew for Everyone.* Part 1, *Chapters 1–15;* part 2, *Chapters 16–28* (London: SPCK, 2002, paper £8.99 each) xi and 223 pp., map; xi and 227 pp., map. ISBN: 0-281-05301-4 (part 1), -05487-8 (part 2).

Part of a series of Wright's expositions of all the books in the NT and intended to be suitable for personal study or group use, these volumes present for every pericope in Matthew's

Gospel a fresh translation and a discussion providing background information, explanations and suggestions, and thoughts about present-day relevance. The first volume devoted to Matthew treats passages in the first fifteen chapters: Jesus' genealogy (1:1-17), the birth of Jesus (1:18-25), the Magi visit Jesus (2:1-12), travels to Egypt (2:13-23), the preaching of John the Baptist (3:1-10), Jesus' baptism (3:11-17), and so forth. The second volume deals with the rest of Matthew's Gospel: the leaven of the Pharisees (16:1-12), Peter's declaration of Jesus' messiahship (16:13-20), Jesus predicts his death (16:21-28), the transfiguration (17:1-8), the question about Elijah (17:9-13), and so forth. Each volume contains the same seventeen-page glossary. Wright is now canon theologian of Westminster Abbey and SPCK research fellow.

S. YAMAGUCHI, *Mary and Martha. Women in the World of Jesus* (Maryknoll, NY: Orbis, 2002, paper $24) xi and 204 pp. Bibliography. Indexed. LCN: 2001036921. ISBN: 1-57075-401-2.

Yamaguchi, who teaches in Japan and is codirector of the Center for Feminist Theology and Ministry in Tokyo, seeks to introduce scholarly tools that can be used to construct a new historical imagination (one that is more inclusive of the social world of Christian origins) for rereading the Bible. After a six-page introduction to re-visioning the past to transform the present, she considers the search for a new historical imagination according to the following outline: looking at Christian history in a new way, daily lives of Jewish women and men in the 1st century, deities and religious leadership, prophecy and "I am" revelation, healing and sign-working, storytelling and tradition-making, and persecution and patriarchalization. Then she illustrates how the story of Martha and Mary (Jn 11:1–12:8) can be heard with new ears with reference to the story and its characters; the ethnicity, class, and gender of the story world; and Martha, Mary, and Christian women (and men) today.

M. W. YEUNG, *Faith in Jesus and Paul. A Comparison with Special Reference to 'Faith that Can Remove Mountains' and 'Your Faith Has Healed/Saved You,'* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 147 (Tübingen: Mohr Siebeck, 2002, paper € 59) xv and 341 pp. Bibliography. Indexed. ISBN: 3-16-147737-5.

The slightly revised version of a doctoral dissertation directed by B. Rosner and presented in 1999 to the University of Aberdeen, this volume contends that despite the seeming discrepancies between Jesus and Paul on the issue of faith, Paul is greatly indebted to Jesus' teachings on faith. More specifically, it argues that the apparent dichotomy between Jesus' miracle-faith and Paul's salvation-faith is resolved when Paul is viewed as developing the christological and soteriological aspects of faith inherent in Jesus' teaching while assuming the theological and miraculous aspects of faith that are prominent in Jesus' sayings. After a sixteen-page introduction, it considers whether there is any historical continuity between Jesus and Paul on the issue of faith (with particular attention to 1 Cor 13:2). Then it assesses the extent of theological continuity between Jesus and Paul by focusing on the various (Hellenistic and Jewish) backgrounds of Jesus' faith sayings and on Paul's use of OT quotations on faith (Hab 2:4; Gen 15:6). Yeung concludes that only by placing Jesus and Paul against the backdrop of Jewish biblical tradition can we appreciate the continuities between Jesus and Paul.

A. E. ZANNONI, *Tell Me Your Story. The Parables of Jesus* (Chicago: Liturgy Training Publications, 2002, paper $15) xi and 164 pp. Illustrated. Bibliography. Indexed. LCN: 2001097504. ISBN: 1-56854-413-8.

This introduction to the parables of Jesus seeks to involve readers with God, Jesus, and his life as revealed through the parables, and to inspire reflection on and prayer with these stories that Jesus left behind. After chapters on Jesus' story and our story and on the stories that Jesus left behind, it treats Mark's parables of the kingdom; parables in Matthew's Gospel; Luke's parables of the kingdom; parables about God's love and forgiveness; parables about poverty and riches; parables about praying; parables about forgiveness, table fellowship, and compassion; and parables about discipleship. An appendix lists parables of

Jesus in the lectionary. Zannoni is the author of *Tell Me Your Name: Images of God in the Bible* (2000).

EPISTLES—REVELATION

J. A. ADEWUYA, *Holiness and Community in 2 Cor 6:14–7:1. Paul's View of Communal Holiness in the Corinthian Correspondence,* Studies in Biblical Literature 40 (New York—Bern: Lang, 2001, $55.95) xvii and 230 pp. Bibliography. Indexed. LCN: 2001029033. ISBN: 0-8204-5557-1.

Based on a doctoral dissertation directed by K. E. Brower and F. Young and presented to the University of Manchester, this investigation of 2 Cor 6:14–7:1 in the context of Paul's Corinthian correspondence argues that its focus is communal holiness conceived in terms of a dynamic ongoing relationship with God lived out by grace and practice throughout every sphere of life. After an eleven-page introduction, the volume deals with the current state of research on 2 Cor 6:14–7:1, Paul's background and the sociohistorical context of 2 Cor 6:14–7:1, the exegesis and interpretation of 2 Cor 6:14–7:1, Paul's concept of holiness in the Corinthian correspondence, and a Pauline theology of corporate holiness. Adewuya concludes that communal holiness in 2 Cor 6:14–7:1 is rooted in the holiness of God, relationship with God, and proper living based on proper self-understanding. He gives particular attention to the influence of the Holiness Code in Leviticus 18–20 on Paul's view of holiness in 2 Cor 6:14–7:1.

G. W. BURNETT, *Paul and the Salvation of the Individual,* Biblical Interpretation 57 (Leiden—Boston—Cologne: Brill, 2001, € 71 or $83) ix and 246 pp. Bibliography. Indexed. LCN: 2001035217. ISBN: 90-04-12297-4.

The revision of a doctoral dissertation directed by C. McCullough and presented in 1999 to Queen's University of Belfast, this volume investigates whether Paul's understanding of God's work in the world was primarily operative at the level of the individual as opposed to being largely concerned with groups and group identity. After a nineteen-page introduction, it considers the self and individuality in the Hellenistic world: modern anthropological approaches to the self and culture, the development of individualism in the Hellenistic world, the collective and the individual in the religion of the ancient world, and the collective and the individual in Judaism. Then it discusses selected texts in Romans 1–8 that illustrate the importance of the individual in Pauline thought: the stress on the collective in recent research on Romans, the individual and salvation (Rom 1:16-17), the individual and the nature of faith (3:21-28), and the individual and the struggle with sin and the law (7:7-25). Burnett concludes that Paul saw clearly that God's purposes were worked out fundamentally with individual selves from both Jewish and Gentile backgrounds.

T. L. CARTER, *Paul and the Power of Sin. Redefining 'Beyond the Pale,'* Society for New Testament Studies Monograph Series 115 (Cambridge, UK—New York: Cambridge University Press, 2002, $60) xiv and 241 pp., 7 figs. Bibliography. Indexed. LCN: 2001037393. ISBN: 0-521-81041-8.

The revised version of a doctoral dissertation directed by R. Morgan and submitted to Oxford University in 1998, this effort at understanding Paul in light of his own sociocultural context employs a cross-cultural model developed by the social anthropologist, M. Douglas. It argues that Paul developed the symbolism of the power of sin as a way of safeguarding the position of Law-free Gentile believers within the small, bounded social groups that made up the early church. It contends that by removing the ethnic boundary that separated Jew from Gentile and replacing it with a new, eschatological boundary between the righteous and the sinful, Paul was seeking to redefine his readers' perception of who is and is not "beyond the pale." After an eighteen-page introduction, it treats "grid and group," physical and social boundaries in Corinth, exclusive boundaries in Galatia, small bounded groups in Rome, and inclusive boundaries in Rome. Carter concludes that for Paul sin was "beyond the pale" in the sense that it represented the evil beyond the boundaries protecting the good inside of the physical and social bodies of the righteous.

S. K. DAVIS, *The Antithesis of the Ages. Paul's Reconfiguration of Torah,* CBQ Monograph Series 33 (Washington, DC: Catholic Biblical Association, 2002, paper $11) x and 259 pp. Bibliography. Indexed. LCN: 2001007936. ISBN: 0-915170-32-9.

The expression "the antithesis of the ages" indicates that the primary Pauline Torah/Christ polarity is inherently an antithesis of history and eschatology, of "this age" and "the age to come." Prepared as a doctoral dissertation under the direction of C. Stockhausen and presented to Marquette University, this volume argues that when Paul wrote negatively about Torah, he was addressing not the Torah per se but what might called the eternal, cosmic, or ontological Torah. After a 38-page introduction, it considers the Jewish context in which Paul's view of Torah may be best understood: a narrative of Wisdom and Torah; and Torah as eternal and eschatological, heavenly and hidden. Then it offers "case studies" of three passages that are characterized by their high volume of Torah-content and the prominence of biblical lemmata: the Torah and the stumbling stone in Romans 9–10, Abraham and Torah in Galatians 3–4, and the tablets and the veil in 2 Corinthians 3. Davis concludes that, for Paul, Torah was God's time-bound revelation, and Christ filled the theological space attributed to the eternal Torah in some Jewish circles.

T. ENGBERG-PEDERSEN (ED.), *Paul Beyond the Judaism/Hellenism Divide* (Louisville, KY: Westminster John Knox, 2001, paper $39.95) x and 355 pp., 2 tables. Indexed. LCN: 2001026264. ISBN: 0-664-22406-7.

After a sixteen-page introduction by Engberg-Pedersen, this volume presents essays by W. A. Meeks on Judaism, Hellenism, and the birth of Christianity; D. B. Martin on Paul and the Judaism/Hellenism dichotomy—toward a social history of the question; P. S. Alexander on Hellenism and Hellenization as problematic historiographical categories; S. K. Stowers on whether Pauline Christianity resembles a Hellenistic philosophy; L. Alexander on *ipse dixit*—citation of authority in Paul and in the Jewish and Hellenistic schools; Meeks on Corinthian Christians as artificial aliens; J. M. G. Barclay on matching theory and practice—Josephus' constitutional ideal and Paul's strategy in Corinth; H. Tronier on the Corinthian correspondence between philosophical idealism and apocalypticism; M. M. Mitchell on Pauline accommodation and "condescension" (συγκατάβασις)—1 Cor 9:19-23 and the history of influence; D. E. Aune on anthropological duality in the eschatology of 2 Cor 4:16–5:10; and J. T. Fitzgerald on Paul and paradigm shifts—reconciliation and its linkage group.

N. L. GROSS, *If You Cannot Preach Like Paul . . .* (Grand Rapids—Cambridge, UK: Eerdmans, 2002, paper $15) xviii and 182 pp., 3 figs. Bibliography. Indexed. LCN: 2001058450. ISBN: 0-8028-4938-5.

This attempt at reclaiming Paul for the preaching ministry of the church rests on the conviction that the cross of Christ is the only scandal with which we need concern ourselves, and that the fear of all other human scandals dare not impede our preaching of Jesus Christ and him crucified. After an eight-page introduction, Gross, associate professor of speech communication in ministry at Princeton Theological Seminary, recounts her own experience of coming to grips with how to preach from Paul, seeks to come to a new understanding of who Paul was and what his ministry was about, lays a new hermeneutical foundation for treating Paul in which homiletics becomes the last step in the hermeneutical process, illustrates a hermeneutical methodology for preaching on Pauline texts with reference to the Eutychus episode in Acts 20:7-12, and presents the Eutychus sermon and two other sermons that emerged from Pauline texts (Col 2:8–3:4; Rom 8:18-25 with Isa 11:1-9).

R. B. HAYS, *The Faith of Jesus Christ. The Narrative Substructure of Galatians 3:1–4:11,* Biblical Resource (2nd ed.; Grand Rapids—Cambridge, UK: Eerdmans, 2002, paper $25;

Dearborn, MI: Dove) lii and 308 pp. Bibliography. Indexed. LCN: 82-10660. ISBN: 0-8028-4957-1 (E).

The revised and expanded version of Hays's doctoral dissertation directed by W. A. Beardslee and accepted by Emory University in 1981 [*NTA* 28, p. 209], this investigation of Gal 3:1–4:11 argues that a story about Jesus Christ is presupposed by Paul's argument in Galatians, and that his theological reflection attempts to articulate the meaning of that story. After discussing the search for the constant elements of Paul's gospel, it surveys how the narrative dimension in Paul's thought has been handled by previous interpreters, analyzes the narrative christological formulations in Galatians, discusses the function of πίστις in the narrative structure of Paul's gospel, examines the logic of the argumentation in Gal 3:1–4:11, and draws out the implications for Pauline interpretation. This edition features a foreword by L. T. Johnson, a new preface by the author, and a dialogue (1997) about the phrase πίστις χριστοῦ with J. D. G. Dunn.

P. A. HOLLOWAY, *Consolation in Philippians. Philosophical Sources and Rhetorical Strategy,* Society for New Testament Studies Monograph Series 112 (Cambridge, UK—New York: Cambridge University Press, 2001, $54.95) xiii and 208 pp. Bibliography. Indexed. LCN: 00-054720. ISBN: 0-521-80406-X.

The slightly revised version of a doctoral dissertation directed by A. Yarbro Collins and presented to the University of Chicago in 1998, this rhetorical-critical study seeks to understand Paul's letter to the Philippians as an ancient letter of consolation. After a three-page introduction, it discusses literary and rhetorical contexts: the integrity of Philippians, its rhetorical situation, and ancient consolation as its possible genre. Then it considers the theme of consolation in four parts of the letter: Paul's consolatory strategy—discerning the things that matter (Phil 1:3-11); discerning the things that matter in the gospel mission (1:12–2:30); discerning the one thing that matters in the Christian life (Phil 3:1–4:1); and concluding paraenesis, consolation, and thank-you note (4:2-23). Holloway concludes that Philippians is a letter of consolation written to answer the Philippians' discouragement over Paul's imprisonment and their own suffering for the gospel.

S. KIM, *Paul and the New Perspective. Second Thoughts on the Origin of Paul's Gospel,* Wissenschaftliche Untersuchungen zum Neuen Testament 140 (Tübingen: Mohr Siebeck, 2002, € 89) xv and 336 pp. Bibliography. Indexed. ISBN: 3-16-147692-1.

The eight essays in this volume concern Paul's conversion/call, J. D. G. Dunn, and the new perspective on Paul; justification by grace and through faith in 1 Thessalonians; Isaiah 42 and Paul's call; Paul, the Spirit, and the Law; Christ, the image of God, and the Last Adam; 2 Cor 5:11-21 and the origin of Paul's concept of reconciliation [§ 42-1142]; the "mystery" of Rom 11:25-26 once more [§ 42-373]; and the Jesus tradition in Paul. Kim, professor of NT at Fuller Theological Seminary in Pasadena, CA, and the author of *The Origin of Paul's Gospel* (1981) and *The "Son of Man" as the Son of God* (1983), concludes that Paul's Christology and soteriology as well as his understanding of God's plan to save Gentiles now and Israel as a whole in the eschaton originated in the revelation of Jesus Christ to him on the Damascus Road (see Gal 1:11-17).

S. KIM, *Paul and the New Perspective. Second Thoughts on the Origin of Paul's Gospel* (Grand Rapids—Cambridge, UK: Eerdmans, 2002, paper $25) xv and 336 pp. Bibliography. Indexed. LCN: 2001040538. ISBN: 0-8028-4974-1.

The paperback edition of the book described in the previous notice.

E. H.-S. KOK, *"The Truth of the Gospel." A Study in Galatians 2:15-21,* Jian Dao Dissertation Series 7, Bible and Literature 5 (Hong Kong: Alliance Bible Seminary, 2000) xxvii and 331 pp. Bibliography. Indexed. ISBN: 962-7997-40-4.

Prepared as a doctoral dissertation under the direction of J. D. G. Dunn and presented in 1993 to the University of Durham, this exegetical analysis of Gal 2:15-21 focuses on the key Pauline terms and motifs: sinners, works of law and Law, faith in/of Christ, justification/righteousness, dying to law and living to God, and co-crucifixion with Christ. After a 48-page introduction that places the study in the context of modern Pauline research, the volume presents preliminary considerations about epistolary-rhetorical analysis and the context of Gal 2:15-21, the crisis at Antioch (2:11-14), and the crisis in the Galatian churches. Then it offers a detailed exegesis according to the following outline: the assertion—"justification" defined (Gal 2:15-16), the question and negation (2:17), the first clarification (2:18), the second clarification (2:19-20), and the concluding remarks (2:21). Kok concludes that according to Gal 2:15-21 the socially exclusive Jewish boundary markers (ἔργα νόμου) have to be rejected and Torah observance has to be redefined in order to safeguard the equal status of Gentile believers in the church.

J.-P. LÉMONON (ED.), *Regards croisés sur l'Épître aux Galates* (Lyon: PROFAC, 2001, paper € 12.20) 171 pp. ISBN: 2-85317-085-3.

After Lémonon's translation of Paul's letter to the Galatians and his essay on its character as a unified letter, this volume presents papers by P. Abadie on its citations of the OT; D. Cerbelaud on the allegory of Hagar and Sarah in Gal 4:21-31; J. Charrier, A.-P. Gauthier, and A.-M. Tardivel on the process of the promise in Galatians; A. Pénicaud on Paul and autobiography; L. Panier on the marks of enunciation; C. Royon on a theological reading of the letter; and Y. Krumenacker on Calvin's exegesis of the letter to the Galatians. The papers were prepared as part of an interdisciplinary seminar held in 1998-99 under the auspices of the Centre d'analyse du discours religieux (CADIR) and the department of exegesis at the theological faculty of the Université Catholique de Lyon.

G. LÜDEMANN, *Paulus, der Gründer des Christentums* (Lüneburg: zu Klampen, 2001, € 19) 270 pp., table. Indexed. ISBN: 3-934920-07-1.

The central thesis of this volume is that Paul (and not Jesus) was the most decisive figure in early Christianity and so Paul can be regarded as the real founder of Christianity. After a nine-page introduction, it treats the chronology and life of Paul as well as the letter to Philemon. Then it considers Paul the Jew, Paul the Greek and Roman, Paul the Christian, Paul the apostle of Jesus Christ, Paul and Jesus, Paul the founder of Christianity, and the significance of Paul for today. Also included are appendixes on 2 Thessalonians as a skillful forgery and on Porphyry's critique of Paul. Lüdemann is professor of history and literature of early Christianity at the University of Göttingen.

M. MAZZEO, *Lettere di Pietro. Lettera di Giuda. Nuova versione, introduzione e commento,* I Libri Biblici, Nuovo Testamento 18 (Milan: Paoline, 2002, € 29.95) 490 pp. Bibliography. Indexed. ISBN: 88-315-2256-6.

In this volume Mazzeo provides for 1 Peter, 2 Peter, and Jude, respectively, a literary and historical introduction (structure, literary genre, author, etc.), a translation and commentary for each pericope, and a discussion of the theological message (dominant themes, position in the Christian canon, biblical-theological lexicon). He treats 2 Peter according to the following outline: address and initial salutation (2 Pet 1:1-2), the Christian vocation and the power of the word (1:3-21), the presence and activity of the false teachers (2:1-22), and the parousia of Christ on the day of the Lord (3:1-18). He considers three theological themes in Jude: the faith handed on once for all time, the unity and trinity of God, and angels and heavenly beings. Mazzeo, who teaches NT exegesis and biblical spirituality at the Pontificio Ateneo Antonianum in Rome, is the author of four books on theological themes in Revelation as well as *I vangeli sinottici. Introduzione e percorsi tematici* (2001).

M. M. MITCHELL, *The Heavenly Trumpet. John Chrysostom and the Art of Pauline Interpretation* (Louisville, KY—London: Westminster John Knox, 2002, paper $44.95) xxxiv and 564 pp., 6 plates. Bibliography. Indexed. ISBN: 0-664-22510-1.

The paperback edition of the work published in 2000 by Mohr Siebeck [*NTA* 45, p. 406], this volume constitutes both a hermeneutical essay on the nature of Pauline interpretation and a kind of "gallery exhibition" of John Chrysostom's many and varied portraits of the apostle Paul. Mitchell, associate professor of NT at the Divinity School, University of Chicago, is also the author of *Paul and the Rhetoric of Reconciliation* (1991).

B. W. R. PEARSON, *Corresponding Sense. Paul, Dialectic, and Gadamer,* Biblical Interpretation 58 (Leiden—Boston—Cologne: Brill, 2001, € 105 or $122) xxiv and 370 pp. Bibliography. Indexed. ISBN: 90-04-12254-0.

Following the example of H.-G. Gadamer's philosophical hermeneutics, Pearson treats several problems in NT interpretation centered around the figure of Paul and demonstrates how a dialogical approach to the interpretation of ancient texts functions pragmatically to allow for a deeper understanding of individual texts and of their connection with the larger dialectical web of texts and contexts in the ancient world. The five chapters deal with the following topics: a philosophical hermeneutic—Paul, his interpreters, and the logic of question and answer; assumption and the interpretation of Philemon; "rhetoric" and "reality"—Acts as a dialogue partner in the study of Paul; satire and performance in Romans; and axiom, dialectic, and ambiguity—Paul, Jacob, and the collections for Jerusalem. The two appendixes present (1) an indicative survey of Gadamer's hermeneutics in NT theology, hermeneutics, and criticism; and (2) a case for the existence of baptism as initiation in the cult of Isis and Sarapis. Pearson is senior lecturer in Greco-Roman culture and convenor of the philosophy program in the School of Humanities and Cultural Studies at the University of Surrey Roehampton.

M. QUESNEL, *Paul et les commencements du christianisme* (Paris: Desclée de Brouwer, 2001, paper € 14.50) 149 pp. Indexed. ISBN: 2-220-05014-9.

After a seven-page introduction, Quesnel, professor of Scripture at the Institut Catholique de Paris, discusses the biography of Paul in light of the sources (life), an apostle and his city—Paul and Corinth (context), the construction of the epistles—the example of Romans (structure), Paul and the Law—research on Judaism in the time of Paul (Judaism), the evolution of Pauline thought—from the first epistles to the captivity epistles (trajectory), and Deuteropaulinism (posterity). He concludes that while Paul was a major artisan, he can hardly be called the founder of Christianity.

C. K. ROBERTSON, *Conflict in Corinth. Redefining the System,* Studies in Biblical Literature 42 (New York—Bern: Lang, 2001, $57.95) xv and 257 pp., 15 figs. Bibliography. Indexed. LCN: 2001041299. ISBN: 0-8204-5569-5.

The revision of a doctoral dissertation directed by J. D. G. Dunn and presented to the University of Durham in 1999, this volume examines conflicts within the church at Corinth (with particular attention to 1 Corinthians 1–6) by using a "systems approach" and following the lead of L. A. Coser who contends that conflict is not inherently negative. After surveying past scholarship, it offers a brief explanation of systems methodology, explores the overlapping of multiple relational networks in the one Christian community, considers the quarrels in 1 Corinthians 1–4 in terms of confusion over corporate identity and relational priorities, and analyzes two situations that exemplify the "double dilemma" facing Paul: the incestuous man and litigation between fellow members. Robertson concludes that a major part of Paul's response to conflicts in the church was the redefinition of the overall system as the *ekklesia* and the reconfiguration of interrelationships from collegial to familial terms. A seven-page appendix provides an overview of the various conflicts in 1 Corinthians.

M. SILVA, *Interpreting Galatians. Explorations in Exegetical Method* (2nd ed.; Grand Rapids: Baker, 2001, paper $17.99) 256 pp. Bibliography. Indexed. LCN: 2001043500. ISBN: 0-8010-2305-X.

The revised and expanded paperback edition of the work entitled *Explorations in Exegetical Method. Galatians as a Test Case* [*NTA* 41, p. 379], this volume deals with issues of language and literature (text, vocabulary, syntax, discourse and literary structure), history (the task of reconstruction, Acts and Galatians, the date of Galatians), and Pauline theology (the distinctiveness of Paul's message, Paul and his Bible, eschatology in Galatians, the function of the Law). This edition includes an appendix on Gal 3:6-14. Silva is the author of *Biblical Words and Their Meaning. An Introduction to Lexical Semantics* (1994).

S.-W. (A.) SON, *Corporate Elements in Pauline Anthropology. A study of selected terms, idioms, and concepts in the light of Paul's usage and background,* Analecta Biblica 148 (Rome: Editrice Pontificio Istituto Biblico, 2001, paper € 15.49 or $17) xvii and 240 pp., 2 tables. Bibliography. Indexed. ISBN: 88-7653-148-3.

Based on a doctoral dissertation directed by E. E. Ellis and presented to Southwestern Baptist Theological Seminary in Fort Worth, Texas, this investigation of Paul's anthropology examines all the relevant Pauline texts, makes use of the different evaluations and interpretations of his thought in modern literature, and seeks to find possible backgrounds for his views in Hellenism, Judaism, the OT, and Jesus' teachings. It deals in turn with the following topics: Paul's use of the ἐν Χριστῷ formula and related terms; his comparison and contrast of Adam and Christ; his concept of the church as the body of Christ; his concept of the church as the temple, house, and building of God; and his understanding of the nature of the "one flesh" union. Son concludes that Paul viewed the human person not as an isolated individual but as one who constantly interacts with others, and that Paul's corporate anthropology should be understood primarily in the framework of the OT-Jewish-Christian backgrounds rather than that of Hellenistic philosophy and religions.

P. SPILSBURY, *The Throne, the Lamb & the Dragon. A Reader's Guide to the Book of Revelation* (Downers Grove, IL: InterVarsity, 2002, paper $12.99) 156 pp., 6 tables. Bibliography. Indexed. LCN: 2001051797. ISBN: 0-8308-2671-8.

Describing Revelation as a book about God, Christ, and a terrible conflict, Spilsbury, associate professor of biblical studies and NT at Canadian Bible College in Regina, Saskatchewan, and author of *The Image of the Jew in Flavius Josephus' Paraphrase of the Bible* (1998), provides an essay on what Revelation is about and a guide on how to read it. After a 25-page introduction to reading Revelation, he explains how the book is put together and its overall plan. Then he focuses on the book's three central themes (the throne, the Lamb, and the dragon, respectively), considers the subject of wrath and judgment, and reflects on its picture of the final outcome or goal of history.

R. J. SWANSON (ED.), *New Testament Greek Manuscripts. Variant Readings Arranged in Horizontal Lines against Codex Vaticanus. Romans* (Wheaton, IL: Tyndale House, 2001, paper $37.95; Pasadena, CA: William Carey International University Press) xxxvi and 391 pp. ISBN: 0-86585-070-4 (WC).

This edition of the Greek text of Paul's letter to the Romans differs from past editions of the Greek NT in that it avoids the eclecticism that characterizes all current editions and in that it reports every variation and all information from every source faithfully and completely in a parallel-line format. As in the edition of Galatians [see *NTA* 44, p. 403], it prints the Greek text of Codex Vaticanus (B) in full as the exemplar or lead-text. Then for each line the evidence of the papyri, uncials, and minuscules is presented in horizontal lines below, so that the user has immediate access to all variant readings. Additional information from the manuscripts is supplied in a series of footnotes for each page. Also included is a 96-page list of variant readings from Greek manuscripts for Romans not cited in the apparatuses of current critical editions. Swanson is emeritus professor at Western Carolina University.

L. THURÉN, *Derhetorizing Paul. A Dynamic Perspective on Pauline Theology and the Law* (Harrisburg, PA: Trinity Press International, 2002, paper $20) vii and 213 pp. Bibliography. Indexed. LCN: 2001052459. ISBN: 1-56338-372-1.

The paperback version of the work published in 2000 by Mohr Siebeck of Tübingen [*NTA* 44, p. 602], this volume contends that Paul's search for consistency about the OT was a major reason for his revolt against the OT Law, and that his exaggerated statements about the Law correspond to his hyperbolic way of thinking. Thurén is senior research fellow at the Academy of Finland.

J. R. WAGNER, *Heralds of the Good News. Isaiah and Paul "In Concert" in the Letter to the Romans,* Supplements to Novum Testamentum 101 (Leiden—Boston—Cologne: Brill, 2002, € 109 or $126.42) xxii and 437 pp., 40 figs. Bibliography. Indexed. ISBN: 90-04-11691-5.

Based on a doctoral dissertation directed by E. P. Sanders and accepted in 1999 by Duke Divinity School, this volume examines Paul's quotations of and allusions to Isaiah, and situates them within the milieu of early Jewish interpretive practices and the context of Paul's argument in his letter to the Romans. After a 41-page introduction to Scripture, theology, and mission in Paul's letter to the Romans, it treats the use of Isaiah in Rom 9:1-29 ("if the Lord of hosts had not left us seed"), 9:30–10:21 ("a disobedient and contrary people"), and 11:1-36 ("the redeemer will come from Zion"). Then it treats Isaiah in Romans 15 ("in him will the Gentiles hope"), and heralds of the good news—Paul and Isaiah in concert. A three-page appendix provides bibliographical information about the Hebrew text of Isaiah and its ancient versions. Wagner concludes that Paul found in Isaiah a fellow preacher of the gospel, the message that reveals God's righteousness for all who believe, for the Jews first and also for the Greeks.

M. WALTER, *Gemeinde als Leib Christi. Untersuchungen zum Corpus Paulinum und zu den 'Apostolischen Vätern,'* Novum Testamentum et Orbis Antiquus 49 (Fribourg: Universitätsverlag, 2001, 98 SFr; Göttingen: Vandenhoeck & Ruprecht, € 79) v and 346 pp., table. Bibliography. Indexed. ISBN: 3-7278-1367-9 (U), 3-525-53950-9 (V&R).

The revised version of a doctoral dissertation directed by G. Theissen and presented in 1998 to the Evangelical theological faculty at the University of Heidelberg, this volume first offers a survey of modern research on the church as the "body of Christ," and makes methodological observations about linguistics and the sociology of knowledge. Then after discussing the "body" metaphor in ancient pagan philosophical and historiographical texts as well as in Jewish-Hellenistic texts, it traces the uses of the "body of Christ" as a metaphor for the church in Paul's letters (1 Corinthians, Romans), Colossians, Ephesians, and the Apostolic Fathers (*1 Clement,* Ignatius, Polycarp, *Shepherd of Hermas, 2 Clement*), respectively. A five-page appendix presents a tablular overview of the body-metaphor in antiquity. Walter concludes that the body of Christ metaphor provided early Christians with a concept of collective self-definition as well as a way of defining their boundaries vis-à-vis the world.

K. H.-Y. WONG, *Boasting and Foolishness. A Study of 2 Cor 10,12-18 and 11,1a,* Jian Dao Dissertation Series 5, Bible and Literature 3 (Hong Kong: Alliance Bible Seminary, 1998) xvii and 237 pp., 2 tables. Bibliography. Indexed. ISBN: 962-7997-26-9.

Prepared as a doctoral dissertation under the direction of J. Lambrecht and presented to the Catholic University of Leuven, this investigation of 2 Corinthians 10–13 explores the reason and background that led Paul to correlate "boasting" and "foolishness." After a three-page introduction, it surveys past interpretations of Paul's "foolish boasting" and studies the context of this theme in 2 Corinthians 10–13. Then it presents a detailed exegesis of 2 Cor 10:12–11:1 according to the following outline: the defense and attack of Paul (10:12), to boast and not to boast (10:13-16), and legitimate boasting and foolishness (10:17–11:1a). Wong concludes that Paul conceived of the legitimacy and the foolishness of boasting in terms of his apostolic and missionary vocation.

N. T. WRIGHT, *Paul for Everyone. Galatians and Thessalonians* (London: SPCK, 2002, paper £7.99) xi and 177 pp., map. ISBN: 0-281-05304-9.

Wright, now canon theologian at Westminster Abbey, provides for each pericope in Paul's letter to the Galatians as well as 1 and 2 Thessalonians a fresh translation and an exposition that includes background information, explanation of the text, and suggestions about its current relevance. He first treats Galatians: Paul's distress over the Galatians (1:1-9), Paul's conversion and call (1:10-17), Paul's first visit to Peter (1:18-24), standing firm against opposition (2:1-5), and so on. Then he considers 1 Thessalonians: the gospel comes to Thessalonica (1:1-5), the Thessalonians' tale (1:6-10), Paul's ministry in Thessalonica (2:1-8), and so on. Finally he deals with 2 Thessalonians: greeting and thanksgiving (1:1-7a), the coming of Jesus (1:7b-12), the lawless one (2:1-12), and so on. A fifteen-page glossary is included.

BIBLICAL THEOLOGY

D. W. BAKER (ED.), *Looking into the Future. Evangelical Studies in Eschatology,* ETS Studies (Grand Rapids: Baker, 2001, paper $29.99) 383 pp. Indexed. LCN: 2001037389. ISBN: 0-8010-2279-7.

The twenty-two papers in this volume appear under six headings: God and his kingdom (two), exegetical studies on eschatology (four), eschatology in historical theology (four), theological perspectives on eschatology (four), eschatology and an open view of God (four), and eschatology in the life of the church (four). The essays most pertinent to the NT field are by B. Waltke on the kingdom of God in biblical theology, D. L. Bock on the kingdom of God in NT theology, J. A. Borland on the meaning and identification of God's eschatological trumpets, H. F. Bayer on the eschatological prospect in the context of Mark, M. Dubis on 1 Peter and the "sufferings of the Messiah," D. W. Mills on the eschatology of 1 John, J. R. Douglass on *Epistle to Rheginos*—a Christian-gnostic teaching on the resurrection, and C. A. MacKenzie on the coming of the kingdom and 16th-century English Bibles.

K. BERGER, *Wie kommt das Ende der Welt?,* Gütersloher Taschenbücher 1455 (Gütersloh: Gütersloher Verlagshaus, 2002, paper € 9.90) 231 pp. Indexed. ISBN: 3-579-01455-2.

A pocketbook edition of the work published in 1999 by Quell Verlag [*NTA* 44, pp. 183-184], this volume first raises questions pertaining to the end of the world and clarifies presuppositions. Then it considers what it means to say that God comes, the political framework of apocalyptic, the understanding of apocalyptic, its use of images, its approach to time, what it cannot give, end-time hope and mysticism, hope for change, Jesus' coming again, his role as judge of the world, important individual questions, what we must expect, and apocalyptic and aesthetics.

B. K. BLOUNT, *Then the Whisper Put on Flesh. New Testament Ethics in an African American Context* (Nashville, TN: Abingdon, 2001, paper $21) 232 pp. Bibliography. Indexed. ISBN: 0-687-08589-6.

Blount, associate professor of NT at Princeton Theological Seminary and author of *Go Preach! Mark's Kingdom Message and the Black Church Today* (1998), proposes to read the writings of the primary NT authors from an ethical perspective through the lens of African American slaves. After chapters on liberation as lens and on reconfigured ethics, he treats kingdom ethics in the Synoptic Gospels, the Christology of active resistance in John's Gospel, theology enabling liberating ethics (sometimes) in Paul's letters, and the witness of active resistance in Revelation. He concludes that we have to take seriously not only the written words of the NT but also the way in which the Spirit leads us to those words through the lens of our contemporary cultures.

M.-É. BOISMARD, *Le Baptême chrétien selon le Nouveau Testament,* Théologies (Paris: Cerf, 2001, paper € 13.72) 143 pp. Indexed. ISBN: 2-204-06639-7.

After introducing the pertinent sources (moving backward from the 4th-century mystagogical catecheses of Cyril of Alexandria to the Pauline epistles), this investigation of how baptism was understood and practiced in early Christian circles explores the following topics: from darkness to light, the change of clothing, the remission of sins, the confession of faith and the baptismal *Credo,* the gift of the Holy Spirit, and baptism properly so called—its symbolic signification. The two appendixes treat (1) the baptismal liturgy in the NT and (2) the sacraments of baptism and confirmation in A.D. 2000 (by V. Mora). Boismard, professor emeritus at the École Biblique de Jérusalem, concludes with a detailed reconstruction of the early Christian baptismal ritual.

W. BRUEGGEMANN, *Peace,* Understanding Biblical Themes (St. Louis, MO: Chalice, 2001, paper $24.99) vi and 205 pp. Indexed. LCN: 2001000773. ISBN: 0-8272-3828-2.

In this revised edition of *Living Toward a Vision. Biblical Reflections on Shalom* (1976; 2nd ed., 1982), Brueggemann explores biblical texts from the OT story of the exodus to Jesus' teachings about peace and the reign of God. After a nine-page preface, he discusses a vision of *shalom* (living toward a vision, *shalom* for "haves" and "have-nots"), a vision of freedom (*shalom* as freedom and unity, action in the brickyard, our story tells us what to do), a vision of order (ordering and eating, peace as a gift and a task, peace as a *shalom* covenant, mixing religion and politics), the *shalom* church (the church—an untangled world, newness—the church's message, *shalom* tools, the *shalom* church), and *shalom* persons (the *shalom* person, teaching how it holds together, health care as healing and caring). Brueggemann is professor of OT at Columbia Theological Seminary in Decatur, GA.

B. S. CHILDS, *Biblical Theology. A Proposal,* Facets (Minneapolis, MN: Fortress, 2002, paper $6) v and 90 pp. Bibliography. ISBN: 0-8006-3481-0.

Adapted from *Biblical Theology of the Old and New Testaments. Theological Reflection on the Christian Bible* [*NTA* 37, p. 453], this volume considers the history of biblical theology as a discipline, the problem of the Christian Bible, a canonical approach to biblical theology, from witness to subject matter, and canonical categories for structuring a biblical theology. Childs is professor emeritus of divinity at Yale Divinity School.

J. B. DOUKHAN, *Israel and the Church. Two Voices for the Same God* (Peabody, MA: Hendrickson, 2002, paper $19.95) x and 108 pp. Indexed. LCN: 2001008157. ISBN: 1-56563-616-3.

Taking as its starting point I. Zangwill's poem about Moses and Jesus, this volume considers when Jews and Christians walked together (when Christians were Jews, when Jews were Christians), the parting of the ways (the Jewish rejection, the Christian rejection), the Christian replacement (ecclesiological supersessionism, theological supersessionism, the Jewish-Christian polarization), and mission impossible (the mission of the Christians, the mission of the Jews, after Auschwitz and Jerusalem). Doukhan, professor of Hebrew language, exegesis, and Jewish studies as well as director of the Institute of Jewish-Christian Studies at Andrews University in Berrien Springs, MI, concludes that the church needs Israel and Israel needs the church; and that when Jews and Christians hear each other as the voice of the same God, then the voice of God will be heard.

D. J. HARRINGTON, *The Church According to the New Testament. What the Wisdom and Witness of Early Christianity Teach Us Today* (Franklin, WI—Chicago: Sheed & Ward, 2001, paper $19.95) xii and 188 pp. Bibliography. Indexed. LCN: 2001045861. ISBN: 1-58051-111-2.

With particular attention to what the various NT books teach about the church, this biblical-theological study explores what the church of the 1st century might have to say to the church of the 21st century. Its twelve chapters deal with the Jesus movement; the continuation of the Jesus movement; what early Christians believed about Jesus; how early Christians worshiped; Paul on the church; the church and the people of God; Paul's legacy—theology, narrative, and practice; the churches behind the Synoptic Gospels; the Johannine communities; the church in the world; ministry; and ministers. Each of the twelve chapters is divided into three or four sections that treat various aspects of the general topic (e.g. the chapter on the church in the world has sections on church and state, men and women, early Christian values, and hospitality and compassion), and at the end of each chapter there is a section entitled "Possibilities and Problems" as well as questions for reflection and discussion. An eight-page glossary in included. Harrington is the author of *Why do we suffer? A scriptural approach to the human condition* (2000).

H. JUNGBAUER, *"Ehre Vater und Mutter." Der Weg des Elterngebots in der biblischen Tradition,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 146 (Tübingen: Mohr Siebeck, 2002, paper € 69) xv and 445 pp. Bibliography. Indexed. ISBN: 3-16-147680-8.

The slightly revised version of a doctoral dissertation directed by G. Jeremias and presented to the Evangelical theological faculty of the Eberhard-Karls-Universität in Tübingen, this volume examines the significance of the biblical commandment about honoring one's parents (Exod 20:12; Deut 5:16) and traces its developments in the OT, early Jewish writings, and the NT. After situating the commandment in the context of OT and ancient Near Eastern legal traditions, it considers how it was interpreted and adapted in the Septuagint, the OT Apocrypha, Palestinian Jewish writings, Qumran texts, Jewish-Hellenistic writings, the works of Philo and Josephus, and rabbinic literature. Then it discusses its impact on various NT texts (Mk 7:1-23 parr.; 10:17-31 parr.), the theme of the *familia dei* in the Gospels and other passages, Paul's uses of "family" and related images, and the role of parents in the household codes.

O. MAINVILLE AND D. MARGUERAT (EDS.), *Résurrection. L'après-mort dans le monde ancien et le Nouveau Testament,* Le Monde de la Bible 45 (Geneva: Labor et Fides, 2001, paper 45 SFr; Montreal: Médiaspaul, $28.95 Can.) 338 pp. ISBN: 2-8390-1012-5 (LF), 2-89420-468-X (M).

After a ten-page introduction by the editors, this volume presents papers by L. Karkajian on death and after-death in the ancient New East—Egypt and Mesopotamia; C. Grappe on the birth of the idea of resurrection in Judaism; M.-F. Baslez on the body, soul, and survival—anthropology and beliefs in the religions of the Greco-Roman world; C. Combet-Galland on Mark's Gospel and the rock that was already rolled away; J.-P. Michaud on the resurrection in the language of the first Christians; J. Schlosser on vision, ecstasy, and the appearance of the risen one; M. Gourgues on the resurrection in the creeds and hymns of the first Christian communities; Mainville on the appearance of the risen one—theological functions and stakes; Marguerat on the resurrection at work in history according to Luke-Acts; J. Zumstein on faith and eternal life according to John; É. Cuvillier on the risen Christ or the immortal beast—Easter proclamation and imperial propaganda in Revelation; P. Létourneau on the appearances of the Savior in Christian apocryphal literature; A. Gignac on understanding our resurrection in a Pauline perspective (the images of 1 Thess 4:13-18; 1 Cor 15; and 2 Cor 5:1-10); A. Dettwiler on the resurrection of believers in Colossians; and A. Myre on the future of the resurrection—clearing away obstacles.

R. MIGGELBRINK, *Der zornige Gott. Die Bedeutung einer anstössigen biblischen Tradition* (Darmstadt: Wissenschaftliche Buchgesellschaft, 2002, paper € 19.90) 168 pp. Indexed. ISBN: 3-534-15582-3.

After a three-page introduction, Miggelbrink, professor of systematic theology in Essen, seeks to show how prominent the biblical theme of God's wrath is in both Testaments and explores its possible significance in systematic theology today. He first (pp. 13-102) considers the origin, history, and development of the biblical motif of the wrath of God and the angry God with reference to various parts of the OT (Prophets, Deuteronomistic writings, Priestly theology, wisdom literature, Hellenistic-Jewish works), Jesus (his preaching, death, theological interpretations of him), the Pauline development of the theme, and the wrath of God in Revelation. Then he discusses the wrath of God as a problem of theological hermeneutics, and reflects on the role of God's wrath in his relation to the world and how God's wrath might be confessed and preached in the church today.

M. E. Mills, *Biblical Morality. Moral perspectives in Old Testament narratives,* Heythrop Studies in Contemporary Philosophy, Religion & Theology (Aldershot, UK—Burlington, VT: Ashgate, 2001, cloth $79.95, paper $29.95) vii and 270 pp. Bibliography. LCN: 2001034107. ISBN: 0-7546-1579-0 (cloth), -1580-4 (paper).

In her study of biblical morality as seen in the OT, Mills, lecturer in theology at Heythrop College, University of London, starts from the story and focuses on the moral vision that is part of that narrative. After developing a framework for studying biblical morality, she treats morality and character with reference to Abraham, David, and Esther, respectively. Next she considers morality and plot with attention to the stories of Ruth, Joseph, and Jonah, respectively. Then she deals with morality, time, and place: morality and world order in Genesis 1–11; morality and world powers in Daniel 1–7; and morality, suffering, and evil in Job. She contends that any exploration of biblical morality must take into account plurality of meaning and not expect to settle for a single unified reading that produces a one-dimensional personal behavioral ethic.

A. G. Patzia, *The Emergence of the Church. Context, Growth, Leadership & Worship* (Downers Grove, IL: InterVarsity, 2001, paper $19.99) 272 pp., 17 figs., 5 maps. Bibliography. Indexed. LCN: 2001039359. ISBN: 0-8308-2650-5.

Focusing on the emergence of the church from the time of Jesus to end of the 1st century A.D., this volume treats the geographical, religious, and cultural background to the early church; Jesus and the church (the search for Jesus, Jesus and the restoration of Israel, kingdom or church, the Jesus movement, Jesus from Easter to Pentecost); the geographical expansion, numerical growth, and diversity of the early church (with particular attention to Acts); the emergence of ministry, leadership, and church order in the early church (apostles, prophets, teachers, evangelists, deacons, bishops, elders, pastors, women, etc.); and worship in the early church (context, setting, components, expressions, time, offering, Lord's Supper, baptism). Patzia, professor of NT and academic director of Fuller Seminary in northern California, is the author of *The Making of the New Testament* (1995).

A. J. Tambasco (ed.), *The Bible on Suffering. Social and Political Implications* (New York—Mahwah, NJ: Paulist, 2001, paper $19.95) viii and 216 pp. LCN: 2001047448. ISBN: 0-8091-4048-9.

After a thirteen-page introduction by Tambasco, this volume presents nine essays on the theme of suffering in various parts of the Bible: G. Martin on suffering "for the sake of" God (Psalm 44), C. J. Dempsey with Tambasco on unmasking the mystery of the Suffering Servant (Isa 52:13–53:12), S. F. Mathews on all for nought—my servant Job, M. A. Gigliotti on Qohelet as portrait of an artist in pain, Mathews on when we remembered Zion—the significance of the exile for understanding Daniel, D. M. Sweetland on suffering in Matthew's Gospel, R. J. Cassidy on Roman imprisonment and Paul's letter to Philemon, P. M. McDonald on the view of suffering held by the author of 1 Peter, and Mathews on salvific suffering in John's Apocalypse—the church as sacrament of salvation. Also included are a prologue by T. W. Tilley and an epilogue by W. Brueggemann.

U. Vanni, *Con Gesù verso il Padre. Per una spiritualità della sequela,* Bibbia e Preghiera 41 (Rome: Edizioni ADP, 2002, paper € 10.33) 316 pp. ISBN: 88-7357-256-1.

After an eight-page introduction, this volume presents fourteen essays on various aspects of the theme of discipleship: following Jesus in the NT context, following Jesus as a pilgrimage of the soul, the role of Mary the "mother of Jesus," the will of God in the Fourth Gospel, discerning God's will according to Paul, discernment and community in the Johannine writings, the actualization of God's will—Jesus' works and working in the Fourth Gospel, the word of God as stimulus and sustenance toward following, following in the dynamism of community reciprocity, the following proper to consecrated religious life—the biblical foundations, God as the father of Christ and of Christians, the Lord's Prayer, post-

Easter following in the context of the Johannine church, and from post-Easter to eschatological fullness—the future in the life of the Christian. Vanni, who teaches NT exegesis at the Gregorian University and the Pontifical Biblical Institute in Rome, is the author of *"Divenire nello Spirito." L'Apocalisse guida di spiritualità* (2000) and *L'ebbrezza nello Spirito (*1Cor *12,13;* Ef *5,18). Una proposta di spiritualità paolina* (2000).

C. N. VELASCO, *La ciudad interpela a la Biblia. Propuesta de Teología Bíblica,* Hermenéutica 2 (Quito: Centro Bíblico Verbo Divino, 2001, paper $2.50) 157 pp. Bibliography. ISBN: 9978-979-07-7.

After discussing urban life today in the cities of Latin America in general and Colombia in particular, this biblical-theological study considers relations between Israel and the city in the OT: resistance before the city-state, Jerusalem as the sanctuary city, and the prophetic critique of Jerusalem and the city-state. Then it treats Israel's dialogues with Hellenism with regard to the network of hellenized cities and the discourse among them. Finally it deals with the New Jerusalem: always a presence, the prophetic vision, and the future.

O. D. VENA, *The Parousia and Its Rereadings. The Development of the Eschatological Consciousness in the Writings of the New Testament,* Studies in Biblical Literature 27 (New York—Bern: Lang, 2001, $61.95) xvii and 284 pp., fig., table. Bibliography. Indexed. LCN: 00-021545. ISBN: 0-8204-4995-4.

Vena, associate professor of NT interpretation at Garrett-Evangelical Theological Seminary in Evanston, IL, seeks to affirm the existence and validity of theological rereadings throughout the Bible, to highlight some important examples of this theological endeavor, to present the doctrine of the parousia as one example of rereading in the NT, and to show how the biblical writers developed their rereadings by utilizing a variety of hermeneutical principles. After a five-page introduction, he treats the Jewish and Hellenistic background to the parousia with reference to apocalyptic, the Hellenistic background, and the theme of the coming of God in the OT and in Second Temple Jewish literature. Then he considers NT rereadings of the parousia with reference to Paul's letters, the Synoptic Gospels (especially Mark), and the latest NT writings (especially 2 Peter), respectively, and offers a general evaluation of the eschatological consciousness in the NT writings. He concludes that the NT doctrine of the parousia was based on belief in the coming of God or his representative, was expressed in the language and vision of Jewish apocalypticism, and functioned in opposite relation to the ecclesial consciousness. The work is based on a doctoral dissertation written in Spanish under the direction of R. Pietrantonio and S. Coatto at the Superior Institute of Theological Education (ISEDET) in Buenos Aires.

A. VERHEY, *Remembering Jesus. Christian Community, Scripture, and the Moral Life* (Grand Rapids—Cambridge, UK: Eerdmans, 2002, $35) xii and 526 pp. Indexed. LCN: 2001040681. ISBN: 0-8028-0323-7.

Verhey, professor of religion at Hope College in Holland, MI, and author of *The Great Reversal. Ethics and the New Testament* (1984), contends that following Jesus requires remembering him, that in order to remember Jesus Christians must read and understand Scripture where the memory of Jesus is found, and that by remembering Jesus Christians can discern the shape and style of life worthy of the gospel. He divides his presentation into five major parts: choices, churches, and Scriptures—a continuing tradition of discourse and discernment; remembering Jesus in the strange world of sickness—a continuing tradition of care for the suffering; remembering Jesus in Gilead—a continuing tradition of liberation and chastity; remembering Jesus in the world of Adam Smith—a continuing tradition of justice and generosity; and remembering Jesus in the strange world of politics (revisiting theocracy)—a continuing tradition of justice.

B. T. VIVIANO, *Trinity — Kingdom — Church. Essays in Biblical Theology,* Novum Testamentum et Orbis Antiquus 48 (Fribourg: Universitätsverlag, 2001, 85 SFr; Göttingen: Vandenhoeck & Ruprecht) ix and 280 pp., table. Bibliographies. Indexed. ISBN: 3-7278-1362-8 (U), 3-525-53949-5 (V&R).

The fifteen essays in this collection concern the Trinity in the OT—from Dan 7:13-14 to Mt 28:19 [§ 43-994]; the historical Jesus in the doubly attested sayings [§ 41-854]; *Rabbouni* and Mk 9:5 [§ 35-651]; E. Schillebeeckx's *Jesus* and *Christ*—a contribution to Christian life (1982); Hillel and Jesus on prayer (1997); the Spirit in John's Gospel—a Hegelian perspective [§ 41-1631]; the kingdom of God in the NT; Matthew as a master of ecumenical infighting [§ 28-483]; social world and community leadership—the case of Mt 23:1-12, 34 [§ 35-146]; origins of Christian study [§ 22-245]; the missionary program of John's Gospel [§ 29-586]; Paul and the ministry of women (1978); the letter to the Ephesians—a vision for the church [§ 23-945]; the righteousness of God in Paul—a grammatical note; and E. Käsemann's commentary on Romans (1981). Viviano is professor of NT at the University of Fribourg in Switzerland.

B. WITHERINGTON AND L. M. ICE, *The Shadow of the Almighty. Father, Son, and Spirit in Biblical Perspective* (Grand Rapids—Cambridge, UK: Eerdmans, 2002, paper $14) xii and 156 pp. Indexed. LCN: 2001053855. ISBN: 0-8028-3948-7.

This volume examines some of the crucial God language in the NT, and in particular language about God being Father, Son, and Holy Spirit. After considering "Father" language in early Judaism (the story thus far), it discusses "Father" language in early Christianity (the promising Father), "Son" language (the prodigious Son), and language designating the Holy Spirit (the powerful and prophetic Spirit). Witherington, professor of NT, and Ice, a former student, at Asbury Theological Seminary in Wilmore, Kentucky, contend that speaking of God in trinitarian terms was not a radical departure from early Jewish monotheism, that despite their diversity early Christians shared a common understanding of God, and that the Bible provides support for the traditional gendered term "Father" when speaking about God.

T. WORK, *Living and Active. Scripture in the Economy of Salvation,* Sacra Doctrina: Christian Theology for a Postmodern Age (Grand Rapids—Cambridge, UK: Eerdmans, 2002, $35) xx and 343 pp. Bibliography. Indexed. LCN: 2001040308. ISBN: 0-8028-4724-2.

Work, assistant professor of religious studies at Westmont College in Santa Barbara, CA, contends that the Christian Bible, as divine message, historical phenomenon, and physical object, participates in the trinitarian economy of salvation. He argues that the Bible is theologically indispensable to the Christian faith, and finds the doctrine of Scripture to norm, inform, enhance, and ground the church's entire biblical practice. After a 32-page introduction to the crisis of Scripture, he deals with the beginning of Scripture ("the word of God") with reference to Athanasius (the word's self-involvement in the world), Augustine (the divine ontology of biblical practice), K. Barth (the threefold God and the threefold word), and H. U. von Balthasar (the word of the Holy Spirit). Then he treats the mission of Scripture ("a school for all the world"): my hope is your word—Scripture's cosmic mission to Israel, and the language of the Logos—Scripture and Jesus. Finally he considers the end of Scripture ("God's word in faithful practice"): church as the Bible's community, beyond argument—the humanity of churchly biblical interpretation, the Bible's life in the church, and glorify God and enjoy him forever—the end of Scripture. R. B. Hays has provided a five-page foreword.

THE WORLD OF THE NEW TESTAMENT

R. T. ANDERSON AND T. GILES, *The Keepers. An Introduction to the History and Culture of the Samaritans* (Peabody, MA: Hendrickson, 2002, $29.95) xvi and 165 pp., 4 maps. Illustrated. Bibliography. Indexed. LCN: 2001008158. ISBN: 1-56563-519-1.

After a seven-page introduction, this volume presents a history of the Samaritans ("the Keepers") on the basis of the available literary and archaeological evidence under the following headings: Samaritan origins, the Persian and Hellenistic periods, the Roman period (Josephus, the NT, 2nd-century rabbinic literature), the Byzantine period, Islamic invasion to the Renaissance, and the modern period. Then it considers the Samaritan Pentateuch, the Samaritan religion (creed, priesthood, ritual, sacred place), and the Chamberlain-Warren collection at Michigan State University (the largest assemblage of Samaritan materials in the USA). Anderson is professor emeritus of religious studies at Michigan State University and author of *Studies in Samaritan Manuscripts and Artifacts* (1978), and Giles teaches biblical studies as professor of theology at Gannon University in Erie, PA.

E. BALTRUSCH, *Die Juden und das Römische Reich. Geschichte einer konfliktreichen Beziehung* (Darmstadt: Wissenschaftliche Buchgesellschaft, 2002, € 34.90) 223 pp. Bibliography. Indexed. ISBN: 3-534-15585-8.

After a nine-page introduction, Baltrusch, professor of ancient history at the Free University of Berlin and author of *Regimen morum. Die Reglementierung des Privatlebens der Senatoren und Ritter in der römischen Republik und frühen Kaiserzeit* (1989), traces the history of the relationship between the Jews and Rome according to the following outline: the development of the Jewish religion as a political phenomenon from the 8th to the 4th century B.C., the Jewish ancestral laws and Hellenism, the Roman republic as a world power, the Jews as allies and friends in the Roman imperial court between 164 and 63 B.C., the limits of tolerance in the relationship of republican Rome and the Jewish Diaspora, and the establishment of Roman domination over Judea and the causes for the split (63-55 B.C.). He concludes that the conflicts between the Jews and the Roman empire were due in large part to the political character of the Jewish religion.

A. BANATEANU, *La théorie stoïcienne de l'amitié. Essai de reconstruction,* Vestigia 27 (Fribourg: Éditions Universitaires, 2001, paper 38 SFr; Paris: Cerf, € 26) vii and 236 pp. Bibliography. Indexed. ISBN: 2-8271-0904-2 (U), 2-204-06885-3 (C).

Based on a doctoral dissertation directed by D. O'Meara and presented to the University of Fribourg, this volume seeks to reconstruct the Stoic theory of friendship on the basis of the ancient Greek and Latin fragments that have come down to us, to show that friendship was a major theme in Stoic philosophy, and to indicate that the Stoic conception of friendship flowed from the idea of a universal society reuniting the human race in an immense fellowship founded upon reason. After treating the pertinent sources and considering definitions of friendship, Banateanu discusses the Stoic classifications of goods, kinds of life, and forms of friendship, respectively. Then she deals with the universal society of the human race, the sages, and friendship with respect to the gods.

D. BATSON, *The Treasure Chest of the Early Christians. Faith, Care and Community from the Apostolic Age to Constantine the Great* (Grand Rapids: Eerdmans, 2001, paper $18; Leominster, UK: Gracewing) xvi and 128 pp., map. Bibliography. Indexed. ISBN: 0-8028-3945-2 (E), 0-85244-522-9 (G).

Taking its title from the *arca* or "treasure chest" in which early Christian communities kept the offerings of the faithful, this volume explores the interactions between Christianity and its social setting in the period between A.D. 33 and 337, and shows how Christians cared for the needs of the poor and provided a model of social care unique in late antiquity. After a seven-page introduction, it deals with the following topics: the historical background, the social context of the apostolic age, Jesus and the first communities, charity begins at home, consolidation and controversy, changing fortunes, Constantine and the Christian empire, and the roots of community care. Batson lectures in social studies at Dumfries and Galloway College in Scotland.

R. T. BECKWITH, *Calendar and Chronology, Jewish and Christian. Biblical, Intertestamental and Patristic Studies* (Boston—Leiden: Brill, 2001, paper $34.95) xv and 333 pp., 7 figs., 15 tables. Indexed. LCN: 2001035833. ISBN: 0-391-04123-1.

The paperback edition of the volume described in *NTA* 41, p. 569, this collection contains ten essays on various aspects of calendar and chronology in Judaism and early Christianity. They treat the day, Sabbath and Sunday, Easter and Whitsun, Christmas, the perpetual calendar of the Dead Sea scrolls, the Qumran Psalter, and so forth. Beckwith is librarian at Latimer House, Oxford.

N. BELAYCHE, *Iudaea-Palaestina. The Pagan Cults in Roman Palestine (Second to Fourth Century),* Religion der Römischen Provinzen 1 (Tübingen: Mohr Siebeck, 2001, € 89) xxiv and 386 pp. Illustrated. Bibliography. Indexed. ISBN: 3-16-147153-9.

As a consequence of the two Jewish revolts in A.D. 66-73 and 132-135, pagan peoples had been settled all over Roman Palestine and pagan cults spread with them. Written first in French as part of a *dossier d'habilitation* (three volumes) presented in December 1999 at Paris IV-Sorbonne University, this volume examines the religious life of the pagan part (quantitatively the majority) of the Palestinian population between A.D. 135 and the 4th century. After a twelve-page preface and a 36-page introduction (places, times, methods), it treats ways of Romanization from A.D. 135 onward, Jews and polytheistic Semitic traditions, Aelia Capitolina as a little Rome, pagan cults in other Roman colonies, the περὶ τὰ εἴδωλα τῶν ἀνθρώπων μανία in the Greek cities of Philistine origin, pagan cults in the Palestinian cities of the Decapolis, and the nature and future of pagan cults in Roman Palestine.

M. BETTINI, *Classical Indiscretions. A millennial enquiry into the state of the Classics,* trans. J. McManamon and R. Langlands (London: Duckworth, 2001, paper £12.99 or $19.95) 160 pp. Indexed. ISBN: 0-7156-2970-0.

Rooted in the Greek and Roman classics but ranging over the whole of western literary culture, this English version of *I classici nell'età dell'indiscrezione* (1995) considers issues facing us in the years to come: the nature of our shared cultural heritage, the use we may make of it, and why people should involve themselves in the classics. Bettini's reflections appear under seven headings: the age of futility, the tyranny of time, the urge for instant gratification, belated invocation, time and the canon, the search for the classics, and the classics in an age of indiscretion. Bettini, who teaches classical philology at the University of Siena, is the author of *Anthropology and Roman Culture* (1991) and *The Portrait of the Lover* (1999).

G. BOCCACCINI, *Roots of Rabbinic Judaism. An Intellectual History, from Ezekiel to Daniel* (Grand Rapids—Cambridge, UK: Eerdmans, 2002, paper $24) xvii and 230 pp., chart. Bibliography. Indexed. LCN: 2001051076. ISBN: 0-8028-4361-1.

Continuing the project begun in his *Middle Judaism. Jewish Thought, 300 B.C.E. to 200 C.E.* (1991) and *Beyond the Essene Hypothesis. The Parting of the Ways between Qumran and Enochic Judaism* (1998), Boccaccini, professor of NT and Second Temple Judaism at the University of Michigan, explores the earliest "roots" of the rabbinic system of thought in the period from the Babylonian exile to the Maccabean revolt, or from Ezekiel to Daniel. After an introduction to the intellectual quest of rabbinic origins and roots, he treats the rise of Zadokite Judaism, Zadokite Judaism and its opponents, the rapprochement between Zadokite and sapiential Judaism, and Daniel as a third way between Zadokite and Enochic Judaism. He contends that a line of thought links rabbinic Judaism back to the Zadokite movement through the mediation of the Pharisaic movement. In a forthcoming publication he will deal with "rabbinic" origins from the Maccabean revolt to the establishment of the patriarchate, or from Daniel to the Mishnah.

L. BOWKETT ET AL., *Classical Archaeology in the Field: Approaches,* Classical World Series (London: Bristol Classical Press, 2001, paper £8.99 or $12.95) ix and 138 pp., 51 figs. Bibliography. Indexed. ISBN: 1-85399-617-3.

This volume sets out the principles and methods that underpin the ways in which research in classical archaeology in the field is expanding today. The term "classical" is interpreted widely in both chronological and cultural terms, ranging through periods and cultures extending from Mycenaean to late Roman and early Byzantine, and through geographical areas from Britain to Turkey. After a ten-page introduction and a history of the development of classical archaeology, it treats the following topics: project development; archaeological prospecting; excavation; recording the site and the finds; and study, analysis, and presentation. Suggestions about how to become an archaeologist and about further reading are included. Bowkett prepared this work with S. Hill, D. Wardle, and K. A. Wardle. The authors teach at various institutions of higher education in England.

M. BOYCE, *Zoroastrians. Their Religious Beliefs and Practices,* Library of Religious Beliefs and Practices (London—New York: Routledge, 2001, cloth $75, paper $24.95) xxv and 252 pp., 2 maps. Bibliography. Indexed. ISBN: 0-415-23902-8 (cloth), -23903-6 (paper).

First published in 1979, this volume discusses the background of Zoroastrianism, Zoroaster and his teaching, the establishing of Mazda worship, and the unrecorded centuries. Then it traces the history of Zoroastrianism under the Achaemenians; under the Seleucids and Arsacids; under the early Sasanians; during the mid-Sasanian period; under the later Sasanians; under the Caliphs; under il-Khans, Rajahs, and Sultans; under the Safavids and Mughals; under the Qajars and British; and in the 20th century. Boyce, professor emerita of Iranian studies at the University of London, has provided a new four-page foreword in which she notes recent advances in the study of Zorastrianism.

J. N. BREMMER, *The Rise and Fall of the Afterlife. The 1995 Read-Tuckwell Lectures at the University of Bristol* (London—New York: Routledge, 2002, cloth $80, paper $25.95) xi and 238 pp. Bibliography. Indexed. LCN: 2001019574. ISBN: 0-415-14147-8 (cloth), -14148-6 (paper).

In this revised, documented, and expanded version of a lecture series given in 1995 at the University of Bristol, Bremmer, professor of the history and science of religion at the Rijksuniversiteit Groningen, examines the major developments in the western imagination of the afterlife from the ancient Greeks to modern near-death experiences. After describing the invention of the afterlife, he discusses the following topics: Orphism, Pythagoras, and the rise of the immortal soul; traveling souls—Greek shamanism reconsidered; the resurrection from Zoroaster to late antiquity; the development of the early Christian afterlife—from *Passion of Perpetua* to purgatory; ancient necromancy and modern spiritualism; and near-death experiences—ancient, medieval, and modern. The three appendixes deal with why Jesus' followers called themselves "Christians," the birth of the term "paradise," and God's heavenly palace as a military court—*Vision of Dorotheus.*

G. BRIN, *The Concept of Time in the Bible and the Dead Sea Scrolls,* Studies on the Texts of the Desert of Judah 39 (Leiden—Boston—Cologne: Brill, 2001, € 103 or $120) xiii and 389 pp. Bibliography. Indexed. LCN: 2001046479. ISBN: 90-04-12314-8.

This volume is concerned with the concept of time and the entire complex of issues relating to time in the Bible and in later Jewish literature, primarily that of the Judean Desert sect. The part devoted to time in the Bible treats terms for time, formulas of time, units of time, direction of time, and concepts of time and life duration. The part dealing with time in the Dead Sea scrolls discusses concepts of time, *yôm* and its variants, and duration of time and life span. Brin, professor of biblical studies at the University of Tel Aviv and author of *Studies in Biblical Law. From the Hebrew Bible to the Dead Sea Scrolls* (1994), concludes that for the members of the Judean Desert sect all times have already been determined by God in advance, and that people should not attempt to alter the pace of the coming of the times or the contents and nature of the age.

L. BRISSON, *Sexual Ambivalence. Androgyny and Hermaphroditism in Graeco-Roman Antiquity,* trans. J. Lloyd (Berkeley—Los Angeles—London: University of California Press, 2002, cloth $45, paper $16.95) xiv and 195 pp., 2 figs., table. Bibliography. Indexed. LCN: 2001016205. ISBN: 0-520-23148-1 (cloth), -22391-8 (paper).

The English version of *Le sexe incertain. Androgynie et hermaphrodisme dans l'Anti-*

quité gréco-romaine (1997), this volume is intended as a working aid for all those interested in the question of dual sexuality, whether in the domains of psychoanalysis, gay or gender studies, the history of medicine or zoology, the history of ideas, or even the history of art. It gathers and translates most of the extant Greco-Roman writings on human beings, divinities, animals, and other creatures that were both female and male. After a five-page introduction, it treats the pertinent material according to the following outline: monsters (ominous prodigy, error of nature, phenomenon), dual sexuality and homosexuality (the myth of Hermaphroditus as told by Ovid, masculinity and femininity, homosexuality), archetypes (the myth of Aristophanes in Plato's *Symposium,* Orphism, gnosticism, *Chaldean Oracles,* Hermetic Corpus, the phoenix), and mediators (the myth of Tiresias and a brief bestiary associated with it). Brisson, author of *Plato the Myth Maker* (1998), concludes that while until the end of the Roman republic possession of both sexes was regarded as a sign of divine anger, eventually humans and animals possessed of both sexes came to be regarded as natural phenomena to be put on show as curious exhibits.

J. M. CAMP, *The Archaeology of Athens* (New Haven and London: Yale University Press, 2001, $39.95) xii and 340 pp. Illustrated. Bibliographies. Indexed. LCN: 2001002711. ISBN: 0-300-08197-9.

After an eight-page introduction to the physical setting, this survey of the monuments of ancient Athens and Attica provides a descriptive narrative of them in their historical context under the following headings: the prehistoric period, early and archaic Athens, classical Athens, Hellenistic Athens, Roman Athens, and late Roman Athens. Then it provides site summaries for Athens (Acropolis, Acropolis slopes, Agora, etc.), Attica (Acharnai, Brauron, east coast, etc.), and border areas (Eleutherai, Oropos [Amphiareion], Salamis). Photographs, drawings, maps, plans, and sketches illustrate features in the main text. Camp, director of the Agora excavations of the American School of Classical Studies at Athens and professor of classics at Randolph-Macon College, is the author of *The Athenian Agora. Excavations in the Heart of Classical Athens* (1986).

D. R. CARTLIDGE AND J. K. ELLIOTT, *Art and the Christian Apocrypha* (London—New York: Routledge, 2001, cloth $90, paper $30) xvi and 277 pp. Illustrated. Bibliography. Indexed. ISBN: 0-415-23391-7 (cloth), -23392-5 (paper).

This volume provides an introduction to the relationship between Christian apocryphal texts and the paintings, mosaics, and sculptures in which they are paralleled and which have been significant in transmitting these nonbiblical stories to generations of churchgoers. The volume contains numerous extracts from apocryphal texts and more than a hundred photographs. After a seven-page introduction to the Christian Apocrypha, it discusses text, art, and the Christian Apocrypha. Then it focuses on Mary the mother of Jesus, images of Christ, and episodes relating to Jesus' life, mission, and destiny. Finally it treats incidents involving the earliest apostles and followers of Jesus, both male (predominantly Peter, Paul, Andrew, John, and Thomas) and female (the most noteworthy being Thecla). Cartlidge is professor emeritus of religion at Maryville College in Tennessee, and Elliott is professor of NT textual criticism at the University of Leeds, UK.

J. H. CHARLESWORTH ET AL. (EDS.), *The Dead Sea Scrolls. Hebrew, Aramaic, and Greek Texts with English Translations.* Vol. 6B, *Pesharim, Other Commentaries, and Related Documents,* Princeton Theological Seminary Dead Sea Scrolls Project (Tübingen: Mohr Siebeck, 2002, € 109; Louisville, KY: Westminster John Knox, $150) xxv and 384 pp. Bibliographies. LCN: 93-34036. ISBN: 3-16-147426-0 (MS), 0-664-22588-8 (WJK).

Previously published volumes in this project have been described in *NTA* 39, p. 350; 41, pp. 171-172; 42, p. 608; and 44, p. 417. Over half of this volume (pp. 1-193) has been prepared by M. P. Horgan [see *NTA* 24, p. 106], who provides introductions, transcriptions and translations on facing pages, and notes below for the Qumran Pesharim on the Psalms, Isaiah, Hosea, Micah, Nahum, Habakkuk, and Zephaniah. Also included are treatments of Qumran biblical commentaries and related texts by Charlesworth, C. D. Elledge, J. L.

Trafton, G. J. Brooke, J. Milgrom, J. J. M. Roberts, L. Novakovic, F. M. Cross, and H. Lichtenberger. H. W. Reitz served as assistant editor, with Elledge and Novakovic. Elledge has also contributed an eleven-page graphic index of citation and commentary formulae in the Dead Sea scrolls.

B. J. COLLINS (ED.), *A History of the Animal World in the Ancient Near East,* Handbook of Oriental Studies, Section 1: The Near and Middle East 64 (Leiden—Boston—Cologne: Brill, 2002, € 141 or $164) xxii and 620 pp., 67 figs., 17 tables. Bibliographies. Indexed. ISBN: 90-04-12126-9.

Conceived as a resource for understanding animals as signifiers in the ancient Near East, the seventeen essays in this volume seek to reconstruct ancient attitudes toward animals and to note how these attitudes have shaped our Western perception and are still recognizable today. After A. S. Gilbert's paper on the native fauna of the ancient Near East, there are five chapters on animals in art: Anatolian (A. C. Gunter), Egyptian and hieroglyphs (P. F. Houlihan), Mesopotamian (C. Breniquet), Iranian (M. C. Root), and Syro-Palestinian (A. Caubet). Next there are four articles on animals in literature: Hittite (Collins), Egyptian (E. Teeter), Mesopotamian (B. R. Foster), and Syro-Palestinian (O. Borowski). Then there are four treatments of animals in religion—Anatolian (Collins), Egyptian (Teeter), Mesopotamian (J. Scurlock), and Syro-Palestinian (Borowski), as well as Scurlock's paper on animal sacrifice in ancient Mesopotamian religion. Finally there are studies by D. Brewer on hunting, animal husbandry, and diet in ancient Egypt, and B. Hesse and P. Wapnish on the archaeozoological perspective on the cultural use of mammals in the Levant, along with Gilbert's 44-page bibliography on Near Eastern zoology.

J. J. COLLINS, *Seers, Sibyls and Sages in Hellenistic-Roman Judaism* (Boston—Leiden: Brill, 2001, paper € 34 or $39.95) xi and 438 pp. Indexed. LCN: 2001035446. ISBN: 0-391-04110-X.

A paperback edition of the volume described in *NTA* 42, p. 415, this collection of twenty-three articles is divided into the following categories: introduction (one), apocalypticism (six), Daniel (four), sibyls (three), Dead Sea scrolls (four), and wisdom and apocalypticism (five). Collins is now a professor at Yale University.

J. G. COOK, *The Interpretation of the New Testament in Greco-Roman Paganism* (Peabody, MA: Hendrickson, 2002, paper $24.95) xvi and 385 pp. Bibliography. Indexed. LCN: 2002000827. ISBN: 1-56563-658-9.

The paperback edition of the work published in 2000 by Mohr Siebeck [*NTA* 44, p. 616], this volume explores how pagan philosophers in late antiquity such as Celsus, Porphyry, Macarius Magnes, Hierocles, and Julian used Hellenistic literary criticism, rhetoric, historical criticism, and philosophy to try to overthrow the NT.

J. R. DAVILA, *Descenders to the Chariot. The People behind the Hekhalot Literature,* Supplements to the Journal for the Study of Judaism 70 (Leiden—Boston—Cologne: Brill, 2001, € 89 or $104) xi and 343 pp. Bibliography. Indexed. LCN: 2001046476. ISBN: 90-04-11541-2.

Davila, lecturer in early Jewish studies at the University of St. Andrews in Scotland and author of *Liturgical Works* (2000), investigates two areas of debate: whether and in what sense the Hekhalot literature represents experience and praxis rather than mere literary fantasy, and who it was who composed and transmitted these texts. He contends that the background and meaning of the Hekhalot literature can be substantially illuminated by reading the religious complex it represents—traditionally known as Merkabah mysticism—in light of the anthropological construct known as shamanism. After introducing the Hekhalot literature, he discusses the terms "mysticism," "magic," and "shamanism." Next he presents the case for understanding the magico-religious functionaries described in the Hekhalot literature as intermediaries similar to shamans: becoming a shaman, shamanic ascetic techniques, initiatory disintegration and reintegration, the otherworldly journey, and control of the spirits. Then he treats the Hekhalot literature and other Jewish texts of ritual power, and surveys the Hekhalot literature to see what it tells us about the relationship between the "descenders to the chariot" and the people around them.

J. D. DAWSON, *Christian Figural Reading and the Fashioning of Identity* (Berkeley—Los Angeles—London: University of California Press, 2002, $50) x and 302 pp. Bibliography. Indexed. LCN: 2001027338. ISBN: 0-520-22630-5.

Dawson, professor of religion and comparative literature and of social responsibility at Haverford College and author of *Allegorical Readers and Cultural Revision in Ancient Alexandria* (1992), investigates whether there is a kind of Christian reading of the OT that might express Christianity's relationship to Judaism while respecting the independent religious identity of Jews and the diverse identity of all human beings. After a sixteen-page introduction, he considers figural reading and the body: body against spirit (D. Boyarin), allegory and embodiment (Boyarin and Origen), and spiritual bodies (Origen). Then he discusses figural reading and history: the figure in the fulfillment (E. Auerbach), the preservation of historical reality (Auerbach and Origen), and the present occurrence of past events (Origen). Finally he treats figural reading and identity: the literal sense and personal identity (H. Frei), Moses veiled and unveiled (Frei and Origen), and identity and transformation (Origen). He contends that Christian interpretation of the Hebrew Scriptures originally was and should be aimed not at reducing the Jewish meanings or replacing this tradition but rather at building on it and carrying on from it.

S. DIXON, *Reading Roman Women. Sources,* Genres *and Real Life* (London: Duckworth, 2001, paper £16.99 or $24.95) xiv and 242 pp., 8 plates, map. Bibliography. Indexed. ISBN: 0-7156-2981-6.

The nine essays in this volume cross the traditional boundaries between literary and historical scholarship to treat aspects of women's lives in Roman Italy between ca. 201 B.C. and A.D. 180: their sexuality, morality, and legal and economic roles. After a review of scholarship and an essay on genre categories, there are three papers presented under the title "reading the female body": representations of female sexualities, rape in Roman law and myth, and woman as symbol of decadence. Then under "reading the public face—legal and economic roles," there are four articles: womanly weakness in Roman law, profits and patronage, women's work—perceptions of public and private, and the allure of "la dolce vita" in ancient Rome. Three appendixes are included. Dixon is reader in classics and ancient history at the University of Queensland and the author of *The Roman Mother* (1988) and *The Roman Family* (1992).

K. ENENKEL, J. L. DE JONG, AND J. DE LANDTSHEER (EDS.), *Recreating Ancient History. Episodes from the Greek and Roman Past in the Arts and Literature of the Early Modern Period,* Intersections 1 (Leiden—Boston—Cologne: Brill, 2001, € 69 or $81) xiii and 371 pp., 68 plates. Bibliographies. Indexed. ISBN: 90-04-12051-3.

With particular attention to classical antiquity and the early modern period, the seventeen essays in this volume explore how early modern historians and artists (writers, playwrights, and painters) represented or recreated ancient history. After a seven-page preface, there are papers by A. Boschloo on the representation of history in artistic theory in the early modern period; de Jong on universals and particulars—history painting in the "Sala di Costantino" in the Vatican Palace; M. Morford on *threatrum hodiernae vitae*—Lipsius, Vaenius, and the rebellion of Julius Civilis; Enenkel on strange and bewildering antiquity—Lipsius' dialogue *Saturnales sermones* on gladiatorial games (1582); De Landtsheer on Lipisus' *De militia romana*—Polybius revived or how an ancient historian was turned into a manual of early modern warfare; M. Laureys on "the grandeur that was Rome"—scholarly analysis and pious awe in Lipsius' *Admiranda;* M. Berbara on civic self-offering—some Renaissance representations of Marcus Curtius; P. J. Smith on Montaigne, Plutarch, and historiography; B. Westerweel on Plutarch's *Lives* and *Coriolanus*—Shakespeare's view of Roman history; O. van Marion on the reception of Plutarch in the Netherlands—Octavia and Cleopatra in the heroic epistles of J. B. Wellekens (1710); S. Onderdelinden on the reception of Plutarch in F. Schiller's lectures on Solon and Lycurgus' legislation; W. Stroh on whether Mark Antony's funeral speech in Shakespeare's *Julius Caesar* was meant to be ironic; A. Visser on the uses of ancient history in the emblems of Joannes Sambucus (1531-84); F. Terrenato on the emperor Hadrian as an artist in K. van Mander's *Schilder-boeck;* J. Bloemendal on tyrant or Stoic hero—M.-A. Muret's *Julius Caesar;* A. Montoya on Caesar the father in M.-A. Barbier's *La mort de César* (1709); and B. Noak on the Dutch republic between hauteur and greed—L. van den Bosch and his drama *L. Catalina.*

T. Eskola, *Messiah and the Throne. Jewish Merkabah Mysticism and Early Christian Exaltation Discourse,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 142 (Tübingen: Mohr Siebeck, 2001, paper € 64) xiv and 439 pp. Bibliography. Indexed. ISBN: 3-16-147641-7.

Eskola, docent at the University of Helsinki and author of *Theodicy and Predestination in Pauline Soteriology* (1998), explores whether and how Jewish throne mysticism (Merkabah mysticism) influenced the emergence and formation of the earliest exaltation Christology. After a survey of scholarship on Jewish mysticism and NT exegesis, he treats the heavenly throne in the OT, Second Temple Jewish theology, and the Pseudpigrapha: God as king and the ark of the covenant as his throne, the throne in early Jewish mysticism—the Merkabah, and the movement from Merkabah mysticism to Christology. Then he deals with the Messiah and the throne in the NT christological discourses: at the right hand of God (enthronement discourse), resurrection as enthronement in Rom 1:3-4 (resurrection discourse), the throne as a place for the atonement (cultic discourse), the center of the last judgment (judicial discourse), and the history of influence—enthronement in Jewish-Christian Pseudepigrapha. Finally he considers the nature of early enthronement Christology: some problems with the "theocratic" theory of adoptionist Christology; main factors in the emergence of Christology; and theocracy, exaltation discourse, and Christology. He concludes that the earliest exaltation Christology is not comprehensible without the background of Jewish Merkabah mysticism, but it is comprehensible only as a uniquely Christian example of a transformation of Jewish ideas.

N. Fernández Marcos, *The Septuagint in Context. Introduction to the Greek Version of the Bible,* trans. W. G. E. Watson (Boston—Leiden: Brill, 2001, paper $34.95) xv and 394 pp. Bibliographies. Indexed. LCN: 2001043487. ISBN: 0-391-04109-6.

The paperback edition of the work described in *NTA* 45, p. 428, this introduction to the study of the Greek OT treats its linguistic and cultural setting, the origins of the Septuagint, the Septuagint in Jewish tradition, the Septuagint in Christian tradition, and the Septuagint and Christian origins. Fernández Marcos is research professor at the Institute of Philology at the University of Madrid (Comnplutense).

R. Flemming, *Medicine and the Making of Roman Women. Gender, Nature, and Authority from Celsus to Galen* (Oxford—New York: Oxford University Press, 2000, $95) xii and 453 pp. Bibliography. Indexed. LCN: 00-062390. ISBN: 0-19-924002-7.

Based on a doctoral dissertation directed by R. van Bremen and M. Crawford and presented to University College, London, this investigation of women and medicine in the first centuries of the Roman imperial era considers how women fared as practitioners and patients, how they were understood and described in the medical writings of the period, and what effects those understandings and descriptions had in the wider society. After a 28-page introduction, Flemming, lecturer in ancient history at King's College, London, considers the social and cultural formation of Roman medicine, and provides a guide to the conceptual world of Roman medicine. Then she treats the evidence before Galen in two chapters: the medical woman between folk tradition and philosophy, and sects and the medical woman. Finally she discusses women, power, and knowledge in the world of Galen's works, as well as Galen's woman. Two appendixes and a glossary are included. She concludes that medicine contributed to the making of Roman women in a variety of ways, and Roman women also helped to make that medicine.

Frankfurter Judaistische Beiträge, Heft 28, ed. M. Schlüter (Frankfurt: Gesellschaft zur Förderung judaistischer Studien, 2001, paper) iii and 192 pp. ISSN: 0342-0078.

Of the six essays in this fascicle [see *NTA* 45, pp. 428-429], the one most pertinent to the NT world is by A. Lehnardt on the *Qaddish* and *Sifre Devarim* 306—observations on the development of a rabbinic prayer. The remaining articles are by S. Schreiner, R. B. K. Ulmer, Schlüter, M. Morgenstern, and M. Hildesheimer. Also included are reviews of six recently published books (three on Samaritan issues).

S. GOLDHILL (ED.), *Being Greek under Rome. Cultural Identity, the Second Sophistic and the Development of Empire* (Cambridge, UK—New York: Cambridge University Press, 2001, $69.95) viii and 395 pp., plate, 2 figs. Bibliography. Indexed. LCN: 00-064234. ISBN: 0-521-66317-2.

After a 25-page introduction by the editor, this volume presents three essays under the heading "subjected to empire": J. Henderson on from megalopolis to cosmopolis—Polybius, or there and back again; M. Gleason on mutilated messengers—body language in Josephus; and R. Preston on Roman questions, Greek answers—Plutarch and the construction of identity. Then under "intellectuals on the margins" there are papers by J. Elsner on describing self in the language of the other—ps.(?)-Lucian at the temple of Hierapolis; Goldhill on the erotic eye—visual stimulation and cultural conflict; and F. Zeitlin on visions and revisions of Homer. Finally under "topography and the performance of culture" there are papers by T. Whitmarsh on "Greece is the world"—exile and identity in the Second Sophistic; O. van Nijf on local heroes—athletics, festivals, and elite self-fashioning in the Roman East; and S. Schwartz on the rabbi in Aphrodite's bath—Palestinian society and Jewish identity in the high Roman empire.

C. W. GRIGGS, *Early Egyptian Christianity. From Its Origins to 451 CE,* Brill's Scholars' List (Leiden—Boston—Cologne: Brill, 2000, paper €/$29.90) vii and 276 pp., 2 maps. Bibliography. Indexed. ISBN: 90-04-11926-9.

The reissue of a work first described in *NTA* 34, pp. 407-408, and in a paperback edition in *NTA* 39, p. 536, this history of Christianity in Egypt from its earliest recorded origins to the Council of Chalcedon in A.D. 451 contains chapters on the diffusion of early Christianity (an appraisal), early Christianity in Egypt, the emergence of orthodoxy and heresy in Egyptian Christianity, Egyptian Christianity in the 3rd century—the development of local Christianity, the 4th century—schisms and consolidation, and autocracy in Christian Egypt and the separation from Catholicism.

E. S. GRUEN, *Heritage and Hellenism. The Reinvention of Jewish Tradition,* Hellenistic Culture and Society 30 (Berkeley—Los Angeles—London: University of California Press, 2002, paper $22.50) xx and 335 pp. Bibliography. Indexed. LCN: 97-38808. ISBN: 0-520-23506-1.

The paperback version of the work described in *NTA* 43, pp. 201-202, this exploration of the interactions between Hellenism and Judaism highlights Jewish creativity, ingenuity, and inventiveness by concentrating on works of fiction and showing how they helped to reinvent the Jewish past. Gruen, professor of history and classics at the University of California in Berkeley, contends that the Jews' free adaptation of the Scriptures, imaginative fictions, and light-hearted recreations of Hellenistic history gave readers pride in their Jewish heritage and amusement in its novel reformulation.

G. HARVEY, *The True Israel. Uses of the Names Jew, Hebrew and Israel in Ancient Jewish and Early Christian Literature* (Boston—Leiden: Brill, 2001, paper € 30 or $34.95) xvii and 303 pp. Bibliography. Indexed. LCN: 2001035750. ISBN: 0-391-04119-3.

A paperback edition of the work described in *NTA* 41, p. 579, this volume examines the uses of the names "Jew," "Hebrew," and "Israel" in ancient Jewish and early Christian literature, and concludes that in these ancient writings the three names were not exactly synonymous. Harvey is lecturer at King Alfred's College of Higher Education in Winchester, UK.

S. HEID, *Kreuz — Jerusalem — Kosmos. Aspekte frühchristlicher Staurologie,* Jahrbuch für Antike und Christentum, Ergänzungsband 31 (Münster: Aschendorff, 2001, € 48.10) 293 pp. and 8 plates. Bibliography. Indexed. ISBN: 3-402-08116-4.

The shortened and revised version of a *Habilitationsschrift* accepted in 2000 by the Catholic theological faculty at Bonn, this volume explores the pertinent patristic (mainly Greek) literature and artistic representations from the first seven centuries A.D. to determine what role Jerusalem played in the early Christian theology and symbolism of the cross of Jesus and its cosmic significance. It first considers Jerusalem and the cosmic power of Christ in the cross with reference to the origin of the cosmic cross according to Justin Martyr and the place of the cross in the Christian worldview. Then it treats Jerusalem and the visible proximity of Christ on the cross with regard to representations of the cross on the Mount of Olives and on Golgotha, respectively. Particular attention is given to the Jewish and pagan roots of the cosmic cross symbolism at Jerusalem and to its influence on Christian art and architecture elsewhere. Heid concludes that in contrast to the first three centuries A.D. when Jerusalem had little importance for Christians, with Constantine's building initiatives representations of the cross there and elsewhere increasingly took on cosmic significance.

R. A. HORSLEY AND N. A. SILBERMAN, *The Message and the Kingdom. How Jesus and Paul Ignited a Revolution and Transformed the Ancient World* (Minneapolis, MN: Fortress, 2002, paper $18) xi and 290 pp., 2 maps, 2 timelines. Bibliography. Indexed. LCN: 97-16218. ISBN: 0-8006-3467-5.

The paperback edition of a work published in 1997 by Grosset/Putnam of New York [*NTA* 42, p. 421], this volume seeks to show that the world of John the Baptist, Jesus, Paul, and the early Christians was not only a spiritual battleground but also a landscape of far-reaching economic dislocation, cultural conflict, and political change. After a prologue on the search for Jesus, it treats heavenly visions, remaking the Galilee, faith healer, power and public order, preaching the word, reviving the nations, assemblies of the saints, spirits in conflict, storming the kingdom, the triumph of Caesar, and keeping the faith.

R. B. JACKSON, *At Empire's Edge. Exploring Rome's Egyptian Frontier* (New Haven—London: Yale University Press, 2002, $37.50) xxvi and 350 pp., frontispiece, 4 maps. Illustrated. Bibliography. Indexed. LCN: 2001004942. ISBN: 0-300-08856-6.

Jackson, chair of the department of history at the American International School of Muscat, Sultanate of Oman, seeks to provide students and general readers of ancient history with a description of the most important sites that constitute Rome's Egyptian frontier and a summary of what is currently known or theorized about the Roman occupation of these sites. He focuses on the period between 29 B.C. and the end of the 5th century A.D., and uses the term "frontier" to denote the general area of separation between Roman administered territory and those regions beyond Roman control. After a seven-page introduction, he treats sites in the Eastern Desert: the Hills of Smoke, Gebel Dokhan; Mons Claudianus; the quarry roads to the Nile; ports on the Red Sea coast; and desert trade routes. Then he deals with sites in the Upper Nile Valley: the gateway to Africa—Aswan, Elephantine, and Philae; and Roman Nubia. Finally he presents a overview of the Western Desert and discusses the Great Oasis, the Small Oasis, and the Siwa Oasis. He describes the ancient fortresses, temples, settlements, quarries, roads, and aqueducts throughout the region, and tries to give a sense of what life was like for its inhabitants.

T. KHALIDI (ED.), *The Muslim Jesus. Sayings and Stories in Islamic Literature,* Convergences: Inventories of the Present (Cambridge, MA—London: Harvard University Press, 2001, $22.95) ix and 245 pp., frontispiece, 2 plates. Bibliography. Indexed. LCN: 00-054155. ISBN: 0-674-00477-9.

Khalidi, professor of Arabic, director of the Centre of Middle Eastern and Islamic Studies, and fellow of King's College, Cambridge, describes the corpus of sayings and stories associated with Jesus in Islamic literature from the 8th to the 18th century as the largest body of texts relating to Jesus in any non-Christian literature. In his 43-page introduction, he provides readers with a broad cultural and historical context for understanding "the Muslim gospel," and observes that the Muslim Jesus, while shorn of Christology, is endowed with attributes that render him metahistorical and even metareligious. The main part of the volume presents translations of 303 texts. For example, text no. 2 reads as follows: "Jesus said, 'Blessed is he who guards his tongue, whose house is sufficient for his needs, and who weeps for his sins.'" Bibliographical information and comments accompany the translations.

H. KING, *Greek and Roman Medicine,* Classical World Series (London: Bristol Classical Press, 2001, paper £8.99 or $16) xi and 73 pp., 8 figs. Bibliography. Indexed. ISBN: 1-85399-545-2.

King, reader in the history of classical medicine at the University of Reading and author of *Hippocrates' Woman. Reading the Female Body in Ancient Greece* (1998), examines beliefs about the inside of the body and its functioning that were held in ancient Greek and Roman society. After considering the origins of Greek medicine, she treats Hippocratic medicine, the plague of Athens in 430-426 B.C., Alexandrian medicine, Greek medicine at Rome, Galen and his contemporaries, curing illness, and after ancient medicine. She concludes that there are many areas in which similarities exist between classical views of disease and healing, and ideas still found today.

P. J. KING AND L. E. STAGER, *Life in Biblical Israel,* Library of Ancient Israel (Louisville, KY—London: Westminster John Knox, 2001, $39.95) xxiii and 440 pp., 2 maps, table. Illustrated. Bibliography. Indexed. LCN: 2001026334. ISBN: 0-664-22148-3.

This treatment of everyday life (mainly) in Iron Age Israel (1200 to 586 B.C.) joins together biblical interpretation, archaeological research, and social history. After explaining the importance of everyday life in ancient Israel, it deals with the Israelite house and household (architecture, family and kinship, meals, illness and healing), the means of existence (farming and animal husbandry; water sources; arts and crafts; travel, transport, and trade), the patrimonial kingdom (royal city; urban water systems; warfare, armies, and weapons), culture and expressive life (dress and adornments; music, song, and dance; literacy and schools), and religious institutions (sacred sites, ritual objects; religious practices; death, burial, and afterlife). King is professor emeritus at Boston College and former president of the American Schools of Oriental Research, while Stager is professor of the archaeology of Israel and director of the Semitic Museum at Harvard University as well as director of the Leon Levy Expedition to Ashkelon in Israel.

I. KNOHL, *The Messiah before Jesus. The Suffering Servant of the Dead Sea Scrolls,* trans. D. Maisel (Berkeley—Los Angeles—London: University of California Press, 2002, paper $13.95) xiv and 145 pp., 12 figs. Indexed. LCN: 00-037404. ISBN: 0-520-23400-6.

The paperback version of the work described in *NTA* 45, p. 202. Knohl, author of *The Sanctuary of Silence* (1995), contends on the basis of Qumran texts that a Jewish messianic leader who was killed by Roman soldiers in a revolt that broke out in Jerusalem in A.D. 4 and was believed by his disciples to have been raised from the dead and exalted to heaven formed the basis for Jesus' messianic consciousness and is thus the missing link in our understanding of how Christianity emerged from Judaism.

D. KONSTAN, *Pity Transformed,* Classical Inter/Faces (London: Duckworth, 2001, paper £9.99 or $14.50) x and 181 pp. Bibliography. Indexed. ISBN: 0-7156-2904-2.

Konstan, professor of classics and comparative literature at Brown University and author of *Friendship in the Classical World* (1997), describes this work as a series of soundings in which instances of pity and compassion in ancient Greek and Latin texts are examined to see how a comparison of modern and ancient attitudes may be illuminating for the understanding of both. After a 25-page introduction to pity as an emotion, he treats pity and the law, pity versus compassion, pity and power, and divine pity. A nine-page appendix considers Aristotle's views on pity and pain. He concludes that in classical Greece and Rome pity was regarded as an emotion that responded to a vivid representation of suffering in others but was conditioned as well by an evaluation of desert.

A. LEHNARDT, *Qaddish. Untersuchungen zur Entstehung und Rezeption eines rabbinischen Gebetes,* Texts and Studies in Ancient Judaism 87 (Tübingen: Mohr Siebeck, 2002, € 89) xiv and 386 pp. Bibliography. Indexed. ISBN: 3-16-147723-5.

The revised and abbreviated form of a doctoral dissertation directed by P. Schäfer and presented in 2000 to the Free University of Berlin, this volume seeks to illuminate the early development and reception-history of the traditional Jewish prayer known as the *Qaddish.* After reviewing past research on the *Qaddish,* it presents a textual, linguistic, and formal analysis of the prayer. Then it examines the reception of the *Qaddish* in rabbinic literature, in Hekhalot literature, in Gaonic literature, and in the Middle Ages, respectively. Also included as appendixes are a synopsis of the main versions of the *Qaddish* and a presentation of the recensions of the prayer. Lehnardt concludes that the *Qaddish* was the result of a long process of development whose kernel or starting point was the petition about the greatness of God's name.

A. LENZUNI (ED.), *Il cristianesimo delle origini. I Padri apostolici,* Letture patristiche 9 (Bologna: Dehoniane, 2001, paper € 14.68) 150 pp. Bibliographies. ISBN: 88-10-42046-2.

The seven essays in this volume concern the writings of the Apostolic Fathers and their key themes: C. Maniago on *Didache*—liturgy and life, C. Nardi on Clement of Rome—the bishop of Rome to the community at Corinth, E. Giannarelli on *Epistle of Barnabas*—the church and the ways of life, C. Burini on Polycarp—the martyr celebrates the word, P. Carrara on Ignatius of Antioch—martyr and union with Christ, M. Bandini on *Shepherd of Hermas*—date and structure, and M. Pratesi on *Shepherd of Hermas*—penitential teaching.

S. LOFFREDA, *Light and Life. Ancient Christian Oil Lamps of the Holy Land,* trans. K. Thomson and S. D'Eugenio, Studium Biblicum Franciscanum Museum 13 (Jerusalem: Franciscan Printing Press, 2001, paper $15) 56 pp. Illustrated. ISBN: 965-516-004-1.

The English version of *Luce e vita nelle antiche lucerne cristiane della Terra Santa* [*NTA* 41, p. 181], this study of early Christian lamps from the Holy Land treats the types of oil lamps, some inscriptions, and the significance of the oil lamps. Loffreda, professor of biblical archaeology at the Studium Biblicum Franciscanum in Jerusalem, concludes that for early Christians lighting an oil lamp symbolically indicated the true light that had accompanied them from the time of their baptism.

H. E. LONA, *An Diognet. Übersetzt und erklärt,* Kommentar zu frühchristlichen Apologeten 8 (Freiburg—Basel—Vienna: Herder, 2001, € 104.81) 378 pp. Bibliography. Indexed. ISBN: 3-451-27679-8.

In his 59-page introduction to *Epistle to Diognetus,* Lona, professor of NT and the history of early Christian literature on the theological faculty at Benediktbeuren and author of *Der erste Clemensbrief* (1998), treats the work's textual tradition; literary form and structure; language and style; literary unity; intellectual-spiritual milieu (OT, Christian, Greek philosophical); and author, place, and date of composition. Then he presents his translation and commentary according to the following outline: proem (1:1-2); against the religious errors of the Greeks and Jews (2:1–4:6)—critique of the idols of Greek religion (2:1-10), and critique of the Jewish religion (3:1–4:6); and the presentation of the Christian mystery as the way to faith (5:1–12:9)—Christians in the world (5:1–6:10), revelation and the salvation event (7:1–9:6), tasks and prospects (10:1-8), and concluding instructions (11:1–12:9). The five excursuses interspersed throughout the commentary deal with *Diognetus* 2 and polemics against idols in antiquity, *Diognetus* 3–4 and polemics against the Jews, Christians in the world according to *Diognetus* 5–6, the understanding of revelation and the salvation event, and Christology.

E. Lupieri, *The Mandaeans. The Last Gnostics,* trans. C. Hindley, Italian Texts and Studies on Religion and Society (Grand Rapids—Cambridge, UK: Eerdmans, 2002, $25) xix and 273 pp. Indexed. LCN: 2001051056. ISBN: 0-8028-3924-X.

The English version of *I Mandei. Gli ultimi gnostici* (1993), this volume first considers the history of the Mandaeans: life, customs, and religious rituals; ideas; and literature. Next it traces the history of the interaction between the Mandaeans and the West: initial contact, rediscovery, mission, failure, the erudite and travelers, professors and diplomats, and the "Mandaean question." Then it treats legends and history: between Egypt and India; Jerusalem, John the Baptist, and the others; and genealogies of scribes. Finally it presents an anthology of texts: abstracts of theology; the first man; from creation to the flood; the religions of others; the Jews, Jerusalem, and Miriai; John as a true Mandaean; Jesus as the "false messiah"; and the "son of the Arab butcher." Lupieri is professor of the history of Christianity at the University of Udine in Italy.

J. K. B. Maclean and E. B. Aitken, *Flavius Philostratus: Heroikos,* SBL Writings from the Greco-Roman World 1 (Atlanta: Society of Biblical Literature, 2001, paper $39.95) xcvii and 318 pp., 2 plates, 2 maps. Bibliography. Indexed. LCN: 2001032829. ISBN: 1-58983-008-3.

Philostratus' *Heroikos* is a fictional dialogue set at the tomb of Protesilaos, the first hero to die in the Trojan War, who on returning to life reveals his insights about Homer, the Trojan War, its heroes, and their cults. In it Philostratus molds heroic traditions to promote for his own day a renewed Greek cultural and religious outlook, and so provides material for comparing the construction of cultural identity by various groups (including the early Christians) in the Roman empire and late antiquity. After a 21-page prologue by G. Nagy on "the sign of the hero," Maclean and Aitken discuss the plot of the *Heroikos,* its genre, authorship and date, character as a Sophistic work, Protesilaos (the origins and trajectories of his story in literature, art, and cult), the two great heroes of the work (Protesilaos and Achilles), the *Heroikos* and Homer (on critiquing heroic traditions), the aims of the work, and reading it. Then they present on facing pages the Greek text of Philostratus' *Heroikos* according to L. de Lannoy's 1977 edition (with a critical apparatus below) and the first English translation of it (with explanatory notes below). The content is treated according to the following general outline: the Phoenician's quest (1.1–8.18), Protesilaos (9.1–23.30), Protesilaos' opinion of Homer (24.1–25.17), the catalogue of the heroes (25.18–42.4), Homer and his art (43.1–44.4), Achilles (44.5–57.17), and evening falls (58.1-6). Also included are a 57-page glossary, an eight-page epilogue by H. Koester (on heroes, tombs, and early Christianity), and a 54-page index of Greek words. Maclean is associate professor of religion in the department of religion and philosophy at Roanoke College, and Aitken is assistant professor of NT at Harvard Divinity School.

S. Mason, *Flavius Josephus on the Pharisees. A Composition-Critical Study* (Boston—Leiden: Brill, 2001, paper $39.95) xvi and 424 pp. Bibliography. Indexed. LCN: 2001043340. ISBN: 0-391-04154-1.

The paperback edition of the work described in *NTA* 35, p. 267, this investigation of Josephus' references to the Pharisees focuses on his tendencies, interests, and agenda. Mason, professor of humanities (classics and religious studies) at York University in Toronto, contends that Josephus' antipathy toward the Pharisees had only personal causes and that the differences in emphasis in his statements about the Pharisees can be traced to his literary purposes.

S. MATTHEWS, *First Converts. Rich Pagan Women and the Rhetoric of Mission in Early Judaism and Christianity,* Contraversions: Jews and Other Differences (Stanford, CA: Stanford University Press, 2001, $49.50) xiv and 164 pp. Bibliography. Indexed. LCN: 2001031196. ISBN: 0-8047-3592-1.

Based on a doctoral dissertation directed by E. Schüssler Fiorenza and accepted by Harvard Divinity School in 1997, this volume examines portrayals of rich women converting to Judaism or Christianity according to Josephus' *Antiquities* and Luke-Acts. After a nine-page introduction, it treats the following topics: crimes of passion—religion, sex, and state subversion in Josephus' *Antiquities* 18:65-84; ladies' aid—Gentile noblewomen as saviors and benefactors in *Antiquities;* "more than a few Greek women of high standing"—"God-fearing" noblewomen in Acts; and first converts—Acts 16 and the legitimating function of high-standing women in missionary propaganda. Matthews concludes that although the relative respectability of Jewish communities in the Diaspora may have attracted prominent female "God fearers," the majority of women finding their way into the early Christian community would have been of the status of the two female slaves tortured under Pliny or the *paidiskē* in Acts offering her prophecies on the street.

J. M. MAY AND J. WISSE, *Cicero. On the Ideal Orator (De Oratore)* (New York—Oxford: Oxford University Press, 2001, cloth $49, paper $24.95) x and 374 pp. Bibliography. Indexed. LCN: 00-049172. ISBN: 0-19-509197-3 (cloth), -509198-1 (paper).

In his *De oratore* ("On the Ideal Orator") finished in 55 B.C., Cicero concentrated on the personal skills of the speaker rather than on rules, and as a practical orator repeatedly criticized the impractical, narrow, and rigid precepts of the rhetoricians. In their 46-page introduction, May, professor of classics at St. Olaf College in Minnesota, and Wisse, lecturer in classics at the University of Newcastle on Tyne, treat the Roman background (politics and culture), the place of *De oratore* in Cicero's life, the subject—the ideal orator, the form (dialogue technique, "rhetorical" techniques and the way to read *De oratore*), background (the quarrel between rhetoricians and philosophers, and Cicero's place in it; traditional rhetoric and Cicero's alternative; Cicero's sources), this translation, the text, and the work's outline. In their new translation they have tried, as much as the cultural and linguistic gaps that separate us from Cicero allow, to convey to the reader something of the effect that Cicero's text may have had on his contemporary readers. They note that sometimes their translation is not literal precisely because it tries to be accurate. Three appendixes (Cicero's works, figures of thought and speech, list of textual readings), a glossary, and a list of names and places are included.

H. A. MCKAY, *Sabbath and Synagogue. The Question of Sabbath Worship in Ancient Judaism* (Boston—Leiden: Brill, 2001, paper $34.95) xiii and 279 pp. Bibliography. Indexed. LCN: 2001037754. ISBN: 0-391-04151-7.

The paperback edition of the work described in *NTA* 39, p. 542, this investigation of what may be known about the activities of Jews on the Sabbath argues that there is no unequivocal evidence that the Sabbath was a day of worship for non-priestly Jews prior to the 3rd century A.D. It treats the topic in the Hebrew Bible, early Jewish literature, Philo and Josephus, Greco-Roman non-Christian sources, the NT, early Christian sources, the Mishnah, and archaeological data as well as inscriptions and papyri.

P. MCKECHNIE, *The First Christian Centuries. Perspectives on the Early Church* (Downers Grove, IL: InterVarsity, 2002, paper $17.99) 270 pp., 7 figs. Bibliography. Indexed. LCN: 2001051564. ISBN: 0-8308-2677-7.

McKechnie, who teaches in the department of classics and ancient history at the University of Auckland in New Zealand, describes his work as an introductory (but not always elementary) book about people in (mostly) the Roman world, living as Christians and building Christianity in the Christian church's first three centuries. After a ten-page reflection on methodology, he treats the debate about sources for 1st-century Christianity, developments in 1st-generation Christianity, initial growth and incipient persecution, the second Christian generation, the debate about sources for 2nd- and 3rd-century Christianity, persecution and anti-Christian polemic, the enclave in Caesar's palace, gnosticism and Christian diversity, women and Christianity, and the great persecution and Constantine.

A. MEADOWS AND K. SHIPTON (EDS.), *Money and Its Uses in the Ancient Greek World* (Oxford—New York: Oxford University Press, 2001, $85) xx and 167 pp. and 19 plates, 2 figs., 2 maps, 13 tables. Bibliographies. Indexed. LCN: 00-065241. ISBN: 0-19-924012-4.

The nine papers in this volume reassess the role of coined money in the ancient Greek world. The first five essays appear under the heading "monetization, money supply, and the politics of coinage": H. S. Kim on archaic coinage as evidence for the use of money; J. Trevett on coinage and democracy at Athens; G. Oliver on the politics of coinage—Athens and Antigonus Gonatas; Meadows on money, freedom, and empire in the Hellenistic world; and S. von Reden on the politics of monetization in 3rd-century B.C. Egypt. The remaining four articles are case studies on the uses of money: R. H. J. Ashton on the coinage of Rhodes 408-ca. 190 B.C.; J. K. Davies on temples, credit, and the circulation of money; Shipton on money and the elite in classical Athens; and J. Rowlandson on money use among the peasantry of Ptolemaic and Roman Egypt. The editors have provided a four-page introduction.

T. N. D. METTINGER, *The Riddle of Resurrection. "Dying and Rising Gods" in the Ancient Near East,* Coniectanea Biblica, Old Testament Series 50 (Stockholm: Almqvist & Wiksell, 2001, paper 238 SKr) 272 pp., 6 figs. Bibliography. Indexed. ISBN: 91-22-01945-6.

After surveying the scholarly discussions about dying and rising gods from J. G. Frazer to the present, Mettinger, professor of Hebrew Bible at Lund University and author of *No Graven Image? Israelite Aniconism in its Ancient Near Eastern Context* (1995), considers Baal in the myth and rituals of ancient Ugarit, Melqart-Heracles, Adon(is), Eshmun-Asclepius, Osiris and the West Semitic gods, and Dumuzi-Tammuz and the West Semitic gods. He contends that Dumuzi, Baal, and Melqart were dying and rising gods in pre-Christian times; that Adonis and Eshmun may well have been also; that Osiris dies and rises but remains in the netherworld; and that the deities that die and rise do not represent one specific type of god (e.g. the Baal-Hadad type) but are of widely divergent origin and character.

M. MEYER AND P. MIRECKI (EDS.), *Ancient Magic and Ritual Power* (Boston—Leiden: Brill, 2001, paper $39.95) ix and 476 pp. and 8 plates. LCN: 2001037755. ISBN: 0-391-04152-5.

The paperback edition of the volume noticed in *NTA* 40, p. 559, this volume presents twenty-two essays on defining magic and ritual power (three); magic and ritual power in the ancient Near East (three); magic and ritual power in Judaism and early Christianity (five); magic and ritual power in Greek antiquity (six); magic and ritual power in Roman and late antiquity (four); and myth, magic, and the power of the word (one).

N. MORLEY (ED.), *Ancient History: Key Themes and Approaches,* Routledge Key Guides (London—New York: Routledge, 2000, cloth $65, paper $18.95) xii and 241 pp. Indexed. LCN: 99-047074. ISBN: 0-415-16508-3 (cloth), -16509-1 (paper).

This anthology contains an assortment of more than five-hundred quotations taken from modern writers discussing different aspects of ancient history. The first section (pp. 3-171) offers quotations on key themes and debates, arranged by topics: administration, agriculture, Alexander the Great, archaeology, architecture, art, Augustus, barbarians, baths and bathing, Byzantium, Christianity, citizenship, city, and so forth. The second section (pp. 175-234) covers the ideas of some "key" ancient historians and writers (P. Brown, J. Burckhardt, A. Cameron, M. I. Finley, M. Foucault, T. Frank, E. Gibbon, G. Grote, K. Hopkins, etc.) on classical antiquity regarding the nature of the ancient world and how historians ought to go about studying it. Morley is lecturer in ancient history at the University of Bristol.

C. M. Murphy, *Wealth in the Dead Sea Scrolls and in the Qumran Community,* Studies on the Texts of the Desert of Judah 40 (Leiden—Boston—Cologne: Brill, 2002, € 128 or $149) xxi and 672 pp. and 10 plates, fig., map, 13 tables. Bibliography. Indexed. LCN: 2001046478. ISBN: 90-04-11934-5.

Based on a doctoral dissertation directed by H. W. Attridge and J. C. VanderKam and presented to the University of Notre Dame in 1999, this volume explores the economic organization and ideology of the social group(s) that collected and wrote the Dead Sea scrolls and that lived at Qumran. After a 24-page introduction, it examines the references to wealth in the *Damascus Document, Rule of the Community,* and *4QInstruction,* respectively. Then it deals with wealth in other literature found at Qumran, in archaeological evidence from the Qumran site and vicinity, in documentary materials from the Judean Desert, and in secondary testimony to Essene economic practices, respectively. Eight appendixes are included. Murphy concludes that the Qumran community not only idealized its economy or projected its ideal form into the eschatological future but actually attempted to realize the promised redemption and past covenant in the society it created. She also notes that its ideal (and thus its provisional economy) was motivated by radical covenant fidelity and was modeled on the system of sanctification that the Temple was supposed to provide.

J. Neusner, *The Comparative Hermeneutics of Rabbinic Judaism.* Vol. 1, *Introduction and the Hermeneutics of Berakhot and Seder Mo'ed,* Academic Studies in the History of Judaism (Binghamton, NY: Global Publications, Binghamton University, 2000, paper $50) xvi and 631 pp. ISBN: 1-883058-37-6.

Inaugurating an inductive account (through systematic inquiry into data) of the hermeneutics of the principal documents of rabbinic Judaism, this first volume in a multivolume project provides a 21-page introduction to the comparative hermeneutics of rabbinic Judaism as represented in the Mishnah, Tosefta, Jerusalem Talmud, and Babylonian Talmud. Then it examines the hermeneutics displayed by the relevant documents in the following rabbinic tractates: *Berakhot, Shabbat, Erubin, Pesahim, Sheqalim, Yoma, Sukkah, Besah, Rosh Hashanah, Taanit, Megillah, Moed Qatan,* and *Hagigah.* For the individual tractates it deals with the definition of the category-formation, the foundations of the halakic category-formations, the exposition of the components of the given category-formation by the Mishnah-Tosefta-Yerushalmi-Bavli, documentary traits, and the hermeneutics of the tractate. Neusner, research professor of religion and theology at Bard College, has published more than 750 books.

J. Neusner, *The Comparative Hermeneutics of Rabbinic Judaism.* Vol. 2, *Seder Mo'ed,* Academic Studies in the History of Judaism (Binghamton, NY: Global Publications, Binghamton University, 2000, paper $50) xxii and 412 pp. ISBN: 1-586840-11-8.

After a thirteen-page preface explaining the goals and concerns of this comprehensive description of the comparative hermeneutics of rabbinic Judaism, Neusner examines and compares how the Mishnah, Tosefta, Jerusalem Talmud, and Babylonian Talmud approach the topics contained in tractates *Yebamot, Ketubot, Nedarim, Nazir, Sotah, Gittin,* and *Qiddushin,* respectively, with reference to the following five issues: the definition of the category-formation, the foundations of the halakic category-formations, the exposition of the components of the given category-formation in the various documents, documentary traits, and hermeneutics. In dealing with the hermeneutics of each tractate he considers not only what fuses the halakic data into a category-formation but also the activity, consistency, and generativity of the category-formation.

J. Neusner, *Contemporary Views of Ancient Judaism: Disputes and Debates,* Academic Studies in the History of Judaism (Binghamton, NY: Global Publications, Binghamton University, 2001, paper $50) xix and 349 pp. ISBN: 1-586841-14-9.

After an eight-page preface, this volume presents essays on Neusner's side of four debates: to the Israel Historical Society—methodology in talmudic history; three generations of postwar study of Judaism in Germany—A. Goldberg and P. Schäfer, A. Houtman, and H.-J. Becker and the demolition of historical Judaism; H. K. Harrington, S. Stern, and T. Ilan—evaluating the criticism of a new generation; and Judaism and Christianity in the beginning—time for a category-reformation?—a review essay in response to J. T. Sanders and S. G. Wilson. Then it offers critical reviews of books, dissertations, and monographs on formative Judaism that appeared in the 1990s by D. H. Akenson, G. Boccaccini, M. Bockmuehl, D. Boyarin, R. Brody, M. Elon, M. Fisch, I. M. Gafni, M. Halbertal, and so forth.

J. NEUSNER, *Development of a Legend. Studies on the Traditions concerning Yoḥanan Ben Zakkai,* Classics in Judaic Studies (Binghamton, NY: Global Publications, Binghamton University, 2001, paper $50) xviii and 316 pp. Indexed. ISBN: 1-586841-20-3.

The paperback reprint of the work described in *NTA* 16, p. 388, this volume presents a form-critical analysis of the rabbinic traditions about Yoḥanan ben Zakkai. After an eleven-page introduction, it treats the traditions in their historical sequence: tannaitic midrashim, Mishnah and Tosefta, tannaitic materials in the *gĕmārôt* of the Jerusalem and Babylonian Talmuds, *Abot deRabbi Nathan,* amoraic traditions, and some later midrashim. Then it presents synoptic studies of legal sayings and stories, biographical materials, historical stories, stories about disciples, and scriptural exegesis. It concludes by tracing the formation of the legend about Yoḥanan ben Zakkai, and observes that talmudic literature cannot be converted into historical narrative until the varied processes of historical analysis and criticism have been undertaken.

J. NEUSNER, *Mekhilta Attributed to Rabbi Ishmael.* Vol. 9 of *A Theological Commentary to the Midrash,* Studies in Ancient Judaism (Lanham, MD—New York—Oxford: University Press of America, 2001, $49) xxxvii and 243 pp. LCN: 00-066605. ISBN: 0-7618-2051-5.

In this volume Neusner continues his project (see the notice of volume 8 on p. 412) of supplying detailed answers to two questions concerning the theology of rabbinic Judaism in its formative age: Do we discern a particular theological structure and system set forth by the midrash-compilations severally? and Do we identify the theological construction that is shared among and that animates the documents jointly? He first presents structured translations of theologically relevant passages in *Mekhilta deRabbi Ishmael* under the following traditional section headings: *Pisha* (Exod 12:1–13:16), *Beshallah* (13:17–14:31), *Shirata* (15:1-21), *Vayassa* (16:22–17:7), *Amalek* (17:8–18:27), *Bahodesh* (19:1–20:26), *Neziqin* (21:1–22:23), *Kaspa* (22:24–23:19), and *Shabbata* (31:12-17; 35:1-3). Then he explores the rabbinic theology not of but in *Mekhilta deRabbi Ishmael,* and what the work contributes to the theology of rabbinic Judaism. Neusner concludes that this midrash-compilation contributes generalizations about the character of Scripture, rules for correct conduct, and theological teachings with special reference to the relationship between God and Israel and the implications of that relationship for the fate of Israel among the nations. In an epilogue entitled "The Apologetic Upshot of a Theological Commentary to the Midrash," he notes that in these works Judaism through the rabbinic reading of Scripture sets forth the authentic statement of the revealed truth of Sinai, and notes that the sages read from the Written Torah forward to the Oral one.

J. NEUSNER, *Rabbinic Judaism's Generative Logic.* Vol. 1, *The Making of the Mind of Judaism;* vol. 2, *The Formation of the Jewish Intellect: Making Connections and Drawing Conclusions in the Traditional System of Judaism,* Academic Studies in the History of Judaism (Binghamton, NY: Global Publications, Binghamton University, 2002, paper $50 each) xxv and 184 pp., xxvi and 163 pp. LCN: 2002001672. ISBN: 1-58684-181-5 (vol. 1), -182-3 (vol. 2).

Based on *The Making of the Mind of Judaism* [*NTA* 32, p. 270] and *The Formation of the Jewish Intellect* [*NTA* 33, p. 277], these volumes explore the generative logic of rabbinic Judaism (from the Mishnah through the Bavli) with particular attention to the rules of cogency, of coherent discourse, that everybody in the normative documents takes for granted; that is, to what defines the self-evidence of the intellectual system of that Judaism.

The first volume deals with the making of the mind of Judaism, ways not taken, the four logics of *Sifre to Deuteronomy*, propositional discourse, metapropositional discourse, fixed-associative discourse, and why no science in the mind of Judaism. Then after observations on the formation of the Jewish intellect, the second volume treats the modality of intellect (systematic or tradition), and considers solutions and their dilemmas: intelligible discourse in systemic context—Pentateuchal Judaism, system and cogency at Qumran, list-making and system-building in the Mishnah, and the mixed logics of conclusion and connection in the traditional system of the Bavli. Finally it discusses the Bavli and the Bible—system and imputed tradition versus tradition and imputed system.

J. NEUSNER, *The Reader's Guide to the Talmud*, Brill Reference Library of Ancient Judaism 5 (Leiden—Boston—Cologne: Brill, 2001, € 97 or $113) xxx and 374 pp. Bibliography. Indexed. ISBN: 90-04-12187-0.

This systematic introduction to the Babylonian Talmud first considers the Talmud's formal qualities: the Bavli's one voice, its two languages, and its constituent elements—composition and composites. Then it examines how the Babylonian Talmud thinks: its intellectual character, and its dialectics. Finally it deals with the Babylonian Talmud and Judaism: the Talmud and the Torah, and the question of tradition. A seventy-page appendix discusses the Bavli's unique voice. Neusner contends that the Babylonian Talmud is not merely a compilation of miscellaneous sayings and discussions but rather is systematic and orderly once it is properly decoded, and that we ought always to know precisely where we are in the unfolding of an exposition of a topic and the successive components of an argument.

J. NEUSNER, *Sifré to Numbers and Sifré to Deuteronomy*. Vol. 8 of *A Theological Commentary to the Midrash*, Studies in Ancient Judaism (Lanham, MD—New York—Oxford: University Press of America, 2001, $45) xxxiii and 188 pp. LCN: 00-066605. ISBN: 0-7618-2048-5.

This volume is part of the project described in *NTA* 46, pp. 200-201 and 411. After a nine-page preface and a fifteen-page introduction, it presents structured translations of pertinent passages in *Sifre to Numbers* 1–161, along with a forty-page essay on the rabbinic theology in *Sifre to Numbers* and what it contributes to the theology of rabbinic Judaism. Then it provides structured translations of relevant passages in *Sifre to Deuteronomy* 1–357, as well as a 24-page essay on its rabbinic theology and its contribution to the theology of rabbinic Judaism. A 32-page appendix explores how theological *Sifre to Deuteronomy* is.

J. NEUSNER, *The Theology of Halakhah*, Brill Reference Library of Ancient Judaism 6 (Leiden—Boston—Cologne: Brill, 2001, € 97 or $119) liv and 396 pp. Indexed. LCN: 2001046475. ISBN: 90-04-12291-5.

From the rabbinic sages' systematic, generalizing, universalizing reading of the narratives, exhortations, and laws of Scripture, Neusner seeks to derive an account of the theological structure that sustains the halakic system and correlates the category-formations of the halakah with those of the haggadah. He aims to establish three points as the theology of the halakah: (1) As recapitulated by the halakah, Scripture's account of Eden portrays not an event but a condition in which "Eden" stands for humankind and God dwelling together. (2) Restoring that condition, the halakah sets forth the norms for a society formed by Israel in the land that is worthy of God's presence in this Eden. (3) The halakah systematizes the laws of the sanctification of the social order that God has revealed to Israel at Sinai in the Torah, and theology states the result of reading those laws—that religion's story—philosophically. After a fourteen-page preface and a 26-page introduction, he treats the following topics: between God and Israel, within Israel's social order, and inside the Israelite household—death and life.

J. Neusner (ed.), *Understanding Jewish Theology. Classical Issues and Modern Perspectives,* Classics in Judaic Studies (Binghamton, NY: Global Publications, Binghamton University, 2001, paper $50) lvii and 280 pp. Indexed. ISBN: 1-586840-90-8.

The reprint of a work published in 1973 by Ktav that is now prefaced by the editor's new 43-page introduction, this anthology sets forth the principal category-formations of the theology of Judaism—God, Torah, and Israel—and shows how those category-formations have developed in modern times. The twenty-one selections appear under four headings: the theological structure of classical Judaism (seven), Torah as a way of living (four), continuity and change in modern times (nine), and conclusion (one). The contributors include A. J. Heschel, J. J. Petuchowski, G. G. Scholem, S. Schechter, A. Hertzberg, I. Twersky, E. Fackenheim, M. M. Kaplan, M. Davis, G. D. Cohen, and Neusner.

J. Neusner, A. J. Avery-Peck, and B. D. Chilton (eds.), *Judaism in Late Antiquity* (3 vols.; Boston—Leiden: Brill, 2001, paper $175) xiv and 608 pp., xiv and 878 pp., xi and 831 pp. Bibliographies. Indexed. LCN: 2001046481. ISBN: 0-391-04153-3.

This three-volume paperback edition contains all the information in the original edition of nine hardbound books. The first volume combines Part 1: *The Literary and Archaeological Sources* [*NTA* 39, p. 544] and Part 2: *Historical Syntheses* [*NTA* 39, p. 544]. The second volume contains the four originally separate volumes of Part 3: *Where We Stand: Issues and Debates in Ancient Judaism* [*NTA* 43, p. 628; *The Special Problem of the Synagogue,* 46, p. 186]. The third volume joins together Part 4: *Death, Life-After-Death, Resurrection and the World-to-Come* [*NTA* 44, p. 612] and the two volumes of Part 5: *The Judaism of Qumran: A Systemic Reading of the Dead Sea Scrolls* [*NTA* 46, p. 186].

G. W. E. Nickelsburg, *1 Enoch 1. A Commentary on the Book of 1 Enoch, Chapters 1–36; 81–108,* ed. K. Baltzer, Hermeneia—A Critical and Historical Commentary on the Bible (Minneapolis, MN: Fortress, 2001, $58) xxxviii and 616 pp., map, 8 photos. Bibliography. Indexed. LCN: 2001041326. ISBN: 0-8006-6074-9.

In his 125-page introduction to *1 Enoch,* Nickelsburg, professor emeritus in the School of Religion at the University of Iowa, provides some methodological prolegomena, gives a short account of the entire book, and treats the following topics: texts and manuscripts, *1 Enoch* as a literary composition, its worldview and religious thought (the apocalyptic construction of reality, God and humanity), its contexts (history of ideas, social contexts, Jewish apocalypticism), its place in the ongoing tradition (Judaism, early Christianity), currents in its modern study, and agenda for future study. Next he treats the Book of Watchers (*1 Enoch* 1–36) according to this general outline: introduction to the book (chaps. 1–5), the rebellion of the Watchers (6–11), Enoch's interaction with the fallen Watchers (12–16), Enoch's journey to the northwest (17–19), and Enoch's journey eastward (20–36). Then he deals with the end of Enoch's journey and his return (81–82), Enoch's first dream vision—the flood (83–84), Enoch's second dream vision (85–91), the Epistle of Enoch (92–105), the birth of Noah (106–107), and a final book by Enoch (108). Also included are twenty-two excursuses on the Watchers and Holy Ones, traditions about nature's obedience and humanity's disobedience, the Book of Giants and *1 Enoch,* the origin of the Asael myth, Jewish prayers of petition, and so forth. In a forthcoming second volume Nickelsburg will treat the Book of Parables (chaps. 37–71) and J. C. VanderKam will discuss the Book of the Luminaries (most of chaps. 72–82).

J. E. Packer, *The Forum of Trajan in Rome. A Study of the Monuments in Brief* (Berkeley—Los Angeles—London: University of California Press, 2001, paper $39.95) xviii and 235 pp., frontispiece, folding plan. Illustrated. Bibliography. Indexed. ISBN: 0-520-22673-9.

The abridged edition of Packer's *The Forum of Trajan in Rome. A Study of the Monuments* (1997) makes his three-volume study of the acknowledged showplace of imperial Rome available to a wider audience. Published without the scholarly apparatus of the original edition, the paperback version nonetheless presents a complete history of the Forum of

Trajan, its construction, use in antiquity, destruction, and later fortunes. It first treats the construction and history of the Forum of Trajan, archaeological excavations in the forum, the monuments south of the Basilica Ulpia, and the monuments north of the Basilica Ulpia. Then it considers the restoration of the Basilica Ulpia with reference to past attempts and offers a new restoration. Finally it deals with building Trajan's forum, and with the concept and meaning in the forum's architecture. Packer, professor of classics at Northwestern University, concludes that the entire forum was Trajan's biography in stone which successively revealed the various stages in the hero's life as he progressed from mortality to deification.

S. E. PORTER (ED.), *Handbook of Classical Rhetoric in the Hellenistic Period, 330 B.C.–A.D. 400* (Boston—Leiden: Brill, 2001, paper $64.95) xv and 901 pp. Bibliographies. Indexed. LCN: 2001035744. ISBN: 0-391-04117-7.

The paperback edition of the work described in *NTA* 42, pp. 369-370, this volume presents twenty-nine essays that define the major categories of classical rhetoric in the Hellenistic period (six essays), analyze rhetorical practices according to the literary genres (ten), and discuss the works of individual writers in the rhetorical tradition (thirteen). The contributors include G. A. Kennedy, T. H. Olbricht, F. Siegert, L. Thurén, R. F. Hock, and E. A. Judge.

M. REINHOLD, *Studies in Classical History and Society,* American Philological Association American Classical Studies 45 (Oxford—New York: Oxford University Press, 2002, $45) xv and 151 pp. Indexed. LCN: 00-051671. ISBN: 0-19-514543-7.

After W. W. Briggs's five-page biographical sketch of Reinhold, this volume presents eight of his landmark essays on ancient history and culture: the generation gap in antiquity (1970), usurpation of status and status symbols in the Roman empire (1981), human nature as a causative factor in ancient historiography (1985), the declaration of war against Cleopatra (1981-82), Augustus' conception of himself (1980), Cassius Dio's *History of Rome*—from republic to principate (1988), in praise of Cassius Dio (1986), and historian of the classic world—a critique of M. Rostovtzeff (1946). Reinhold is professor emeritus of classical studies at Boston University and a fellow of the American Academy in Rome.

D. ROKÉAH, *Justin Martyr and the Jews,* Jewish and Christian Perspectives 5 (Leiden—Boston—Cologne: Brill, 2002, € 57 or $66) xii and 157 pp. Bibliography. Indexed. ISBN: 90-04-12310-5.

The revised and updated version of a work published in Modern Hebrew in 1998, this volume argues that the Christian apologist Justin Martyr followed and radicalized Paul's anti-Jewish ideas on divine election by interpreting its various components: the status of Abraham, the Pentateuch, and the Gentiles. After a biographical, chronological, and literary survey, it treats questions relating to Justin's *Dialogue with Trypho the Jew,* whether Justin knew Hebrew, Justin and Philo, the sources of Justin's knowledge of Judaism, Paul and Justin on the Law (Torah) of Moses, Paul and Justin on Abraham and the status of the Gentiles, more on the attitudes of Paul and Jesus to the Torah and the Gentiles, more on the role of the forefathers of humankind and the rationale of the religious injunctions in early Jewish-Christian polemic, and stages in the election polemic—from Abraham to Jacob. Rokéah, professor emeritus of ancient history and Second Temple Jewish history at the Hebrew University, concludes that Justin's *Dialogue* is concerned exclusively with the components of the election polemic: Abraham, the Torah, and the status of the Gentiles, as well as Christology.

A. RUNESSON, *The Origins of the Synagogue. A Socio-Historical Study,* Coniectanea Biblica, New Testament Series 37 (Stockholm: Almqvist & Wiksell, 2001, paper) 573 pp., 31 figs., 5 tables. Bibliography. Indexed. ISBN: 91-22-01946-4.

Based on a doctoral dissertation directed by B. Olsson and presented to Lund University in 2001, this investigation of the history of the synagogue between the 6th century B.C. and the 2nd century A.D. argues that behind the term "synagogue" in the 1st century there were two types of institutions: the public village assembly (the result of Persian imperial policy in Yehud), and the voluntary association (when Hellenistic influence was felt in the region). It also contends that in the Diaspora synagogue liturgy gradually replaced Jewish sacrificial cult so that temples eventually were transformed into synagogues. After a 45-page introduction, it deals with important views and theories about the origin of the synagogue over 2000 years, the 1st-century synagogue, the origins of the synagogue in the land of Israel, the origins of the synagogue in the Diaspora, and some decisive stages in the development of the early synagogue.

D. T. RUNIA, *Philo of Alexandria.* On the Creation of the Cosmos according to Moses. *Introduction, Translation and Commentary,* Philo of Alexandria Commentary 1 (Leiden—Boston—Cologne: Brill, 2001, € 103 or $120) xviii and 443 pp. Bibliography. Indexed. ISBN: 90-04-12169-2.

Inaugurating a twenty-volume series of translations and commentaries on the writings of Philo of Alexandria, this volume first presents a 46-page introduction to his treatise *On the Creation of the Cosmos according to Moses* (*De opificio mundi*) that treats its place in the Philonic corpus, its genre, contents, use of the Bible and of exegesis and exegetical traditions, main themes, special theme (number symbolism and the arithmological tradition), intellectual life-setting, *Nachleben,* text, previous scholarship, etc. Then on pp. 47-93 it provides a new translation, along with notes to the text and translation (pp. 94-95). Finally for each of the twenty-five chapters in the treatise it supplies a literary analysis and general comments, detailed comments, exegetical parallels, reference to the *Nachleben* of major themes, and guidance for further reading. Eleven excursuses are included. Runia, professor of ancient and medieval philosophy at the University of Leiden, has been the editor of *Studia Philonica Annual* since 1989. G. E. Sterling, the general editor of the series, has written a six-page general introduction to Philo and his writings.

A. SAMELLAS, *Death in the Eastern Mediterranean (50–600 A.D.). The Christianization of the East: An Interpretation,* Studien und Texte zu Antike und Christentum 12 (Tübingen: Mohr Siebeck, 2002, paper € 64) x and 378 pp. Bibliography. Indexed. ISBN: 3-16-147668-9.

The revised and abridged version of a doctoral dissertation directed by J. Matthews and presented to Yale University in 1999, this volume explores the process by which the Roman empire converted to Christianity with particular attention to beliefs about the afterlife, attitudes toward death, and funerary and commemorative rituals. After a seven-page introduction, Samellas deals with the following topics: A.D. 50-600 as an era without eschatological anxieties; philosophers and bishops as physicians of the soul; the impact of Christianity on monumental commemoration; putrid corpses and fragrant relics—attitudes toward the pollution of the dead among pagans, Jews, and Christians; functions of the funerary and commemorative rituals in the eastern Mediterranean (A.D. 50-600); the burial of the poor—forces that propel and forces that hinder the development of a Christian "welfare" state in late antiquity; and the "longue-durée" pleasures of death. She concludes that in contrast to Judaism and paganism Christianity adopted an unambiguously confrontational stance toward death.

N. A. SILBERMAN AND E. S. FRERICHS (EDS.), *Archaeology and Society in the 21^{st} Century. The Dead Sea Scrolls and Other Case Studies* (Jerusalem: Israel Exploration Society, 2001, $28) vi and 210 pp. Illustrated. ISBN: 965-221-045-5.

After a ten-page introduction by the editors, this volume presents essays by Silberman on the politics of the Dead Sea scrolls, I. Silverblatt on power and memory in Latin America—the uses of the pre-Columbian past, M. Hall on landscapes of the past, A. Roitman on exhibiting the Dead Sea scrolls—some historical and theoretical considerations, G. Bisheh on the protection and preservation of the archaeological heritage of Jordan—the challenge for constructing a responsible stewardship, C. G. Doumas on interpreting the past in modern Greece, B. Fagan on decipherment, E. Tov on the decipherment and publication of the Dead Sea scrolls, D. B. Redford on new perspectives on ancient Egyptian texts, G. E. Stuart on Maya hieroglyphic writing—the history and consequences of decipherment, P. Gerstenblith on who owns the past, H. Shanks on how to stop looting, E. Herscher on destroying the past in order to "save" it—collecting antiquities from Cyprus, H. A. Davis on facing the crisis of looting in the USA, L. H. Schiffman on reclaiming the Dead Sea scrolls—the significance of the scrolls for Judaism and Christianity, P. E. Hyman on forgotten voices and legacies, D. Lowenthal on the tangible past in a commemorative age, and Schiffman on the many "battles of the scrolls."

E. M. Smallwood, *The Jews Under Roman Rule. From Pompey to Diocletian. A study in political relations* (Boston—Leiden: Brill, 2001, paper $39.95) xviii and 595 pp., 3 maps, chart. Indexed. LCN: 2001043490. ISBN: 0-391-04155-X.

The paperback edition of the corrected (1981) version of a work first published in 1976 [*NTA* 22, p. 114], this volume traces Judaism's shifting political, religious, and geographical boundaries under Roman rule from the 1st century B.C. through the 3rd century A.D. Smallwood, professor of Romano-Jewish history at Queen's University in Belfast, concludes that the thread of toleration and protection of Judaism as a religion runs through the history of Rome's dealings with the Jews.

D. C. Snell, *Flight and Freedom in the Ancient Near East,* Culture and History of the Ancient Near East 8 (Leiden—Boston—Cologne: Brill, 2001, € 48 or $56) xi and 200 pp., 4 tables. Bibliography. Indexed. LCN: 00-066729. ISBN: 90-04-12010-6.

With reference primarily to Mesopotamian texts and the Hebrew Bible, this volume explores the phenomenon of eluding authority, elite understandings of freedom and escape, and the effect of the escapee experience on elite understanding especially in the first millennium B.C. After surveying earlier views on the history of freedom and the vocabulary of freedom in the languages of the ancient Near East, it considers flight in Mesopotamia according to certain suggestive texts, studies the ideology of freedom among elites, and examines flight in literature and narrative. Then it turns to Israel's interesting and sometimes abnormal approach to the question of freedom, and returns to the legacy of freedom in Western culture and the possibility that the kernels of freedom are very widespread. The two appendixes (1) treat selected archival texts on escape, and (2) provide transliterations of selected legal, treaty, and canonical texts on freedom and escape.

A. Stewart-Sykes, *From Prophecy to Preaching. A Search for the Origins of the Christian Homily,* Supplements to Vigiliae Christianae 59 (Leiden—Boston—Cologne: Brill, 2001, € 69 or $81) xiii and 306 pp. Bibliography. Indexed. LCN: 2001035058. ISBN: 90-04-11689-3.

On the basis of an examination of cognate activities in the ancient world that might have influenced Christian practice and on the basis of a narrative hypothesis on the nature of the development of Christianity, this volume seeks to write a prehistory of Christian preaching and to trace its progress up to the time of Origen. It contends that the Christian homily emerged from the practice of submitting prophecy to judgment and application, which came to employ Scripture and in time was employed on Scripture itself. By way of prolegomena to a prehistory of Christian preaching, it treats the external evidence for Christian preaching before Origen and the search for formal criteria (with reference to form criticism, synagogue preaching, Hellenistic models, and formal models). Then it discusses preaching in the primitive church: the homily in a household setting, preaching in scholasticized communities, preaching in the Christian schools of Asia, scholastic preachers in Rome, preaching and prophecy in Tertullian's Africa, the Alexandrian school tradition, and the triumph of the school. Stewart-Sykes is the author of *The Lamb's High Feast* (1998).

Z. TALSHIR, *I Esdras. A Text Critical Commentary,* SBL Septuagint and Cognate Studies 50 (Atlanta: Society of Biblical Literature, 2001, $67.95) xiv and 556 pp. Bibliography. Indexed. LCN: 2001049646. ISBN: 1-58983-023-7.

Continuing the project begun in *I Esdras. From Origin to Translation* [*NTA* 44, p. 212], this volume offers a text-critical commentary that aims to establish the text of 1 Esdras as reflected in its Greek version and to discern its relationship with the Masoretic text. The commentary is presented according to the following outline: from Josiah to the last king of Judah (1 Esdras 1); Cyrus' edict (2:1-14); complaint to Artaxerxes (2:15-25); the story of the three youths (3–4); link between the story and the context (5:1-6); list of returnees (5:7-45); construction of altar, foundation of Temple, and suspension of building (5:46-70); construction of Temple (6–7); and the Ezra story (8–9). The treatment of the story of the three youths in 1 Esdras 3–4 was prepared in collaboration with D. Talshir.

L. M. TEUGELS, *Aggadat Bereshit. Translated from the Hebrew with an Introduction and Notes,* Jewish and Christian Perspectives 4 (Leiden—Boston—Cologne: Brill, 2001, € 104 or $121) xxxvi and 305 pp., table. Bibliography. Indexed. ISBN: 90-04-12173-0.

Aggadat Bereshit is a homiletic midrash on the book of Genesis written in Hebrew around the 10th century A.D. It displays a unique threefold structure by dividing the chapters or homilies according to the three parts of the Tanak: Torah (Genesis), Prophets, and Writings. In her 26-page introduction to the work, Teugels treats *Aggadat Bereshit* among the homiletic midrashim; textual witnesses; date and place of origin; structure; relation to the *Tanḥuma* midrashim; composition, redaction, and textual criticism; the triennial lectionary cycle and the life-setting of the work; anti-Gentile and anti-Christian polemics; whether it is rabbinic midrash or medieval sermon; language and style; and the present translation. The main part of the volume presents the first translation of *Aggadat Bereshit* on the basis of S. Buber's edition (1903), along with notes below (textual variants, philological information, parallels, references to secondary literature, etc.). The two appendixes concern (1) the introductory chapter of *Aggadat Bereshit* as found in MS Oxford 2340 and (2) MS T-S Misc 36.121. Teugels is lecturer in Jewish studies at Utrecht University.

E. J. C. TIGCHELAAR, *To Increase Learning for the Understanding Ones. Reading and Reconstructing the Fragmentary Early Jewish Sapiential Text 4QInstruction,* Studies on the Texts of the Desert of Judah 44 (Leiden—Boston—Cologne: Brill, 2001, € 84 or $98) xv and 267 pp. Bibliography. Indexed. ISBN: 90-04-11678-8.

This volume aims at furthering our understanding of the early Jewish sapiential composition found in several fragmentary manuscripts at Qumran and known formerly as Sapiential Work A and now called *4QInstruction* [see *NTA* 44, pp. 432-433]. It first focuses on the reading and joining of the fragments, and gives an approximate reconstruction of the manuscripts and the composition. After a 25-page introduction, it presents the texts of what the author thinks are the eight manuscripts of the work (4Q415, 4Q416, 4Q417, 4Q418*, 4Q418, 4Q418a, 4Q423, 1Q26) as well as two 4Q418 fragments previously identified as 4Q418c and XQ7. It provides new transcriptions of all fragments that overlap with other fragments (with exact identification of the overlap) and of almost all fragments that receive comment. Then it treats some disputed sections and themes in detail: the beginning of the work, its relation to 1QS iii-iv and 1QH^a v, 4Q418 55 and 69 ii, the holy seed (4Q415 1 ii–2 i and 4Q418 81), notes on some words, and general observations. Tigchelaar, research fellow at the University of Groningen's Qumran Institute and coeditor (with F. García Martínez) of *The Dead Sea Scrolls Study Edition* (1997-98), concludes that *4QInstruction* is not sectarian or critical of the Jerusalem priesthood, and that it is a book of learning and instruction, of rules of conduct, of reproof, and of consolation.

Y. L. TOO (ED.), *Education in Greek and Roman Antiquity* (Leiden—Boston—Cologne: Brill, 2001, € 159 or $185) xi and 477 pp. Bibliographies. Indexed. LCN: 2001043346. ISBN: 90-04-10781-9.

After Too's 21-page introduction to writing the history of ancient education, this volume presents essays by M. Griffith on "public" and "private" in early Greek institutions of education, A. Ford on sophists without rhetoric—the arts of speech in 5th-century Athens, Too on legal instructions in classical Athens, A. W. Nightingale on liberal education in Plato's *Republic* and Aristotle's *Politics,* J. Ober on the debate over civic education in classical Athens, E. Asmis on basic education in Epicureanism, R. Cribiore on the grammarian's choice—the popularity of Euripides' *Phoenissae* in Hellenistic and Roman education, A. Corbeill on education in the Roman republic—creating traditions, R. Webb on the *progymnasmata* as practice, R. A. Kaster on controlling reason—declamation in rhetorical education at Rome, J. Connolly on the problems of the past in imperial Greek education, A. Rousselle on images of education in the Roman empire (2nd-3rd centuries A.D.), S. Rappe on the new math—how to add and subtract pagan elements in Christian education, and R. Lamberton on the schools of Platonic philosophy of the Roman empire—the evidence of the biographies.

A. TRIPOLITIS, *Religions of the Hellenistic-Roman Age* (Grand Rapids—Cambridge, UK: Eerdmans, 2002, paper $16) x and 165 pp., 4 maps. Bibliography. Indexed. LCN: 2001040380. ISBN: 0-8028-4913-X.

In this introduction to the principal western religions and their philosophical counterparts from the time of Alexander the Great to the 4th century A.D., Tripolitis, professor of late antiquity and director of the modern Greek studies program at Rutgers University in New Brunswick, NJ, examines the rise of the Hellenistic-Roman world and presents an overview of its beliefs and practices, their historical development, and the reasons for their success or failure. After a seven-page introduction, she treats the Hellenistic-Roman world (historical survey, the mystery cults, religious philosophies), Mithraism (the myth and origins of Mithras, mysteries of Mithras, influence and development, decline and disappearance), Hellenistic Judaism (the Jewish Diaspora between 597 and 331 B.C., Hellenization of the Jewish Diaspora, Philo of Alexandria, the development of the synagogue), Christianity (primitive Christianity, its encounter with its social world, development into a systematic religious philosophy, success), and gnosticism (nature, main tenets, principal systems, initial appeal and disappearance).

G. VELTRI, *Gegenwart der Tradition. Studien zur jüdischen Literatur und Kulturgeschichte,* Supplements to the Journal for the Study of Judaism 69 (Leiden—Boston—Cologne: Brill, 2002, € 96 or $112) xxvii and 319 pp. Indexed. ISBN: 90-04-11686-9.

After a thirteen-page introduction, this volume presents fifteen essays (all now in German) on the rabbinic understanding of tradition (three), the rabbinic understanding of translation (five), the transmission of magical traditions (two), and hermeneutical philosophy (five). The papers most pertinent to the NT world concern tradent and tradition in ancient Judaism (1998), the presupposition of canon-formation and the Yavneh legend [§ 35-1457], the sacred language—linguistic philosophies and translation theories (1994), the question of a targum translation in Ezra's time [§ 38-1768], the Greek targum of Aquila (1994), the origin of the Septuagint (1992), two conjurations of the womb in the Greek Magical Papyri [§ 41-1191], the concept of "luck" in ancient Judaism (1994), and Azariah de Rossi's critique of Philo of Alexandria (1995). Veltri is professor of Jewish studies at the Martin-Luther-Universität in Halle-Wittenberg and director of the Leopold-Zunz-Zentrum zur Erforschung des europäischen Judentums.

A. VOITILA, *Présent et imparfait de l'indicatif dans le Pentateuque grec. Une étude sur la syntaxe de traduction,* Publications de la Société d'Exégèse de Finlande 79 (Göttingen: Vandenhoeck & Ruprecht, 2001, paper € 39; Helsinki: Société d'Exégèse de Finlande) xxxviii and 260 pp., 18 tables. Bibliography. Indexed. ISBN: 3-525-53518-X (V&R), 951-9217-34-7 (SEF).

Prepared as a doctoral dissertation under the direction of R. Sollamo and presented in 2001 to the University of Helsinki, this volume examines how the process of translation from Hebrew to Greek influenced the use of the present and imperfect indicative in selected parts of the prose sections in the Septuagint's books of the Pentateuch. It contends that the Hebrew original influenced the Greek translation by increasing the use of the most common equivalent and by reducing the number of equivalents without direct correspondence in the Hebrew. It also argues that the Greek translators had mastered all the uses of the present and the imperfect of the indicative in accordance with the standards of Koine Greek. It also shows that the use of the narrative imperfect and the historical present required the translators to be alert and to anticipate the following context, which they managed to do by being aware of the main outlines of the stories in advance.

P. WICK, *Die urchristlichen Gottesdienste. Entstehung und Entwicklung im Rahmen der frühjüdischen Tempel-, Synagogen- und Hausfrömmigkeit,* Beiträge zur Wissenschaft vom Alten und Neuen Testament 150 (Stuttgart—Berlin—Cologne: Kohlhammer, 2002, paper € 40.80) 423 pp., 2 figs. Bibliography. Indexed. ISBN: 3-17-016692-1.

The revised version of a *Habilitationsschrift* accepted in 1999 by the theological faculty of the University of Basel, this volume investigates the origin of early Christian liturgical rituals against the background of Jewish piety in general and of Temple, synagogue, and household gatherings in particular. After considering the pertinent Hebrew and Greek terms, it reviews models for explaining the origin of early Christian worship rituals. Next it discusses the function of worship rituals in ancient Israel, the Temple service at the turn of the common era, the development of synagogues in the Second Temple period, religious life in the household, the three key institutions (Temple, synagogue, household) and the three basic forms of religious life (sacrifice, instruction, prayer), and deviant groups and their cultic institutions and innovations. Then it treats what can be said about the origin and development of early Christian worship with reference to Paul, Matthew, Luke-Acts, Mark, James, Hebrews, John's Gospel and letters, Revelation, and 1 and 2 Peter and Jude. Finally it reflects on the place of early Christian worship in its Jewish context (Temple, synagogue, household), and traces further developments in early patristic writings, the later patristic period, and church history and theology. Wick concludes that the triad of Jewish worship sites and styles in the 1st century (Temple, synagogue, household) continue to influence Christian church life today in its various forms.

M. WILSON JONES, *Principles of Roman Architecture* (New Haven and London: Yale University Press, 2000, $60) xii and 270 pp., frontispiece, 2 tables. Illustrated. Bibliography. Indexed. LCN: 99-14920. ISBN: 0-300-08138-3.

In his study of ancient Roman buildings, Wilson Jones, an architect in private practice and an architectural historian, concentrates on those aspects of Roman architecture that are expressly architectural in nature: design, composition, proportion, and geometry. After an introduction to the problem of interpretation, he presents a series of thematic chapters concerning questions of identity, Vitruvius and theory, the dynamics of design, ground rules—principles of number and measure, ground rules—arithmetic and geometry, coping with columns—the elevation, and genius for synthesis—the Corinthian order. Then he provides detailed analyses of two monuments: Trajan's Column, and the enigma of the Pantheon—the interior and the exterior. Photographs, sketches, and plans accompany the main text. The two appendixes provide (1) tabulated measurements of selected buildings and (2) measurements and analysis relating to the Corinthian order. Wilson Jones contends that the success of Roman architecture rests on a synthesis of theory, beauty, content, and practicality, and on maintaining a vital equilibrium between the goals of rule and variety.

A. WUCHERPFENNIG, *Heracleon Philologus. Gnostische Johannesexegese im zweiten Jahrhundert,* Wissenschaftliche Untersuchungen zum Neuen Testament 142 (Tübingen: Mohr Siebeck, 2002, € 99) xiv and 476 pp. Bibliography. Indexed. ISBN: 3-16-147658-1.

Prepared as a doctoral dissertation under the direction of H.-J. Klauck and accepted in 2001 by the Catholic theological faculty at the University of Würzburg, this volume explores the significance of the fragments of the 2nd-century A.D. gnostic teacher Heracleon's commentary on John's Gospel as an entry-point for understanding both gnosticism and the early history of Johannine interpretation. After raising the question about John's Gospel and gnosis, it considers the transmission of the fragments of Heracleon's work and his exposition of John's Gospel in particular. Then it presents commentaries on selected fragments of Heracleon's commentary on John: the expulsion from the Temple—Heracleon's philological method; the Prologue—the Logos as creator and the life of humankind; John the Baptist—prophet, voice of the Logos, and forerunner of the Messiah; the royal official—the kingdom of the Demiurge; and Origen's reception and Heracleon's original commentary on John. Finally it discusses Heracleon's biography and his historical context, his John commentary in the tradition of Hellenistic philology, and the extent to which his commentary on John is an example of gnostic Johannine exegesis.

SOFTWARE

BibleWorks (version 5.0, revision 1; Bigfork, MT: Hermeneutika, 2001, 2 CD-ROMs $299.95). For Windows 95/98/ME/NT/2000/XP. System requirements: CD drive; minimum 32 MB RAM; minimum of 200 MB to a maximum of 1.4 GB hard drive space; sound card for video demos; Internet connection and Internet Explorer 3.0+ for free Internet updates. Hermeneutika, P.O. Box 2200, Bigfork, MT 59911-2200. Telephone: 406-837-2244/800-74-BIBLE. E-mail: sales@bibleworks.com. Web: www.bibleworks.com.

While previous upgrades of *BibleWorks* focused on the addition of new Bible versions and databases [see *NTA* 41, p. 195; 43, p. 215], this release brings numerous enhancements designed to streamline or improve the functionality of the program's features. It represents the most significant user-interface upgrade since the introduction of *BibleWorks* a decade ago with hundreds of changes introduced to make the program easier to use and provide easier access to the store of information available in *BibleWorks.* A demo CD is included that contains some four hours of training videos to guide users through nearly every aspect of the program. Users may now choose among three different interfaces suitable to different levels of ability, ranging from beginner to power user. Long-time users can retain the traditional look of *BibleWorks* while gaining access to the new bells and whistles. Other new program features and enhancements include a new configuration manager, a dialog window to view Synoptic Gospel parallels side-by-side, the ability to format text copied to external word processors in more detail, the capacity to compile fully searchable personal Bible versions and include them in *BibleWorks,* a new word list manager (e.g. for word frequency lists), a new verse list manager, an improved advanced search engine with clipboard and import functions, a user definable directory structure, lexicons and dictionaries can now be browsed in context rather than an entry at a time, an enhanced search statistics module, and better network support. The User's Guide (vii and 388 pp.) begins with an introduction, then the remaining nine chapters treat the *BibleWorks* user interface; doing word, phrase, and reference searches; managing lists of words and verses; copying results; customizing *BibleWorks;* additional databases; additional tools; solving problems and getting help; and reference. Program and database updates can now be downloaded from the Web with a single click (*BibleWorks* will prompt when updates are available). Among the eighteen new databases and Bible versions included in this release of *BibleWorks* are the full unabridged Thayer's Greek lexicon, the completed BibleWorks/CATSS LXX/GNT morphology, the Salkinson Ginsberg Hebrew NT, the Faussett Bible Dictionary, the English Standard Version (2001), the Geneva Bible (1599), the transliterated BHS Hebrew OT, and the Jewish Publication Society Holy Scriptures (1917) and English Tanakh (1985). Unforeseen productions problems delayed the inclusion of the full unabridged Brown-Driver-Briggs Hebrew lexicon, but this resource will be made available free to all *BibleWorks* 5.0 owners as soon as it is completed (electronic download expected May 31, 2002; CD-ROM version expected August 1, 2002). Also available for an extra fee are the third edition of W. Bauer's *A Greek-English Lexicon of the New Testament and other Early Christian Literature,* revised and edited by F. W. Danker [*NTA* 45, p. 367]; and L. Koehler and W. Baumgartner's five-volume *Hebrew and Aramaic Lexicon of the Old Testament* [*NTA* 39, p. 171; 41, pp. 179, 580; 44, p. 424; and 45, pp. 202-203]. The *Greek-English Lexicon* is priced at $99 and the *Hebrew and Aramaic Lexicon* at $159; or both may be purchased together for $159.

ADDITIONAL BOOKS RECEIVED

F. de Lasala, *Mio Signore e mio Dio. Orientamenti per la pratica degli Esercizi Ignaziani,* Bibbia e Preghiera 42 (Rome: Edizioni ADP, 2002, paper € 13) 206 pp. Bibliography. ISBN: 88-7357-261-8.

M. E. McGann, *Exploring Music as Worship and Theology. Research in Liturgical Practice,* American Essays in Liturgy (Collegeville, MN: Liturgical Press, 2002, paper $9.95) 81 pp. LCN: 2001038825. ISBN: 0-8146-2824-9.

LIST OF ABSTRACTORS

Harrington, Daniel J., S.J. (DJH) General Editor; Professor of New Testament, Weston Jesuit School of Theology

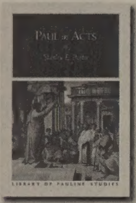
Matthews, Christopher R. (CRM) Managing Editor; Adjunct Associate Professor of New Testament, Weston Jesuit School of Theology

Pearson, Birger A. (BAP) Professor of Religious Studies, Emeritus, University of California, Santa Barbara

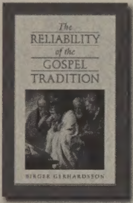
Pilch, John J. (JJP) Adjunct Assistant Professor of Biblical Literature, Georgetown University

Stylianopoulos, Theodore (ThS) Professor of New Testament, Holy Cross Greek Orthodox School of Theology

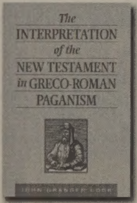
HENDRICKSON PUBLISHERS



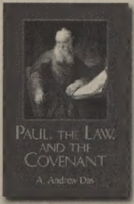
PAUL IN ACTS
STANLEY E. PORTER
"A fairly traditional position is given strong reinforcement here by a scholar who is astonishingly well-read in the literature."
—Journal for the Study of the New Testament
$24.95 • ISBN 1-56563-613-9 • Paper • 256 pages • 6 x 9 • Pauline Studies • New Testament
LIBRARY OF PAULINE STUDIES
Also Available: **Paul and the Competing Mission in Corinth**



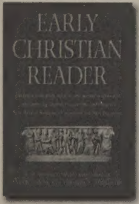
THE RELIABILITY OF THE GOSPEL TRADITION
BIRGER GERHARDSSON
"In the current climate of skepticism I know of nothing more helpful than Birger Gerhardsson's writings, and this is why I am particularly delighted that the pieces that compose the present volume are again available in print."
—Donald A. Hagner (from the Foreword)
$14.95 • ISBN 1-56563-667-8 • Paper • 168 pages • 5 ½ x 8 ½ • New Testament



THE INTERPRETATION OF THE NEW TESTAMENT IN GRECO-ROMAN PAGANISM
JOHN GRANGER COOK
"John Cook's admirable studies on Graeco-Roman paganism's interpretations of the New Testament amount to nothing less than a compendium. His commentary, notes, and references meet a long-standing need of New Testament scholarship."
—Hans Dieter Betz, Shailer Mathews Professor of New Testament (emeritus), University of Chicago
$24.95 • ISBN 1-56563-658-9 • Paper • 400 pages • 6 x 9 • Church History • New Testament • Patristics



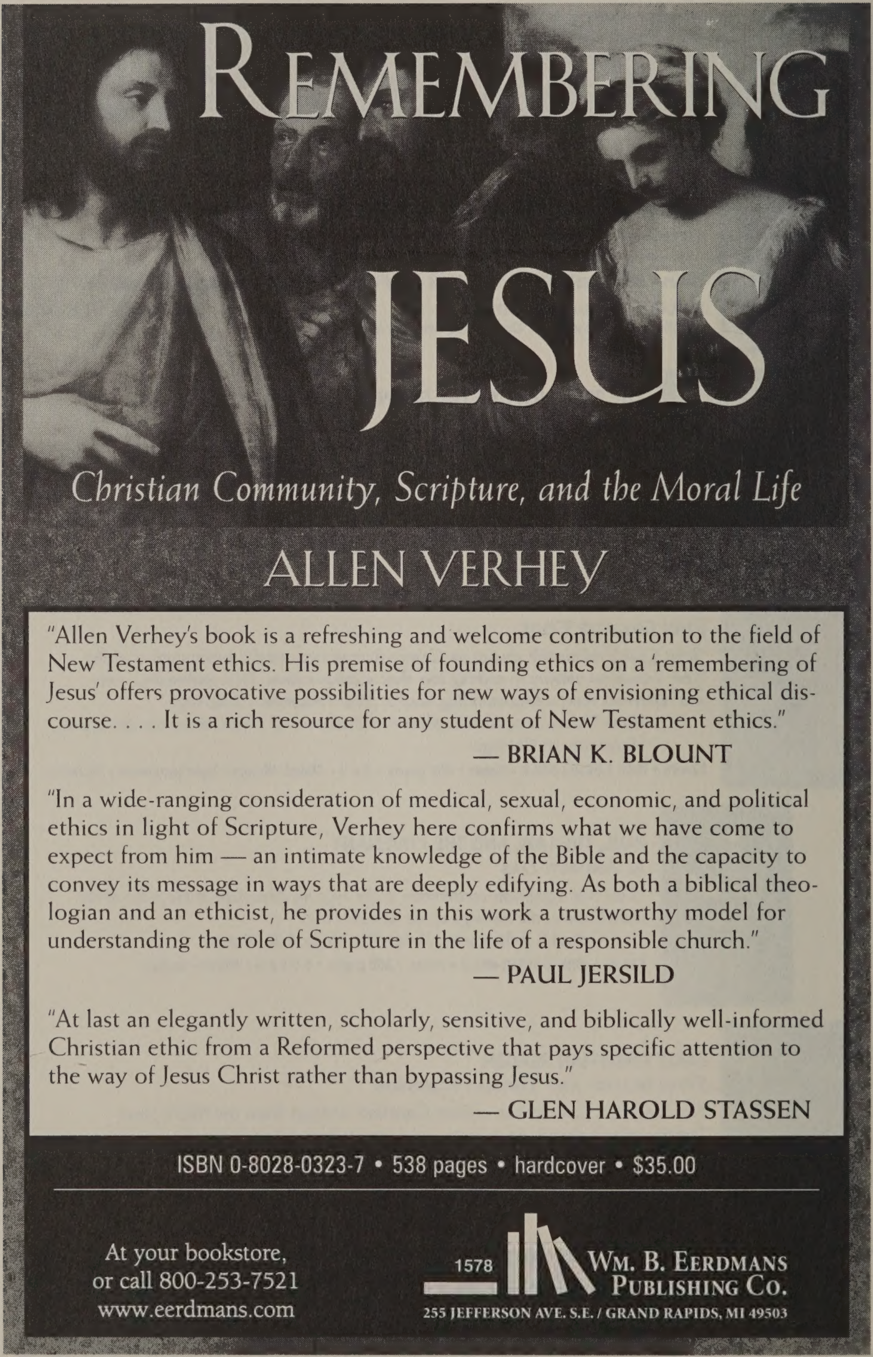
PAUL, THE LAW, AND THE COVENANT
A. ANDREW DAS
"This is a significant contribution to the ongoing discussion of the place of the Jewish law in the theology of the Apostle Paul."
—Paul J. Achtemeier, Union Theological Seminary
$24.95 • ISBN 1-56563-463-2 • Paper • 368 pages • 5 ½ x 8 ½ • Pauline Studies



EARLY CHRISTIAN READER
STEVE MASON AND THOMAS ROBINSON
This ideal text presents the earliest Christian writings from the NRSV New Testament and elsewhere in historical context. Introductions discuss the background, provenance, authorship, and themes of each work.
$39.95 • ISBN 1-56563-043-2 • Hardcover • 750 pages • 7 x 9 ¼ • Early Christianity • New Testament

Available at your bookstore or call
toll-free: 800-358-3111
Outside the U.S.: 978-532-6546

E-mail: orders@hendrickson.com
Web site: www.hendrickson.com
Fax: 978-531-8146



REMEMBERING JESUS

Christian Community, Scripture, and the Moral Life

ALLEN VERHEY

"Allen Verhey's book is a refreshing and welcome contribution to the field of New Testament ethics. His premise of founding ethics on a 'remembering of Jesus' offers provocative possibilities for new ways of envisioning ethical discourse. . . . It is a rich resource for any student of New Testament ethics."

— BRIAN K. BLOUNT

"In a wide-ranging consideration of medical, sexual, economic, and political ethics in light of Scripture, Verhey here confirms what we have come to expect from him — an intimate knowledge of the Bible and the capacity to convey its message in ways that are deeply edifying. As both a biblical theologian and an ethicist, he provides in this work a trustworthy model for understanding the role of Scripture in the life of a responsible church."

— PAUL JERSILD

"At last an elegantly written, scholarly, sensitive, and biblically well-informed Christian ethic from a Reformed perspective that pays specific attention to the way of Jesus Christ rather than bypassing Jesus."

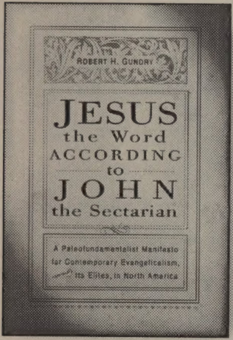
— GLEN HAROLD STASSEN

ISBN 0-8028-0323-7 • 538 pages • hardcover • $35.00

At your bookstore,
or call 800-253-7521
www.eerdmans.com

1578 WM. B. EERDMANS PUBLISHING CO.
255 JEFFERSON AVE. S.E. / GRAND RAPIDS, MI 49503

BOOKS FOR BIBLICAL SCHOLARS



ROBERT H. GUNDRY

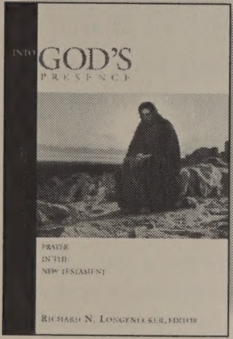
JESUS the Word ACCORDING to JOHN the Sectarian

A Paleofundamentalist Manifesto for Contemporary Evangelicalism, Its Elites, in North America

JESUS THE WORD ACCORDING TO JOHN THE SECTARIAN
A PALEOFUNDAMENTALIST MANIFESTO FOR CONTEMPORARY EVANGELICALISM, ESPECIALLY ITS ELITES, IN NORTH AMERICA
Robert H. Gundry

"A bold and provocative book that addresses a question at the very heart of evangelical identity at the start of the twenty-first century: the relationship of Christian faith to the present world . . . This book will surely enrage as many as it will encourage."
— JAMES DAVISON HUNTER

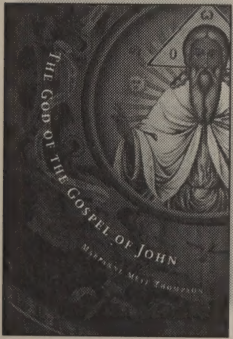
ISBN 0-8028-4980-6 • 154 pages • paperback • $14.00



INTO GOD'S PRESENCE
PRAYER IN THE NEW TESTAMENT
Richard N. Longenecker, editor

"This is a thoroughly researched yet wonderfully accessible account of a regrettably ignored subject. Nicely detailed, yet profound and spiritually enriching, *Into God's Presence* is sure to become a significant resource for scholars and pastors alike."
— MAX TURNER

ISBN 0-8028-4883-4 • 305 pages • paperback • $28.00



THE GOD OF THE GOSPEL OF JOHN
Marianne Meye Thompson

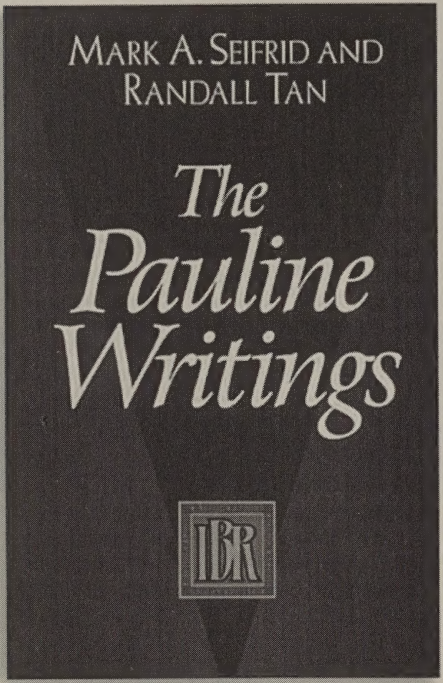
"This distinctive and valuable study is important for any serious student of the New Testament and early Christianity, a 'must' for studies of the Gospel of John, and should be acquired by any serious library serving these fields."
— LARRY W. HURTADO

ISBN 0-8028-4734-X • 279 pages • paperback • $22.00

At your bookstore,
or call 800-253-7521
Fax: 616-459-6540
www.eerdmans.com

1523
WM. B. EERDMANS
PUBLISHING CO.
255 JEFFERSON AVE. S.E. / GRAND RAPIDS, MI 49503

A NEW RESEARCH ASSISTANT



MARK A. SEIFRID AND
RANDALL TAN

The
Pauline
Writings

IBR

0-8010-2482-X • 256 pp. • $24.99p

In *The Pauline Writings*, scholars Mark A. Seifrid and Randall Tan alert readers to the most important and helpful tools in the field. This unique resource offers detailed notes on hundreds of significant monographs, reference volumes, language resources, historical studies, journal articles, and collected essays pertaining to the Pauline writings. The result is an up-to-date and easy-to-use annotated bibliography that will be invaluable for research.

OTHER TITLES IN THE IBR BIBLIOGRAPHIES SERIES:

Jesus
0-8010-3218-0, $14.99p, 160 pp.

New Testament Introduction
0-8010-2060-3, $14.99p, 240 pp.

Old Testament Introduction
0-8010-2017-4, $14.99p, 112 pp.

Old Testament Theology
0-8010-2164-4, $14.99p, 144 pp.

Poetry and Wisdom
0-8010-2161-8, $14.99p, 176 pp.

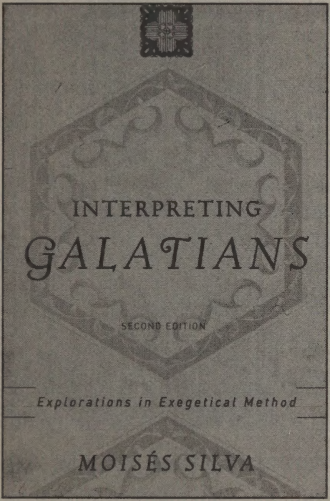
The Synoptic Gospels
0-8010-2227-4, $14.99p, 128 pp.

Luke-Acts and New Testament Historiography
0-8010-3872-3, $14.99p, 160 pp.

Baker Academic

Subscribe to Baker Academic's electronic newsletter (E-Notes) at
www.bakeracademic.com

INSIGHTFUL STUDIES
for NEW TESTAMENT SCHOLARS



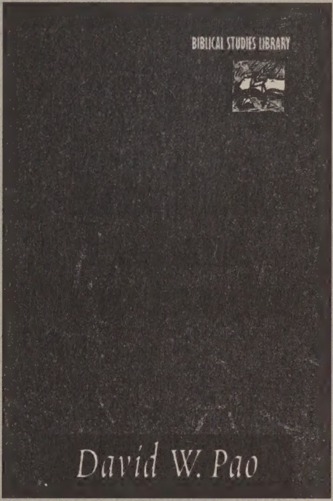
0-8010-2305-X • 256 pp. • $17.99p

"Offers sage advice on interpretive philosophy, textual criticism, Greek syntax, historical background, Pauline theology, and more! I learned much from this wise book, and I commend it enthusiastically to others."

—Thomas R. Schreiner,
Southern Baptist Theological Seminary

"New Testament scholars are confronted by many and diverse approaches to the text—linguistic, literary, historical, and theological. In this well-written, detailed book, Silva introduces the ways in which these approaches should be harnessed for our understanding of what the biblical authors intended. It is warmly welcomed."

—J. K. Elliott,
University of Leeds



0-8010-2496-X • 320 pp. • $29.99p

"The book is a valuable contribution, offering a comprehensive biblical theology of the Old and New Testaments and an evaluation of Luke as a theologian of salvation history."

—Martin Hengel,
University of Tübingen

"Not only is this study important for the rising number of scholars interested in the use of the Old Testament in the New, but it also enriches and enlivens every thoughtful reading of Acts. No one who teaches or preaches through Acts will want to be without this volume."

—D. A. Carson,
Trinity Evangelical Divinity School

Baker Academic

Subscribe to Baker Academic's
electronic newsletter (E-notes)
at www.bakerbooks.com/academic

Announcing

New Testament Abstracts
on
CD-ROM

The New Testament research tool
for the 21st century

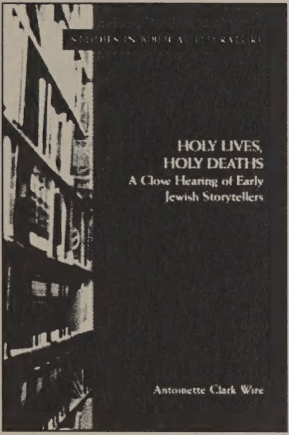
Founded in 1956, *New Testament Abstracts* has become an indispensable research and bibliographic aid for scholars, librarians, clergy, and students of the New Testament and its historical milieu. Currently every volume of *NTA* abstracts at least 2,000 articles chosen from more than 500 periodicals in numerous languages. Nearly 850 current books are also summarized annually.

CD-ROM version 2.0, containing all abstracts and book notices published in *NTA* from 1983 through 2000, will be available soon.

CD-ROM version 2.0, will have improved search capabilities, enabling users to locate lists of specific abstracts and book notices that fit user-defined selection criteria. Searches in the NTA CD-ROM 2.0 can be limited or expanded based on the results of previous searches.

Order forms will be sent to all subscribers of record
as the actual date of release approaches.
Updated information, including pricing, will be posted at
http://members.aol.com/ntaweston/nta.html

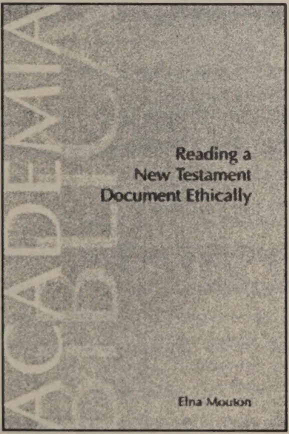
SBL Society of Biblical Literature


STUDIES IN BIBLICAL LITERATURE
HOLY LIVES, HOLY DEATHS
A Close Hearing of Early Jewish Storytellers
Antoinette Clark Wire

Holy Lives, Holy Deaths
A Close Hearing of Early Jewish Storytellers
Antoinette Clark Wire

This book translates and examines over one hundred Early Jewish stories about holy figures first told between 150 B.C.E. and 150 C.E., shifting attention toward the work of the oral storytellers, men and women alike, who generated the traditions that ultimately came to be preserved in written form. The Christian tradition is included here because it was generated within sectarian Judaism, and the first reports about Jesus appeared from Jewish storytellers.

Paper $49.95 1-58983-022-9
432 pages, 2002 Code: 062501
Studies in Biblical Literature
Hardback edition available from Brill Academic Publishers
(www.brill.nl)


ACADEMIA BIBLICA
Reading a New Testament Document Ethically
Elna Mouton

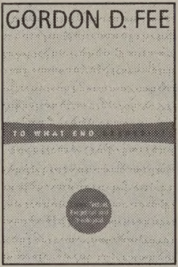
Reading a New Testament Document Ethically
Elna Mouton

This book, focused on Paul's letter to the Ephesians, is concerned with the integrity of biblical studies and its relevance for forming moral people, transforming a moral society, and informing moral decision-making and action.

Paper $37.95 1-58983-028-8
304 pages, 2002 Code: 065001
Academia Biblica
Hardback edition available from Brill Academic Publishers
(www.brill.nl)

Society of Biblical Literature
P.O. Box 2243, Williston, VT 05495-2243
Phone: 877-725-3334 (toll-free) or 802-864-6185
Fax: 802-864-7626 • E-mail: sbl@sbl-site.org
Website: www.sbl-site.org
Postage and handling extra

BOOKS FOR new testament SCHOLARS



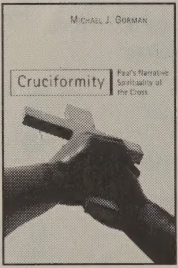
to what end exegesis?

Essays Textual, Exegetical, and Theological

GORDON D. FEE

Over the years Gordon Fee has provided the scholarly community with a steady stream of books and articles addressing thorny text-critical issues, delicate exegetical concerns, and profound theological matters. Many of the articles that he has written have furthered the cause of New Testament studies and are now available in this fine collection.

ISBN 0-8028-4925-3 • 388 pages • paperback • $26.00



cruciformity

Paul's Narrative Spirituality of the Cross

MICHAEL J. GORMAN

"Michael Gorman has provided us with a splendid account of a forgotten factor in Pauline studies — the origin and meaning of the apostle's spirituality. Clearly written and carefully researched, this work illustrates how the cross of Christ is the key to Paul's spirituality —- and to our own as well."

— FRANK J. MATERA

ISBN 0-8028-4795-1 • 440 pages • paperback • $28.00

The Faith of Jesus Christ
Richard B. Hays

the faith of jesus christ SECOND EDITION

The Narrative Substructure of Galatians 3:1–4:11

RICHARD B. HAYS • FOREWORD BY LUKE TIMOTHY JOHNSON

THE BIBLICAL RESOURCE SERIES

Widely praised as a major contribution to Pauline studies, this expanded second edition features a foreword by Luke Timothy Johnson, a new introduction by Hays, and a substantial dialogue with James D. G. Dunn.

ISBN 0-8028-4957-1 • 360 pages • paperback • $25.00

Paul and the New Perspective

paul and the new perspective

Second Thoughts on the Origin of Paul's Gospel

SEYOON KIM

"An important contribution to international Pauline studies. . . . Reading Kim's new book is a rewarding and instructive experience."

— PETER STUHLMACHER

"This book is an indispensable reference for all Pauline scholars and students."

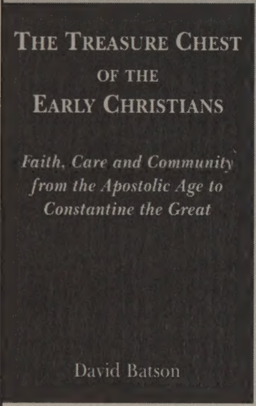
— E. EARLE ELLIS

ISBN 0-8028-4974-1 • 352 pages • paperback • $25.00

At your bookstore,
or call 800-253-7521
Fax: 616-459-6540
www.eerdmans.com

1521
WM. B. EERDMANS
PUBLISHING CO.
255 JEFFERSON AVE. S.E. / GRAND RAPIDS, MI 49503

RECENT BOOKS *from* Eerdmans



THE TREASURE CHEST
OF THE
EARLY CHRISTIANS

Faith, Care and Community from the Apostolic Age to Constantine the Great

David Batson

THE TREASURE CHEST OF THE EARLY CHRISTIANS

Faith, Care, and Community from the Apostolic Age to Constantine the Great

David Batson

Plumbing the historical sources that illumine the development of Christian corporate and social life from its earliest days through the fourth century, David Batson chronicles the church's crucial role as caretaker of the destitute and deprived — a role unique in late antiquity.

ISBN 0-8028-3945-2 • 144 pages • paperback • $18.00

PHILO AND PAUL AMONG THE SOPHISTS

Alexandrian and Corinthian Responses to a Julio-Claudian Movement

SECOND EDITION

Bruce W. Winter

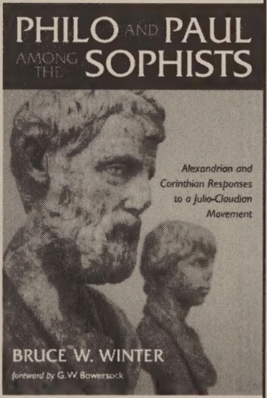
Foreword by **G. W. Bowersock**

Now available in affordable paperback, this second edition has been substantially revised and includes a new foreword.

"A remarkable and valuable study. . . . Winter's sketch of first-century sophistry gives us a clearer picture of Paul's rhetorically adept opponents and provides further important historical context for the growing body of rhetorical studies of Paul's letters."

— *Journal of Biblical Literature*

ISBN 0-8028-3977-0 • 321 pages • paperback • $32.00



PHILO AND PAUL
AMONG THE SOPHISTS

Alexandrian and Corinthian Responses to a Julio-Claudian Movement

BRUCE W. WINTER
foreword by G. W. Bowersock

At your bookstore,
or call 800-253-7521
Fax: 616-459-6540
www.eerdmans.com

2024

WM. B. EERDMANS
PUBLISHING CO.
255 JEFFERSON AVE. S.E. / GRAND RAPIDS, MI 49503

the Catholic Biblical Quarterly

Scholarly articles in Scripture and related fields

Extensive review section
esteemed for prompt and competent evaluations

January, April, July, October

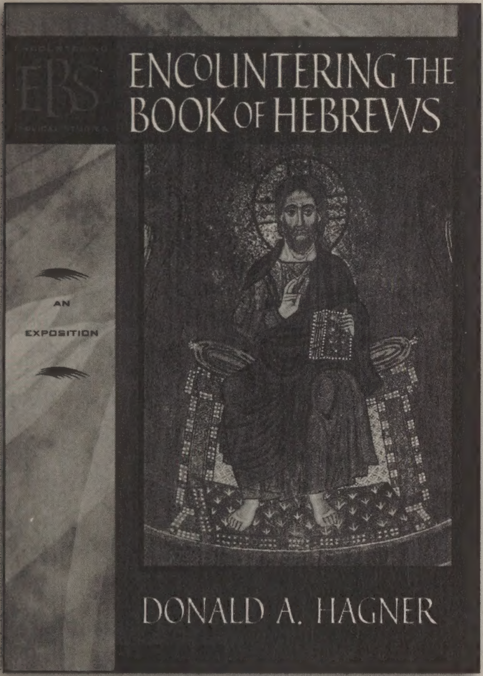
Annual and Decennial indexes

Subscriptions run on calendar year basis only:
$25.00

Order from:

THE CATHOLIC BIBLICAL ASSOCIATION
The Catholic University of America
Washington, DC 20064

"BY FAITH" AND BEYOND


ENCOUNTERING BIBLICAL STUDIES
EBS
ENCOUNTERING THE BOOK OF HEBREWS
AN EXPOSITION
DONALD A. HAGNER

Hagner begins by exploring introductory issues and overarching themes of the Book of Hebrews. Through chapter-by-chapter exposition, he guides students to the issues that are most important for their study of this difficult book. He concludes with a final look at the contribution of Hebrews to the New Testament, New Testament theology, the church, and the individual Christian.

0-8010-2580-X • 224 pp. • $21.99p

OTHER TITLES IN THE ENCOUNTERING BIBLICAL STUDIES SERIES:

Encountering John
0-8010-2603-2, 288 pp. $21.99p

Encountering the Book of Genesis
0-8010-2177-4, 240 pp. $24.99c

Encountering the Book of Psalms
0-8010-2245-2, 272 pp. $24.99c

Encountering the New Testament
0-8010-2156-1, 448 pp. $44.99c

Encountering the Old Testament
0-8010-2176-6, 526 pp. $49.99c

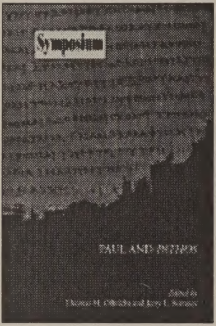
Readings from the Ancient Near East
0-8010-2292-4, 256 pp. $21.99p

Readings from the First-Century World
0-8010-2157-X, 224 pp. $19.99p

Baker Academic

Subscribe to Baker Academic's electronic newsletter (E-Notes) at
www.bakeracademic.com

SBL Society of Biblical Literature

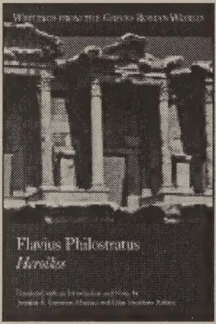


Paul and *Pathos*
Thomas H. Olbricht and Jerry L. Sumney, editors

"Even after two decades marked by extensive rhetorical analysis of Paul's letters, one can find interpreters who—perhaps unknown to themselves—regret the fact that Paul composed passages heavy with notes of *pathos*.... Composed by scholars genuinely learned in rhetoric, this volume is thus both corrective and enriching, helping serious students of Paul in their efforts to sense the holistic profundity of his message."—*J. Louis Martyn, Edward Robinson Professor of Biblical Theology Emeritus, Union Theological Seminary, New York, New York*

The contributors to this volume investigate the understanding and use of *pathos* in Hellenistic culture (Thomas H. Olbricht, Carol Poster, and Steven J. Kraftchick), and the different uses of *pathos* in several Pauline letters (Leander E. Keck, Lauri Thurén, Anders Eriksson, James W. Thompson, Jerry L. Sumney, David E. Frederickson, and Troy W. Martin).

Symposium Series
Code: 060716 264 pages 2001
Paper: $39.95 ISBN: 1-58983-011-3



Flavius Philostratus: *Heroikos*
Jennifer K. Berenson Maclean and Ellen Bradshaw Aitken, translators

"Aitken and Maclean have made this significant text accessible with an eminently readable translation. Their introduction and notes situate Philostratus and his work within the literary context and cultural politics of his time and thus usefully illuminate the significance of his engagement with "heroes" of old. The volume will be a welcome tool for students of Greco-Roman literature, religion, and culture."—*Harold W. Attridge, Lillian Claus Professor of New Testament, Yale Divinity School*

Writings from the Greco-Roman World
Code: 061601 368 pages 2001
Paper: $39.95 ISBN: 1-58983-008-3

Society of Biblical Literature
P.O. Box 2243, Williston, VT 05495-2243
Phone: 877-725-3334 (toll-free) or 802-864-6185
Fax: 802-864-7626 • E-mail: sbl@sbl-site.org
Website: www.sbl-site.org
Postage and handling extra

Announcing

New Testament Abstracts
on
CD-ROM

The New Testament research tool
for the 21st century

Founded in 1956, *New Testament Abstracts* has become an indispensable research and bibliographic aid for scholars, librarians, clergy, and students of the New Testament and its historical milieu. Currently every volume of *NTA* abstracts at least 2,000 articles chosen from more than 500 periodicals in numerous languages. Nearly 850 current books are also summarized annually.

CD-ROM version 2.0, containing all abstracts and book notices published in *NTA* from 1983 through 2000, will be available soon.

CD-ROM version 2.0, will have improved search capabilities, enabling users to locate lists of specific abstracts and book notices that fit user-defined selection criteria. Searches in the NTA CD-ROM 2.0 can be limited or expanded based on the results of previous searches.

Order forms will be sent to all subscribers of record
as the actual date of release approaches.
Updated information, including pricing, will be posted at
http://members.aol.com/ntaweston/nta.html

Spiritual renewal for today's Christians

Raniero Cantalamessa, O.F.M. Cap.

Life in Christ

A Spiritual Commentary on the Letter to the Romans

Life in Christ presents a project of re-evangelization and spiritual renewal based on St. Paul's Letter to the Romans.

0-8146-2799-4 Paper, 224 pp., 5 3/8 x 8 1/4, $14.95

www.catalog.litpress.org/detail.cfm?ID=2251

Joseph F. Kelly

The Problem of Evil in the Western Tradition

From the Book of Job to Modern Genetics

0-8146-5104-6 Paper, 256 pp., 6 x 9, $17.95

www.catalog.litpress.org/detail.cfm?ID=2232

"What a good read about such a dark subject!"
John C. Haughey, S.J., Professor of Christian Ethics
Loyola University of Chicago

Louis Roy, O.P.

Self-Actualization and the Radical Gospel

0-8146-5107-0 Paper, 80 pp., 6 x 9, $9.95

www.catalog.litpress.org/detail.cfm?ID=2245

Available April 2002

"Roy's book . . . paints a wise, expansive portrait of what it takes for Christians to live well."
Edward Vacek, Weston Jesuit School of Theology
Cambridge, Massachusetts

Herman Hendrickx, C.I.C.M.

The Third Gospel for the Third World

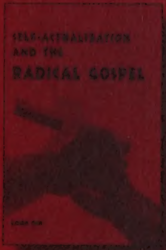
Volume Four-A: Jesus in the Temple (Luke 19:45-21:38)

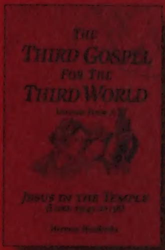
0-8146-5119-4 Paper, 256 pp., 5 1/4 x 8 1/4, $19.95

www.catalog.litpress.org/detail.cfm?ID=2275

". . . Herman Hendrickx is eminently qualified to interpret the Gospel of Luke from a Two-Thirds World viewpoint."
Justice C. Anderson, Missiology Professor

At bookstores or
1-800-858-5450
www.litpress.org
THE LITURGICAL PRESS





WESTON JESUIT SCHOOL OF THEOLOGY
LIBRARY
CAMBRIDGE, MA 02138
AUG

NEW TESTAMENT ABSTRACTS

Vol. 46 *2002* *No. 3*

PERIODICAL ABSTRACTS		BOOK NOTICES
423	**NT General**	541
445	**Gospels—Acts**	549
479	**Epistles—Revelation**	563
495	**Biblical Theology**	573
511	**NT World**	580

Indexes
600

f.
S
10
N35

NEW TESTAMENT ABSTRACTS

A RECORD OF CURRENT LITERATURE

Edited by
DANIEL J. HARRINGTON
and
CHRISTOPHER R. MATTHEWS

Associate Editor
STANLEY B. MARROW

Published by
Weston Jesuit School of Theology, Cambridge, Massachusetts
in cooperation with
The Catholic Biblical Association of America

Editorial correspondence should be sent to NEW TESTAMENT ABSTRACTS, Weston Jesuit School of Theology, 3 Phillips Place, Cambridge, MA 02138 USA. Phone: 617-492-1960; FAX: 617-492-5833; E-Mail: NTAweston@aol.com; URL: http://members.aol.com/ntaweston/nta.html

Subscription correspondence, including orders for back issues, should be sent to The Catholic Biblical Association, The Catholic University of America, Washington, DC 20064. Phone: 202-319-5519; FAX: 202-319-4799.

NEW TESTAMENT ABSTRACTS is published three times each year. Subscription, payable in advance: $38.00 (domestic), $42.00 (foreign) per year, postage paid.

BACK ISSUES:
Volumes 1, 2, 3, 9, and 21 are available in reprint at $42.00 per volume.
Volume 4, number 1, and most subsequent single issues are available at $14.00 each.
A cumulative index to vols. 1–15 (1956–1971) is available at $14.00 per copy.
A CD-ROM version of vols. 27–44 (1983–2000) is available.

The letter *r* affixed to an entry number designates a book review abstract. References to other abstracts are given by volume and entry number: e.g. see § 46-222.

The contents of abstracts and book notices are not necessarily the opinions of the editors; the views offered on disputed biblical questions remain the opinions of the original authors.

Composed by THE HK SCRIPTORIUM, INC., 6687 East Dartmouth Ave., Denver, CO 80224

Copyright, © 2002, by Weston Jesuit School of Theology, Cambridge, MA 02138 USA

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photo-copying, or otherwise, without the prior written permission of Weston Jesuit School of Theology.

ISSN: 0028-6877

WESTON JESUIT SCHOOL OF THEOLOGY
LIBRARY
AUG 06 2003
CAMBRIDGE, MA 02138

PERIODICAL ABSTRACTS

THE NEW TESTAMENT: GENERAL

1401r. P. J. ACHTEMEIER, J. B. GREEN, AND M. M. THOMPSON, *Introducing the New Testament. Its Literature and Theology* [*NTA* 46, p. 136].

C. BLOMBERG, "Introducing the New Testament: Its Literature and Theology—A Review Article," *Themelios* 27 (3, '02) 19-22.—The hopes raised by this highly touted, fresh, relatively conservative NT introduction were in the end disappointed. After evaluating the individual chapters, the article notes some mechanical mistakes, factual errors, and noticeable overstatements.—D.J.H.

1402. H. HOET, "Internationaal Commentaar op de Bijbel" [International Commentary on the Bible], *Collationes* 32 (1, '02) 101-105.

The *Internationaal Commentaar op de Bijbel* (2001), edited by E. Eynikel et al., is the Dutch version of *The International Bible Commentary* [see *NTA* 43, pp. 150-151]. This article first considers its international and ecumenical character, and then discusses its articles on general biblical topics, the OT books, and the NT books. Comments on maps, registers, and indexes as well as on errors and unclarities are also provided.—D.J.H.

1403r. G. O. WEST AND M. W. DUBE (EDS.), *The Bible in Africa* [*NTA* 45, p. 577; 46, p. 368].

S. NADAR, "The Bible in Africa: Transactions, Trajectories, and Trends," *JournTheol SAfric* 112 ('02) 99-104.—After noting the painful reality of the lack of African female biblical scholars, the article outlines the positive elements of the volume insofar as it takes African biblical scholarship seriously, contains diverse examples of that scholarship, and shows the way for others to offer their own decentered and contextualized readings of the Bible. The volume is an invaluable resource for anyone interested in past, present, and future trends in African biblical scholarship.—C.R.M.

Canon

1404. N. SHUPAK, "'Canon' and 'Canonization' in Ancient Egypt," *BiblOr* 58 (5-6, '01) 535-547.

The Egyptian canon is a select collection of works belonging to a single genre (wisdom), which served as the teaching corpus of the Ramesside school (13th century B.C.). Rather than being comparable to the Holy Scriptures of Judaism and Christianity, the Egyptian canon is analogous to the classical canon determined by the scholars of Alexandria. Still the Egyptian canon evinces features similar to the phenomenon defined as a canon in research on the monotheistic religions: authority, selectivity, a model for emulation, normativity, and elevation of past wisdom.—D.J.H.

1405. P. M. VENTER, "Kanon in die Kanon (Canon in the canon)," *HervTeolStud* 57 (1-2, '01) 458-478.

The reductionist trend of the notion of a canon within the canon is radically changed in a postmodern era. Canon criticism has shifted the focus of attention from the text toward the process in which the text operates as canon. A canon within the canon can no longer be a reductionistic and static choice from biblical materials. Rather it must be a dynamic and ongoing process of endless combinations, even of contradictory passages, to meet the demands of each new situation.—C.R.M.

Canon, §§ 46-1546, 1914.

Interpretation

1406. R. ALTER, "Northrop Frye between Archetype and Typology," *Semeia* 89 ('02) 9-21. [See § 46-7.]

Frye's *The Great Code* (1982) discloses more about the nature and source of his enterprise as a critic than it does about the Bible itself. His assertion about the self-referential literary character of the Bible is vulnerable both from the point of view of literary theory and in regard to the descriptive claim about the nature of the Bible. The account Frye renders of the Bible, while imaginatively conceived and often beguiling, is based on a series of more or less systematic misrepresentations of biblical texts. [The same issue includes a response (pp. 155-169) by R. Cording to this article and several others.]—C.R.M.

1407. K. ANATOLIOS, "The Experience of Reading Scripture in the Early Christian Tradition," *Fides Quaerens Intellectum* [Steubenville, OH] 1 (2, '01) 359-370.

The early Christian experience of Scripture derives its distinctive character from a central awareness that what God wants to communicate to us in Scripture is the divine life itself. This divine life has already been communicated to us in the person of Jesus Christ, who is the ultimate referent for all Scripture. And the appropriation of this communication of divine life in the Scriptures is understood as having its locus in the communitarian participation in the life of Christ, which is the church.—D.J.H.

1408. E. ANUM, "Towards Intercultural Contextual Bible Study: A Review of the Adoption of Contextual Bible Study (from South Africa) in the West of Scotland," *International Review of Mission* [Geneva] 91 (361, '02) 224-236.

The article compares and contrasts the reading practice of the Contextual Bible Study group in the west of Scotland with that of the Institute for the Study of the Bible in South Africa with reference to the identification of marginalized people and the organized poor, the task of the trained reader, connections between context and text, and action plans. It concludes that the Glasgow group focuses more on enabling or facilitating ordinary readers or marginalized groups to generate their own forms of contextual readings.—D.J.H.

1409. S. ARZT, "Reading the Bible is a Gendered Act," *Feminist Theology* [Sheffield, UK] 29 ('02) 32-39.

As experiments based on the stories of Adam and Eve in Genesis 1–3 and of Vashti in Esther 1 show, the lens of gender is relevant for the reception of a text. Girls read differently from boys, because they often have different experiences. These differences should be taken into account in religious education.—D.J.H.

1410. A. W. ASTELL, "Reading the Bible with Holocaust Survivors and Rescuers. A New Biblical Spirituality," *Interpretation* 56 (2, '02) 181-191.

The charitable, philo-Semitic interpretation of the Bible by Christians such as D. Bonhoeffer not only led to a heroic fulfillment of the Scriptures in charitable action on behalf of Jews but also prepared the way for a re-Hebraicizing of the NT, spiritual formation, and theology. The hermeneutical challenge of the Holocaust was the catalyst for a radically new biblical exegesis and set into motion a thoroughgoing revision, still in its first stages, of the church's self-understanding in relation to Judaism.—D.J.H.

1411. Y. BOURQUIN, "Bibliographie de contributions récentes en analyse narrative," *ÉtudThéolRel* 77 (1, '02) 79-93.

The article lists books and articles published between 1995 and 2001 that apply narrative analysis to biblical texts. Besides treatments of the theory of narrative analysis and of the Bible in general as well as various parts of the OT, it contains sections on narrative analysis in the NT in general, the Gospels, the Synoptic Gospels, Matthew, Mark, Luke-Acts, John, the Epistles, and the Apocrypha, respectively.—D.J.H.

1412. R. S. BRIGGS, "The Implied Author and the Creation of the World. A Test Case in Reader-Response Criticism," *ExpTimes* 113 (8, '02) 264-270.

With reference to the creation accounts of Genesis 1–2, the article suggests that reader-response criticism offers one possible way to examine the contemporary function of texts that, in their original (historical) contexts, served a polemical purpose. The implied author filters the best polemical texts through a logical grid that leaves the modern reader in the privileged position of not having to know what the original author was talking about in order to understand the text. The dynamics of polemical texts, in other words, allow reader responses ancient and modern to run together in harmony.—C.R.M.

1413. J. BROSSEDER, "Luthers Hermeneutik und ihre gegenwärtige ökumenische Bedeutung," *CommViat* 43 (3, '01) 220-243.

After explaining Luther's method of explicating Holy Scripture and placing it in its historical context, the article considers his approaches to the christological literal sense and to law and gospel. Then it discusses Holy Scripture and its ecumenical significance with respect to inner-Roman Catholic disputes from the Council of Trent to the present, and reflects on the ecumenical relevance of Sacred Scripture, its interpretation, and its center today.—D.J.H.

1414. G. BRÜSKE, "Lesen als Wiederkäuen: Lectio divina, Liturgie und Intertextualität. Zugleich ein Beitrag zur Hermeneutik liturgischer Texte," *ErbAuf* 78 (2, '02) 94-103.

This reflection on reading as "rumination" first explains what is meant by intertextuality and *lectio divina,* respectively. Then it considers liturgical intertextuality with reference to the descriptive level and to the dialogue of texts.—D.J.H.

1415. M. BURGESS, "From Archetype to Antitype: A Look at Frygian Archetypology," *Semeia* 89 ('02) 103-124.

This study explores the implications of N. Frye's archetypological theory for our understanding of both the origins of our existing biblically derived mythology and possible metamorphoses that this mythology may undergo in the future. It also asks whether prebiblical mythologies might represent adumbrations, or indications in faint outline, of myths and mythologies yet to come. [The same issue includes a response (pp. 147-153) by J. R. Perkin to this article and several others.]—D.J.H.

1416. M. S. Burrows, "'To Taste with the Heart.' Allegory, Poetics, and the Deep Reading of Scripture," *Interpretation* 56 (2, '02) 168-180.

The essay explores the allegorical reading of Scripture not as a competitor to historical-critical approaches but as a method grounded in a distinctive textual spirituality manifesting certain similarities of method to poetry. In this way it may be identified not as critical exegesis but as a constructive interpretive art, shaped by an aesthetic or a poetic approach to the biblical text. The essay treats allegory and the deep reading of Scripture, poetics and the spiritual hermeneutic of allegory, "everything that counts is veiled," and reenacting resurrection and the artistry of allegory.—C.R.M.

1417. J. M. Casciaro, "La 'lectura' de la Biblia en los escritos y en la predicación del Beato Josemaría Escrivá de Balaguer," *ScriptTheol* 34 (1, '02) 133-167.

After discussing the "immersion" of Escrivá de Balaguer (the founder of *Opus Dei*) in Scripture, the article considers (with extensive quotations from his writings) various aspects of his approach to reading the Bible: the key to reading the sacred text (*como un personaje más*), the rereading of the sacred texts, the "hermeneutical circle," the search for Jesus through the Gospels, the "hidden life" in Nazareth, the OT, and being in tune with the Church Fathers and the church's liturgy.—D.J.H.

1418. R. J. Clifford, "The Exodus in the Christian Bible: The Case for 'Figural' Reading," *TheolStud* 63 (2, '02) 345-361.

The exodus in its dual aspects of liberation and formation is a powerful organizing principle that spans and unites both Testaments. There are three exodus moments in the Bible: Exodus I is the 13th-century B.C. foundational event (in the book of Exodus and some pre-exilic psalm and prophetic texts); Exodus II is its 6th-century B.C. renewal (in Jeremiah, Ezekiel, Isaiah 40–55, and early Jewish writings); and Exodus III is the 1st-century A.D. climactic renewal of Israel by Jesus (in the NT). Figural or typological writing is meant to assist the reader to see what the human actors in the biblical drama do not see: Each actor plays his or her part in the ongoing drama directed by God without seeing the larger story that is visible only to the reader (and to God!).—D.J.H.

1419. O. F. Cummings, "Eucharistic Sacraments II: The Holy Scriptures," *Emmanuel* 108 (4, '02) 209-221, 241.

If God's plan is to unite us with himself and bring us into communion with the Divine Communion centered in the Eucharist, then the Scriptures are profoundly eucharistic.—D.J.H.

1420. S. Curkpatrick, "Authority of the text: the hermeneutical question," *Colloquium* 33 (2, '01) 135-152.

With a primary focus on the temporality of understanding and consequent circularity of interpretation in M. Heidegger's *Being and Time,* H.-G. Gadamer's *Truth and Method,* and P. Ricoeur's reading of both in relation to biblical hermeneutics, the article proposes that a focus on the temporality of interpretation provides a particular schematic context for understanding a subtle "authority of the text." In the absence of definitive interpretation, biblical writings can generate a subtle, imaginative authority as a site of temporal self-understanding, ethical responsibility, and faith risk.—C.R.M.

1421. P. DEMERS, "Early Modern Women's Words with Power: Absence and Presence," *Semeia* 89 ('02) 89-102.

By opening up N. Frye's ironic lament for the absence of a "critical language" for "the mythical and metaphorical relations of the traditionally female symbols of the Bible," this essay explores a representative sampling of the interpretative work of early modern women writers (from the 16th and 17th centuries) whom Frye ignores. It examines how these women fastened on the Bible as the text for creative commentary and paraphrase, as a political gloss, and as an integral component of visionary expression. [The same issue includes a response (pp. 147-153) by J. R. Perkin to this article and several others.]—D.J.H.

1422. E. DE MOULINS-BEAUFORT, "Henri de Lubac: Reader of *Dei Verbum,*" *Communio/ IntCathRev* 28 (4, '01) 669-694.

In his 1968 commentary de Lubac was able to perceive and demonstrate the importance of the preamble and first chapter of Vatican II's *Dei verbum* for understanding the constitution as a whole. The whole is recapitulated in the affirmation that revelation consists in Christ himself, whose redemptive sacrifice is the completion of revelation. Beyond individual questions tied directly to the notion of revelation, it is the equilibrium of the whole of the Christian faith that comes decisively to light.—D.J.H.

1423. J. T. DENNISON, "What is the 'Critical' Reading of the Bible?" *Kerux* [Lynnwood, WA] 17 (1, '02) 3-24.

The "critical" approach to the word of God as defined by B. Spinoza, H. S. Reimarus, and G. E. Lessing is fundamentally antithetical to the historic understanding of Scripture. While G. Vos was critically informed and conversant, he never joined the "critical" ranks. Vos learned from the critics, but what he learned was always subject to his own orthodox presuppositions.—D.J.H.

1424. M. DOLZANI, "The Ashes of the Stars: Northrop Frye and the Trickster-God," *Semeia* 89 ('02) 59-73.

Crucial passages in Frye's *Words with Power* (1990) and *The Double Vision* (1991) feature the image of a trickster-God, an ambiguous figure like the God of the book of Job with whom Frye felt it was his duty to struggle like Jacob with the angel. For Frye the creative spirit of humanity and the vision of a positive trickster-God become imaginative contraries in a process that he calls the dialectic of Word and Spirit. [The same issue includes a response (pp. 155-169) by R. Cording to this article and several others.]—C.R.M.

1425. H. DÖRING, "Die ekklesiale Dimension der Schriftinspiration. Überlegungen zur Selbstauslegungskraft des Wortes Gottes im Anschluss an das Dokument 'Communio Sanctorum,'" *Catholica* 56 (1, '02) 1-27.

After providing background information about the joint German Lutheran-Catholic document entitled *Communio Sanctorum* (2000), the article focuses on its treatment of biblical inspiration in Chapter 4 [sections 42-73] and notes G. Ebeling's position that intensifies the differences between Lutherans and Catholics. Then it reflects on the self-interpreting power of the word of God in the church under three headings: Scripture as the medium of revelation understood in personal and soteriological terms, biblical inspiration as the presence of the Holy Spirit in the actual encounter with Scripture, and analogous forms of self-interpreting power of the word of God from Evangelical and Catholic perspectives. Finally it considers similarities and differences between Lutheran and Catholic approaches.—D.J.H.

1426. J. A. DRAPER, "The Bible as Poison Onion, Icon and Oracle: Reception of the Printed Sacred Text in Oral and Residual-Oral South Africa," *JournTheolSAfric* 112 ('02) 39-56.

When the missionaries brought the gospel to southern Africa, they also brought a sacred text to people living in an oral culture. The article examines three responses to the Bible in the colonial period: a dangerous and poisonous novelty, a numinous object and source of the power of the white people, and a prophetic word to be internalized and transformed in resistance to colonialism.—D.J.H.

1427. J. A. DRAPER, "'Less Literate are Safer': The Politics of Orality and Literacy in Biblical Interpretation," *AnglTheolRev* 84 (2, '02) 303-318.

With reference to biblical interpretation in South Africa, the article reflects on the politics of orality and literacy under the following headings: literacy studies; academic biblical studies; the Bible and the missionaries; the Bible and resistance; and the Bible, oral theory, and development. It concludes that students need to be equipped to relate to the study of the biblical text in its context in a way that enables them to contextualize it in their own.—D.J.H.

1428. J. D. G. DUNN, "The Bible and Scholarship: On Bridging the Gap between the Academy and the Church," *Anvil* 19 (2, '02) 109-118.

Academic biblical scholarship can function as an ally and instructor of faith by saving us from the wilder excesses of "popular" scholarship, from damaging features of our own (Christian) traditions, and from the dangerous tendencies of fundamentalism. A properly self-critical faith commends itself to its audience by enabling them to recognize faith's own proper humility.—C.R.M.

1429. M. EAREY, "This is the Word of the Lord: The Bible and Worship," *Anvil* 19 (2, '02) 89-97.

There are three main ways in which the Bible is customarily used in the liturgy: preaching, public reading, and spoken words and songs. A truly biblical church is one in which how the Bible is used is considered as carefully as the biblical content of the words that are listened to, spoken, and sung.—D.J.H.

1430. E. FOLEY, "Being a People of Word and Deed," *BibToday* 40 (3, '02) 179-183.

After considering the historical emergence of Christian sacraments and the NT, the article reflects on how both word and sacraments are unique and complementary modes of Christ's presence in the church. Then it shows how baptism is an invitation to be a biblical-sacramental person of "word and deed."—D.J.H.

1431. A. FORTIN, "Lire le geste théologique des Écritures," *SémiotBib* 105 ('02) 14-28.

After reflecting on Scripture as read by believers, exegetes, and theologians, respectively, the article considers the act of interpretation with reference to the debate between Augustine and Pelagius about reading the Scriptures. Then it offers suggestions about how theologians today might read the Scriptures against the background of developments in semiotic theory.—D.J.H.

1432. S. FREYNE, "The Bible and Theology. An Unresolved Tension," *Concilium* (1, '99) 15-20.

When the use of Scripture in theology is examined in some recent Roman Catholic documents (e.g. *The Catechism of the Catholic Church*), it seems that the precritical stance that *Divino afflante Spiritu* (1943) sought to correct twenty years before Vatican II is once more in danger of becoming the dominant trend. Even the Pontifical Biblical Commission's instruction on the interpretation of the Bible in the church (1993) failed to develop an adequate theory of what constitutes a theological interpretation of the Bible.—D.J.H.

1433. D. GAY, "'The Humanized God': Biblical Paradigms of Recognition in Frye's Final Three Books," *Semeia* 89 ('02) 39-57.

The essay shows how N. Frye establishes a uniquely biblical paradigm of recognition (*anagnorisis*) in the domain of biblical narrative and considers how that paradigm functions in the argument of his last three books: *The Great Code* (1982), *Words with Power* (1990), and *The Double Vision* (1991). In these works three biblical narratives are paradigms for the recognition of the "humanized God": Genesis 22, the binding of Isaac; Genesis 32, Jacob's struggle with the angel; and the book of Job. The humanized God is identical with the release of human, creative power that Frye discovers in these paradigmatic biblical narratives and associates with the humanizing, social goals of criticism. [The same issue includes a response (pp. 155-169) by R. Cording to this article and several others.]—C.R.M.

1434. A. GRAFFY, "The Bible as the Word of God: The Humanity of Scripture," *ScriptBull* 32 (1, '02) 1-8.

The principle of the *synkatabasis* ("coming down to help") of God's words in the human language of Scripture is clearly taught in the documents of the magisterium since *Divino afflante Spiritu* (1943). Two principal consequences of the incarnation of God's words in human language are the use of literary genres and the development of thought within Scripture. From engagement with the human dimensions of Scripture its divine power can be revealed.—C.R.M.

1435. J. GRAYSTON, "The Bible and Spirituality: the Decline in Biblical Literacy among Evangelicals and the Future of the Quiet Time," *Anvil* 19 (2, '02) 99-107.

The decline of biblical literacy among evangelicals has been explained in terms of credibility, authority, relevance, lifestyle and reading, and church life. However, the roots of evangelical spirituality lie in the regular practice of Bible reading (e.g. "Quiet Time"). Christians read the Bible for three main reasons: transformation, relationship, and information.—D.J.H.

1436. T. H. GREEN, "Writing the Fifth Gospel," *Landas* 14 ('00) 147-154.

There are four Gospels (and not only one) because we must write a fifth Gospel ourselves. The article explores the role that Scripture should play at each stage in a maturing prayer life: from knowing, to loving, and to truly loving.—D.J.H.

1437. K. HAACKER, "Par la foi ou par la vue? Une alternative fondamentale pour la méthodologie des sciences bibliques," *Hokhma* 78 ('01) 22-34.

The article distinguishes and evaluates three different fundamental attitudes that characterize the utilization (or rejection) of scientific methods of exegesis with particular attention to evangelical theologians. After reviewing the Reformation distinction between *certitudo* ("conviction") and *securitas* ("guarantee"), it treats the critical-rationalist approach, the fundamentalist approach, and the Reformed approach (the correspondence of the conviction of faith to the message of the Bible).—C.R.M.

1438. J. D. HARVEY, "Orality and Its Implications for Biblical Studies: Recapturing an Ancient Paradigm," *JournEvangTheolSoc* 45 (1, '02) 99-109.

The article first comments on the nature of 1st-century culture (a period of dynamic interaction between orality and literacy), and discusses 1st-century culture and the NT documents. Then it presents two case studies in NT interpretation to ascertain whether recapturing the ancient paradigm of orality provides a way forward for 21st-century biblical studies: the integrity of Paul's letter to the Philippians, and literary interdependence and the Synoptic problem. It concludes that it is time we recapture the ancient paradigm of orality as one of our tools for biblical studies.—C.R.M.

1439. J.-O. HENRIKSEN, "Umiddelbarhet eller argumentasjon som basis for normative standpunkter? Om hermeneutisk forankrede begrunnelser i etikken (Immediacy or argumentation as the foundation for normative positions? On hermeneutically based reasoning in ethics)," *TidsTeolKirk* 73 (1, '02) 41-65.

The article first argues that biblically based ethics should identify the reasons behind the different positions found in the Bible. Then it criticizes L. Østnor's attempt to spell out how the Bible should be used in an ethical argument and contends that his way of arguing is based on a foundationalist position that ultimately tends to make biblically based ethics both irrational and incommunicable.—D.J.H.

1440. J. HOLMES, "The Spiritual Sense of Scripture," *DownRev* 120 (419, '02) 113-128.

After showing how Paul used "spiritual" interpretation in Gal 4:21–5:1, the article proposes a general method for determining the spiritual sense of Scripture and reflects on its relation to tradition. It concludes that since the spiritual sense depends entirely on the literal sense, study of the spiritual sense stands only to gain by any advances that modern biblical scholarship has made in discovering the literal meaning of Scripture.—D.J.H.

1441. R. F. HULL, "The Bible Only? Too Many (Cracked) Eggs in One Basket," *Stone-Campbell Journal* [Joplin, MO] 5 (1, '02) 3-23.

From beginning to end the Bible is covered with human fingerprints, including our own. Its authority is always mediated to us by fallible instruments, opinions, and decisions; and there is no way for us to opt out of this situation. The formation of the canon, the reconstruction of critical Hebrew and Greek Bible texts, and the interpretation of the Bible all depend on fallible human decisions.—D.J.H.

1442. J. M. KEE, "Northrop Frye and the Poetry in Biblical Hermeneutics," *Semeia* 89 ('02) 75-87.

In his last three books—*The Great Code* (1982), *Words with Power* (1990), and *The Double Vision* (1991), Frye argued for a conception of biblical hermeneutics more capacious than the historical-critical method, and envisioned a hermeneutics in which poetry plays an essential role. This article considers the basic insights underlying Frye's viewpoint and seeks to evoke its significance by attending to the varied ways in which poems by Dante, Langland, and Milton interpret the Bible. [The same issue includes a response (pp. 139-146) by D. Jobling to this article and that by J. Velaidum.]—D.J.H.

1443. M. KIRWAN, "Theological Hermeneutics," *CommViat* 43 (2, '01) 103-126.

Taking its starting point from Acts 8:26-40 and one of F. Kafka's parables, the article discusses the definition of hermeneutics and considers the approaches taken by H.-G. Gadamer, P. Ricoeur, and D. Tracy, as well as representatives of the hermeneutics of suspicion (F. Nietzsche, K. Marx, S. Freud). It concludes with reflections on the "return of God" to theology.—D.J.H.

1444. W. S. KURZ, "Ethical Actualization of Scripture: Approaches toward a Prolife Reading," *Fides Quaerens Intellectum* [Steubenville, OH] 1 (1, '01) 67-94.

Seeking to go beyond the minimum sense of Scripture discovered by historical-critical exegesis, this article proposes an approach to interpreting, actualizing, and applying Scripture from the vantage point of the Catholic preunderstanding of the Bible. Then it reconstructs and describes a "biblical worldview" shared by the first Christians as an overarching exegetical interpretive context for applying biblical passages to contemporary ethical concerns such as abortion.—D.J.H.

1445. K. LABUSCHAGNE, "Geloofsekerheid in die kerk se geskiedenis van Bybelinterpretasie (Assurance of faith in the church's history of Biblical interpretation)," *HervTeolStud* 57 (3-4, '01) 959-988.

This reflection on the implications of biblical interpretation for the foundations of faith notes that how people understand their world and their presuppositions have an impact on how they interpret the original audience of biblical texts. A survey of the history of biblical interpretation from antiquity to the present shows that the challenge to study Scripture accurately and objectively requires hermeneutical guidelines from the church in order to prevent subjectivism.—D.J.H.

1446. K. LABUSCHAGNE, "'n Ontleding van drie hoofstrominge van Bybelinterpretasie wat onderliggend is aan geloofsekerheid (An analysis of three main streams in Biblical interpretation underlying the assurance of faith)," *HervTeolStud* 57 (3-4, '01) 989-1014.

The article reflects on the history of biblical interpretation and the foundations on which assurance of faith has been built. Thus it considers three hermeneutical mainstreams in terms of the emotional mind, the intellectual mind, and the from-the-outside-liberated mind.—D.J.H.

1447. J. LIEM, "Contemporary Hermeneutics: Bane or Boon?" *StulosTheolJourn* 9 (1-2, '01) 1-9.

The article first notes some paradigmatic shifts in hermeneutics that have occurred with the advent of postmodernism: loss of objectivity, decentering and freeing the text, interest in the reader's role in meaning production, and concern with the location of the reader. Then it spells out some of the implications of contemporary hermeneutics for reading the Bible.—D.J.H.

1448. M. LUDLOW, "Theology and Allegory: Origen and Gregory of Nyssa on the Unity and Diversity of Scripture," *International Journal of Systematic Theology* [Oxford—Malden, MA] 4 (1, '02) 45-66.

The question of the unity and diversity of Scripture is not just a textual or hermeneutical one but is related to central theological issues—not only for Origen and Gregory of Nyssa but also for any theologian reading the Bible. Both Origin and Gregory insist that they interpret

Scripture by Scripture, and this broadly "canonical" approach constrains their exegesis. Both use allegorical exegesis to derive a unified meaning from the diversity of the scriptural texts. For Origin, however, the biblical text is a textile woven by the Holy Spirit, and so each passage and even each word relates to and can be interpreted in the light of other similar passages or words. For Gregory, the biblical text is a ladder leading up to God, and so the unity of Scripture means the presence of a sequence (*akolouthia*) in the text by which the exegete can discover the aim (*skopos*) of the Spirit in inspiring Scripture.—D.J.H.

1449. P. MACEK, "Process Thought and Biblical Hermeneutics—An Overview," *CommViat* 43 (2, '01) 127-152.

After considering the idea of God and the way of theology in process thought, the article discusses the process view of the nature and scope of divine acting in biblical interpretation. Then it reflects on A. N. Whitehead's symbolism and the problems and promise of process hermeneutics. It concludes that the process approach can not only express and appreciate the uniting holism of the biblical vision, but can also conceptualize the kind of response that this vision seeks to evoke, namely free but engaged personal participation in ultimate reality.—D.J.H.

1450. G. MALAN, "Postmoderniteit: Krisis of uitdaging? Die rol van teoloë se Skrifbeskouing (Postmodernity: Crisis or challenge? An examination of the role played by the way Scripture is viewed)," *HervTeolStud* 57 (1-2, '01) 623-648.

Theologians see the postmodern era as either a crisis or a challenge depending on their view of Scripture and on the roots of postmodernism. The article explores this issue by contrasting the "foundationalist" view of J. J. van Rensburg with that of A. van Aarde who sees postmodernity as a positive challenge to the church.—C.R.M.

1451. J. MCINTYRE, "The Uses of History in Theology," *Studies in World Christianity* [Edinburgh] 7 (1, '01) 1-20.

After considering "the historical revolution" especially from the mid-19th into the early 20th century, this reflection on the uses of history in theology discusses the biographical uses of history (with particular attention to the "historical Jesus"), the critical-destructive use of history (with regard to miracles, resurrection, and the person of Christ), skeptical uses of history from within theology itself, and further examples of the history connection in theology and their lessons (in methodology, hermeneutics, and incarnational theology).—D.J.H.

1452. J. G. MUTHURAJ, "The Significance of Mircea Eliade for the Study of the New Testament," *BangalTheolFor* 33 (2, '01) 38-59.

The article aims to show how the insights of Eliade can be used in the search for new perspectives and paradigms for NT study and theology. After introductory comments on the history-of-religions school in NT scholarship, it treats Eliade's relation to Christian theology, Eliade and P. Tillich, Eliade's critique of theologians, his creative hermeneutics, Eliade and R. Bultmann, and Eliade's orientalism and new humanism. It concludes that Eliade's achievements can help to meet the deficiency created by the historical positivism that pervades NT scholarship.—C.R.M.

1453. A. NEGROV, "Biblical Interpretation in the Russian Orthodox Church: An historical and hermeneutical perspective," *VerbEccl* 22 (2, '01) 352-365.

After outlining trends in the history of Russian Orthodox biblical interpretation from the

10th to the 20th century, the article specifies the main features of Russian Orthodox hermeneutics: the patristic feature; the relationships among Scripture, church, and dogma; the tradition of the church; the nature of the revelation, inspiration, and authority of the Bible; the christological basis of biblical interpretation; the role of the Holy Spirit in understanding the Scriptures; the personal and corporate actualization of Scripture; and the scope of historical-grammatical interpretation.—D.J.H.

1454. T. Norris, "On Revisiting *Dei Verbum*," *IrTheolQuart* 66 (4, '01) 315-337.

After noting the two languages of Vatican II's *Dei verbum* (trinitarian, metaphysical), the article names its key breakthroughs: deeds and words having an inner unity; Jesus' completion of the work of revelation by his death; divine revelation as the intersection of searches; the relationship between revelation and philosophy; Jesus' perfection of revelation through the final sending of the Spirit of truth; and revelation in Scripture, tradition, and magisterium. Then it calls attention to two lacunae: the need to employ the transcendental of beauty, and the need to look at reality with trinitarian eyes.—D.J.H.

1455. T. Pippin, "*Issues In:* Biblical Exegesis and Interpretation," *QuartRev* 21 (4, '01) 425-431.

After noting recent developments in biblical criticism, the article explains the most accessible of the newer critical theories used in reading the Bible and shows the possibilities that these new conversations open to readers of the Bible: social-scientific readings, literary criticism—from narratology to deconstruction, and liberation hermeneutics and the global context of biblical studies. Bibliographical suggestions are provided at each point.—D.J.H.

1456r. H. Räisänen, *Neutestamentliche Theologie? Eine religionswissenschaftliche Alternative* [*NTA* 45, p. 188].

G. Theissen, *Die Religion der ersten Christen. Eine Theorie des Urchristentums* [*NTA* 45, p. 154; § 46-740r–741r].

A. Lindemann, "Zur 'Religion' des Urchristentums," *TheolRund* 67 (2, '02) 238-261.—Both Räisänen and Theissen make the case for approaching the documents of early Christianity from a *religionswissenschaftlich* (rather than theological) perspective. Räisänen does so concisely in the form of a programmatic challenge, while Theissen provides a description of religious concepts discernible in the NT. The body of this article provides detailed analyses first of Räisänen's book (pp. 238-246) and then of Theissen's book (pp. 246-261). It concludes that the question whether either approach is more plausible than the customary critical-analytical presentation of the theology of the NT is not yet answered.—D.J.H.

1457. R. Rendtorff, "Zu den Anfängen des Biblischen Kommentars. Kritische Erinnerungen," *EvangTheol* 62 (1, '02) 5-10.

The article describes the origin (post-World War II) and development of the *Biblischer Kommentar* series of OT commentaries, with reference to some of the early contributors (H. W. Wolff, M. Noth, G. von Rad, W. Zimmerli), the goal of joining exegetical work and theological exposition, the format (*Text-Ort-Zeit-Wort-Ziel*), and the theological variety that it has produced. [The same fascicle contains articles by W. H. Schmidt on the concepts of OT theology and hermeneutics emerging from volumes in the series (pp. 11-25), and by I. Fischer on the series and its hermeneutics as seen from the "other" side—another generation, feminist, and Catholic (pp. 26-36).]—D.J.H.

1458. G. REYES, "La historicidad del texto y el papel del texto en la interpretación poética," *Kairós* [Guatemala City] 29 ('01) 41-75.

Poetic interpretation should read the biblical narrative in symbiotic relationship with historical research. Thus the interpretation will run less risk of reducing the text to pure literature or excessively historical or theological literature. There will also be greater opportunity for exploring the text's persuasive and transforming message. Although the reader is a positive and decisive force in determining a text's meaning, the text must have priority. A spiraled hermeneutic in dialectical dialogue with the text is critical so that the text, and not the reader's preunderstandings, guides the reading process.—D.J.H.

1459. W. ROBINS, "Modeling Biblical Narrative: Frye and D. H. Lawrence," *Semeia* 89 ('02) 125-135.

Taking as a test case Lawrence's novel *Aaron's Rod,* this essay argues that N. Frye's approach to literary criticism is not fully suited to interpreting the biblical resources important to novelists. It shows that Lawrence's work can help in understanding where Frye's scheme might be appropriate to the task of literary elucidation and where it might actually be misleading. [The same issue includes a response (pp. 147-153) by J. R. Perkin to this article and several others.]—D.J.H.

1460. J. ROGERSON, "Biblical Criticism and the Churches: A Plus or a Minus?" *ExpTimes* 113 (8, '02) 255-258.

Modern biblical criticism has given us the opportunity to penetrate as never before into the historical, social, class, and gender circumstances of the communities that produced the Bible. If nothing is done to acquaint ordinary churchgoers with the results of biblical criticism, the alternative will be ignorant and ill-informed congregations for whom the Bible is an embarrassment, highly intelligent people whose naïveté in relation to the Bible and Christian faith is in inverse proportion to their expertise in other fields.—C.R.M.

1461. S. M. SCHNEIDERS, "Biblical Spirituality," *Interpretation* 56 (2, '02) 133-142.

After noting three meanings of the term "biblical spirituality," the article considers five ways in which believers can carry on the active and ongoing process of transformative engagement with the biblical text: preaching the word, liturgy, faith sharing in small groups, transformative action in the world, and *lectio divina.* It concludes that the critical study of the biblical text is an indispensable foundation for any use of the Bible in spirituality.—D.J.H.

1462. S. SCHROER, "The Justice of Sophia: Biblical Wisdom Traditions and Feminist Discourses," *Concilium* (5, '00) 67-77.

After noting that feminist theologians since the 1970s have studied personified Wisdom in the OT and traces of this Wisdom in the life and death of Jesus or the interpretation of that life and death, the article discusses problems in the history of research, the question of the connection between wisdom and righteousness, biblical criticism of the wisdom of the wise, and wisdom and the fear of God (wisdom and judgment). A critical feminist revision of wisdom texts has to discover the function that they serve for patriarchal society and make the female subjects visible as those who give or receive wise counsel.—C.R.M.

1463. A. M. SCHWEITZER (ED.), "Countries of the Bible - Countries of the Sixth Plenary Assembly. Part I," *Dei Verbum* [Stuttgart] 58-59 (1-2, '01) 3-32.

After Schweitzer's introduction (p. 3), this double fascicle presents articles on the Bible and the countries of the Middle East in preparation for the Sixth Plenary meeting of the Catholic Biblical Federation at Beirut: P. Féghaly on "Lebanon and the Bible" (pp. 4-6); C. S. Bustros on "Lebanon, Land of Encounter of the Religions" (pp. 7-10); Féghaly on "The Maronite Church" (pp. 11-13); Féghaly and I. Dick on "The Melkite Church of Antioch" (pp. 14-18); E. Tobji on "Syria in the Bible" (pp. 20-21); Féghaly on "The Syrian Church" (pp. 22-23); P. Marayati on "The Armenian Church" (pp. 24-25); R. Bidawid on "The Chaldean Church" (pp. 26-27); N. Klimas on "The Latin Church in the Holy Land" (pp. 28-29); and A. Niccacci on "Three Interreligious Symposiums in Jerusalem" (pp. 30-32). Also included are a chronological overview (p. 19) and a glossary (pp. 33-35).—D.J.H.

1464. A. M. SCHWEITZER (ED.), "Countries of the Bible - Countries of the Sixth Plenary Assembly. Part II," *Dei Verbum* [Stuttgart] 60-61 (3-4, '01) 3-40.

After Schweitzer's introduction (p. 3), this second double fascicle [see the preceding abstract] provides more essays on the Bible and the lands of the Middle East: P. Féghaly on "Abraham and Monotheism" (pp. 4-7); M. Sheridan on "Coptic Christianity" (pp. 8-11); Féghaly on "Egypt and the Bible" (pp. 12-13); P. Humblot on "Iran and its Churches" (pp. 14-18); Féghaly on "Iraq and the Bible" (pp. 19-21); P. Kaswalder on "Jordan in the Bible" (pp. 22-29); H. Badr on "The Evangelical Church in Lebanon, Syria and Turkey" (pp. 30-32); T. Hoglindet on "A Short History about the Bible Society Movement in the Middle East" (pp. 33-35); J. Corbon on "The Middle East Council of Churches" (pp. 36-37); and N. Khayyat on "The Oriental Prayer of the Heart or 'Prayer in the Heart'" (pp. 38-40). Also included are a glossary (pp. 41-43) and a chronological overview (p. 44).—D.J.H.

1465. S. A. SHARKEY, "The Proclamation of the Word: The Biblical Witness," *Offerings* [San Antonio, TX] 1 ('02) 23-35.

After considering the biblical "word-event," the article discusses the OT creation and exodus narratives as setting the stage for prophetic proclamation, the prophetic preachers of Israel, and Jesus of Nazareth as a boundary breaking prophet. [A selected bibliography of books on "proclamation" is included on pp. 36-38.]—D.J.H.

1466. J. L. SKA, "Sacra Scrittura e parola di Dio," *StudPat* 49 (1, '02) 7-23.

The Bible's perfection is more like that of a forest or woods than of a sphere; that is, its truth is plural and variegated. In the Bible different perspectives overlap; older texts and traditions are revised and modernized (especially in interpretation of the OT in the NT); and the reader's horizon is constantly opened up to the future prepared by God for the faithful.—D.J.H.

1467. D. SPRIGGS, "The Bible: Cultural Treasure or Cultural Obstacle?" *Anvil* 19 (2, '02) 119-130.

The article first notes that we have moved from a time when the Bible was a source of great nourishment to intellectuals, artists, and ordinary people to one where it is fading from society's awareness. Then in light of this situation it discusses culture as obstacle, the Bible as obstacle, the Bible as book, treasure rediscovered, and beyond culture. It concludes that the question remains whether achieving a new status for the cultural evaluation of the Bible would do justice to the challenge of the Bible itself.—C.R.M.

1468. G. E. STERLING, "Making the Past Present: The Roles of Critical Scholarship and Faith in the Interpretation of Scripture," *RestorQuart* 44 (2, '02) 65-72.

The article reflects on the question of the relationship between the scholarly study of the biblical text and its use in ecclesiastical settings with attention to the two horizons of the text and the modern interpreter. It treats the problem of the Bible as an ancient text and its modern reception in a tradition, keeping the horizons distinct while bringing them together in relation to our religious experiences, and pedagogical and homiletical approaches to seeing from one horizon to the other.—C.R.M.

1469. R. L. Thomas, "The New Testament Use of the Old Testament," *MastSemJourn* 13 (1, '02) 79-98.

When the principle that each OT passage is limited to its single grammatical-historical meaning [see § 45-1564] is applied, one finds two kinds of uses of the OT by NT writers: texts in which the NT writer abides by and applies the grammatical-historical sense of the OT passage (literal uses), and texts in which the NT writer goes beyond the grammatical-historical sense of the OT passage to assign the passage an additional meaning in connection with its NT context (inspired *sensus plenior* applications). When the NT writers made inspired *sensus plenior* applications, they did not violate the principle of single meaning, since the authority for the additional meaning was not the OT source but rather the NT citation of that source.—D.J.H.

1470. W. S. Towner, "The Inner Self, the Word of God, and the Cause That Matters," *Interpretation* 56 (2, '02) 192-195.

Christian vocation is the offspring of biblical spirituality. Scripture helps make the inner promptings intelligible, for it shows us how our individual vocations are related to the Cause that God created humans to serve.—D.J.H.

1471. E. van Eck, "Socio-rhetorical interpretation: Theoretical points of departure," *Herv TeolStud* 57 (1-2, '01) 593-611.

The article first attempts to clarify what is meant by the terms "social-scientific criticism" and "narrative criticism (narratology)," respectively. Next it presents a summary of the development and current state of sociorhetorical interpretation (the integration of narrative criticism with social-scientific criticism) with particular attention to the work of J. H. Elliott and N. R. Petersen. It concludes with comments on sociorhetorical analysis as an energetic combination of narrative criticism and social-scientific criticism.—C.R.M.

1472. J. Velaidum, "Towards Reconciling the Solitudes," *Semeia* 89 ('02) 23-37.

In order to find a place where genuine dialogue between biblical scholars and literary critics on the topic of N. Frye's understanding of religion might be possible, the oeuvre of Frye's criticism must be considered. Once we understand how Frye envisions reality and the place of religion within that context, we can begin to comprehend more fully Frye's method in studying the Bible. The essay explicates the epistemology that underlies Frye's critical thought under three headings: W. Blake's epistemology—a reaction against J. Locke, Frye's Blakean epistemology, and Frye's epistemology as applied to his biblical interpretation. [The same issue includes a response (pp. 139-146) by D. Jobling to this article and that by J. M. Kee.]—C.R.M.

1473. J. H. Walton, "Inspired Subjectivity and Hermeneutical Objectivity," *MastSem Journ* 13 (1, '02) 65-77.

Two forces at work among evangelicals today tend to increase the subjective element in biblical interpretation: (1) the principle of the analogy of faith, or the harmonizing of different texts with one another; and (2) the practices of NT writers with regard to typology, symbolism, role models, and fulfillments. Although the NT writers were led to follow the pattern of inspired subjectivity, exegetes today must abide by principles of hermeneutical objectivity.—D.J.H.

1474. G. O. WEST, "The Bible as *Bola*: Among the Foundations of African Biblical Apprehensions," *JournTheolSAfric* 112 ('02) 23-37.

The article first considers the early 19th-century encounter in southern Africa between the indigenous Tlhaping and the London Missionary Society, with particular attention to the concept of the Bible as *bola,* a source of wisdom and power. Then it proposes that Africans must go back to the Bible as *bola* before they can move forward, following the traces of the Bible as *bola* into the present.—D.J.H.

1475. M. WILLETT NEWHEART, "Soul 2 Soul: A Post-Modern Exegete in Search of (New Testament) Soul," *JournRelThought* 55 (2, '99)/56 (1, '99) 1-17.

The article first develops a "soul hermeneutic" with reference to Jungian psychology, the African American experience, and reader-response criticism. Then after general observations about "soul" in the NT, it identifies three NT images and rhythms of the soul: losing/finding, giving/laying down, and deep emotions. Finally it notes likenesses of NT soul in contemporary African American poetry and in one's own soul.—D.J.H.

1476. S. I. WRIGHT, "The Bible as Sacrament," *Anvil* 19 (2, '02) 81-87.

To view Scripture as sacramental is perhaps the only way to save the church from either fundamentalist misreading or effective marginalization of Scripture. It may also be the only adequate theological ground on which we can continue to affirm our high view of Scripture in light of our culture's questionings, and to mediate its riches to those who do not yet accept its unique authority.—D.J.H.

1477. M. ZETTERHOLM, "Leon Festinger och exegetiken — om förhållandet mellan samhällsvetenskapliga teorier och historiska analyser" [Leon Festinger and Exegetes — On the Relationship Between Social-Science Theories and Historical Analysis], *SvenskTeolKvart* 78 (1, '02) 22-29.

After describing Festinger's theory of cognitive dissonance, the article discusses R. P. Carroll's application of it in *When Prophecy Failed. Reactions and Responses to Failure in the Old Testament Prophetic Traditions* (1979) and C. S. Rodd's critique of Carroll's work. It concludes that since all historical reconstructions are the result of an interpretation of sources from certain perspectives and points of departure, there is no fundamental methodological difference between using social-scientific theories and other perspectives.—D.J.H.

Interpretation, § 46-1526.

Textual Criticism

1478. K. D. CLARKE, "Textual Certainty in the United Bible Societies' *Greek New Testament,*" *NovTest* 44 (2, '02) 105-133.

After a brief history of the United Bible Societies' *Greek New Testament,* the article provides a numerical survey of the UBSGNT letter-ratings, discusses variants that have been newly added to or dropped out of the 4th edition (1993), gives a statistical analysis of the letter ratings, and considers the committee's explanation for the letter-rating upgrades. It concludes that an unfounded letter-rating upgrade appears to have taken place that may instill in users of the 4th edition a false sense of textual certainty.—D.J.H.

1479. A. Q. MORTON, "Codex Sinaiticus Revisited," *IrBibStud* 24 (1, '02) 14-31.

Codex Sinaiticus contains the only complete NT (as well as *Epistle of Barnabas* and *Shepherd of Hermas*) antedating the Nicean councils. In his *Contributions to the Statistical Study of the Codex Sinaiticus* (1961), C. Tindall showed that the mechanics of book production played a part in the formation of the texts. His demonstration that, in places, the boundaries of quires determined the progress of the text is something that must now be acknowledged in NT studies. This article gives particular attention to the space (columns and letters) allotted to each of the four Gospels and to Acts in Codex Sinaiticus.—D.J.H.

1480. D. C. PARKER AND M. B. MORRILL, "Some New Manuscripts of the Greek New Testament in Boston and Cambridge," *HarvTheolRev* 95 (2, '02) 237-244.

The article offers descriptions of six manuscripts of the Greek NT belonging to the Endowment for Biblical Research and in the Houghton Library at Harvard University, along with an account of what could be discovered about them from a November 1999 visit to libraries in Boston and Cambridge, MA.—D.J.H.

Textual Criticism, §§ 46-1494, 1614, 1622, 1696, 1724, 1751, 1925.

Biblical Linguistics and Philology

1481r. W. BAUER, *A Greek-English Lexicon of the New Testament and other Early Christian Literature,* rev. and ed. F. W. Danker [*NTA* 45, p. 367].

E. KRENTZ, "A Book Worth Discussing: The Improved Bauer-Danker-Arndt-Gingrich Lexicon," *CurrTheolMiss* 29 (2, '02) 132-135.—After tracing the history of this lexicon, the article stresses the continuity of this edition with the earlier editions, affirms its advances, and underscores its superiority. It concludes that this one book will influence more biblical scholarship than any one other book published in the English language in the last half century, and that Danker deserves the thanks of all students of the NT for his outstanding contribution to basic scholarship.—D.J.H..

1482. R. GOOD, "Μορφή, Transformation, and Glorification," *Affirmation & Critique* [Anaheim, CA] 7 (1, '02) 46-49.

After considering the basic meaning of μορφή ("the outward expression of something related to its inward nature or essence"), the article discusses the use of μορφή in relation to Christ in Phil 2:6-11 and the process that he went through that resulted in his glorification. Then it deals with the application of μορφή to believers, especially in terms of their transformation and conformation (see Phil 3:10, 21), which also consummates in their glorification.—D.J.H.

1483. B. GREGER, "*Hlk ʾḥry* und die Folgen," *BibNotiz* 111 ('02) 23.

In the Hebrew Bible *hlk ʾḥry* ("go after") generally (but see Isa 45:14 and Ezek 29:16) means to fall away from the God of Israel and to follow after false gods. But in the Septuagint πορεύω occurs in the context of false conduct, whereas ἀκολουθέω refers to following in the coming time of salvation. In the Synoptic Gospels (see Mk 1:17; 2:14; etc.) "go after" takes on a new quality with reference to following Jesus.—D.J.H.

1484. T. M. Griffith, "ΕΙΔΩΛΟΝ As 'Idol' in Non-Jewish and Non-Christian Greek," *JournTheolStud* 53 (1, '02) 95-101.

Pagan Greek speakers did use εἴδωλον on rare occasions to refer to cultic images. The term is related to the verb εἴδεσθαι meaning "appear, seem to be, be like," and many of its meanings convey the sense of something that can be seen but which lacks depth and substance. The innovation that the Jewish religion introduced was the application of εἴδωλον to the deities themselves, in line with the Jewish understanding of idolatry and its conviction that Israel's God is the only true God and is not to be represented by an image.—D.J.H.

1485. P. Le Bon, "Sleep, Death and Resurrection in Hebrew, Greek and Latin," *ExpTimes* 113 (7, '02) 223-225.

A close examination of the equivalent terms in Hebrew, Greek, and Latin—and their interplay—enables us to probe more deeply into the central notions of sleep, death, and resurrection in the Bible.—D.J.H.

1486. I. H. Marshall, "Who Is a Hypocrite?" *BiblSac* 159 (634, '02) 131-150.

The article examines the Greek word group for hypocrisy. It first surveys the evidence (ὑπόκρισις in the Synoptic Gospels, in the rest of the NT) and then reviews five ways scholars have defined the meaning of the NT terms for hypocrisy. In general ὑπόκρισις characterizes a clash between either (1) a person's professed desire to please God and behavior that is inconsistent with it, or (2) a person's hidden evil intentions and his or her appearance of piety or virtue. In the latter cases the inconsistency is deliberate, whereas in the former it may be a matter of blindness.—C.R.M.

1487. A. Patfoort, "Emplois bibliques et patristiques du verbe ἐκπορεύομαι. Une enquête," *RevThom* 102 (1, '02) 63-72.

Taking Jn 15:26 as its starting point, the article discusses the uses of the verb ἐκπορεύομαι in the Bible and in Greek patristic writings (as applied to the Son and to the Holy Spirit in its eternal condition, respectively). It contends that the biblical and patristic usage authorizes not only an "economic" but also a "theological" interpretation.—D.J.H.

1488. V. S. Poythress, "Extended Definitions in the Third Edition of Bauer's *Greek-English Lexicon*," *JournEvangTheolSoc* 45 (1, '02) 125-131.

In the third English edition (2000) of W. Bauer's lexicon [see *NTA* 45, p. 367], F. W. Danker has introduced a concerted use of "extended definitions." The user of BDAG should be aware of the fact that the extended definitions are often broader and vaguer in meaning than the corresponding glosses. In most cases they function at most to clarify but not to make more precise the meaning of the glosses.—D.J.H.

1489. C. Rusconi, "Mediatore-mediazione," *DivThom* 31 (1, '02) 59-63.

After noting Greek words based on the root μεσ-/μετ-, the article considers equivalent terms in other languages and lists the NT occurrences of words based on μεσ-/μετ-. Then it discusses the semantic domains of the root μεσ-/μετ-.—D.J.H.

Biblical Translation

1490. T. Erne, "Die Kinderbibel als Medium religiöser Überlieferung," *TheoLitZeit* 127 (5, '02) 471-490.

In modern society as in earlier times Christian faith is handed on in and through families with the help of illustrated children's Bibles. In their articulation of Christian tradition in a language addressed to the individual child, modern children's Bibles reflect the primary interest of parents in the needs of their children. Children's Bibles can also provide a bridge between family and church socialization. To achieve this goal, churches must become aware that the forms of their tradition can enrich and intensify family religious practice.—D.J.H.

1491. S. J. Joubert, "No culture shock? Addressing the Achilles heel of modern Bible translations," *VerbEccl* 22 (2, '01) 314-325.

The paper evaluates some of the strengths and weaknesses of modern Bible translations and offers suggestions for a way forward. It discusses the "dynamics" of modern translations (philosophy/ies and methodology/ies, "value added" translations), the lack of comprehensive engagement with the cultural meanings encoded in the texts, a broadened hermeneutical approach—meaning as social construct, and healing stories in the Gospels and "culturally accurate" translations. It concludes that modern editions of the Bible should provide enough cultural data to enable readers to experience biblical communication in similar manners as the original readers did.—C.R.M.

1492. M. Lis and C. Buzzetti, "*Transmediatio:* traduzione della Bibbia nei media audio-visivi. Perché e con quale terminologia?" *Salesianum* 64 (1, '02) 29-59.

After sketching the history of Bible translation, the article distinguishes between the approaches of formal imitation and semantic-functional equivalence. Next it considers the kind of translation involved in moving from a written text to audiovisual media. Then it reflects on various terms for describing this kind of translation, and suggests that "transmediation" may be the most accurate and useful term.—D.J.H.

1493. H. F. Stander, "Afrikaanse Bybelvertalings: 'n Toekomsvisie (Afrikaans Bible Translations: A vision of the future)," *VerbEccl* 22 (2, '01) 379-391.

The article evaluates Afrikaans translations of the Bible on the basis of modern trends in Bible translation, highlights their shortcomings, and calls for the production of a new "official" Afrikaans translation of the Bible.—D.J.H.

1494. H. Szesnat, "Representing 'The Text' in Pacific Bible Translations," *Pacific Journal of Theology* [Suva, Fiji] 26 ('01) 21-54.

What Pacific Island Bible translations (Tahitian, Rotuman, Samoan, Fijian, etc.) offer their readers in respect to textual criticism and the textual state of affairs is at best a "watered down" version of already problematic European language versions. At worst it is simply lack of information, coupled with a strange choice of a text to print, which can only be interpreted as a text produced by translators who do not understand textual criticism at all. Attempting to deal with textual criticism in Bible translations properly, responsibly, and in an informed manner is a long overdue necessity to help "level the playing field."—D.J.H.

1495. E. Voth, "'Justicia' y/o 'rectitud': Un análisis contextual de *ṣedeq* el la RVR (español) y la KJV (inglés)," *Kairós* [Guatemala City] 29 ('01) 7-40.

The Spanish Reina Valera Revisada (RVR) generally translates the Hebrew word *ṣedeq* as "justice," whereas the English King James Version (KJV) normally opts for "righteousness" and rarely for "justice." "Justice" better captures the communal dimension of the Hebrew term, while "righteousness" opens the door for an individualistic religion centered in personal holiness. The KJV translation has contributed to developing an individualistic Christianity not only in the English-speaking world but also in Latin America where missionaries, conditioned by the KJV, have interpreted the word "justice" in the RVR as a reference to personal righteousness.—D.J.H.

Computer-Assisted Research

1496. M. Dubis, "The Bible in Your Palm: Biblical Studies Software for Palm OS Handheld Devices," *JournRelTheolInfo* 4 (4, '01) 3-10.

The article reviews the pros and cons of two biblical studies software packages for Palm OS handheld devices: *BibleReader* (by OliveTree: www.OliveTree.com), and *MyBible* (by Laridian: www.laridian.com). *BibleReader* offers access to many more Bible translations (fifteen English, over a dozen other modern languages, several versions of the Greek NT) than MyBible (six English). *MyBible* stands out for its speed, stability and refinement, and availability of the NIV. While *MyBible* is priced higher than *BibleReader*, the latter is sluggish and not bug free.—C.R.M.

1497. V. Provencal, "A New Model for Computerized Instruction in Classical Civilization," *ClassWorld* 95 (2, '02) 171-178.

After explaining the need for adopting a new attitude toward the relationship between technology and pedagogy, the article describes an introductory course in Greek civilization that is designed completely around the use of the computer and adapts the "virtual lab" model employed in computer-based courses in the sciences to a computer-based course in the humanities.—D.J.H.

Computer-Assisted Research, § 46-1960.

Scholars

1498. Y. Ariel, "Christianity through Reform Eyes: Kaufmann Kohler's Scholarship on Christianity," *American Jewish History* [Baltimore, MD] 89 (2, '01) 181-191.

In concluding that Christianity grew out of and resembled virtuous avant-garde Jewish movements, Kohler (1843-1926) gave Jesus and his immediate disciples a clean bill of health. He put much of the blame for what he considered the corruption of Christianity on Paul, whose theological system shifted the focus from Jesus' faith to faith in Jesus.—D.J.H.

1499. C. ARNOLD, "Die Römische Indexkongregation und Alfred Loisy am Anfang der Modernismuskrise (1893–1903). Mit besonderer Berücksichtigung von P. Thomas Esser O.P. und einem Gutachten von P. Louis Billot S.J.," *RömQuart* 96 (3-4, '01) 290-332.

With the help of documents made available through the opening of the archives of Roman congregations of the Index and the Inquisition, the article discusses the case of Loisy (1857-1940), with particular attention to his article "La religion d'Israël. Les origines" (1900/01), reactions to it, the seven reports on it, the administrative procedures surrounding the case, and the context of the controversy in Roman Catholic church history in the late 19th and early 20th centuries. Also included are an epilogue on Esser's role and an appendix (pp. 325-332) that presents the Latin text of Billot's report on Loisy's *L'Évangile et l'Église* (1902).—D.J.H.

1500. D. L. BOCK, "The Purpose-Driven ETS: Where Should We Go? A Look at Jesus Studies and Other Example Cases," *JournEvangTheolSoc* 45 (1, '02) 3-33.

The essay first treats a variety of issues connected with the history of the Evangelical Theological Society and its current profile. Next it considers the future of the organization in connection with Jesus studies and other issues in moving toward cultural impact. Finally it discusses exercising care in drawing boundaries and the current issue of openness in a purpose-driven context.—C.R.M.

1501. G. BOOTH, "The Fruits of Sacrifice: Sigmund Freud and William Robertson Smith," *ExpTimes* 113 (8, '02) 258-264.

Smith's concept in *The Religion of the Semites* (1889) of sacrifice as an age-old liminal experience of communion between the human and divine worlds profoundly influenced the direction and development of Freud's early thinking. Though Smith made no direct contribution to Freud's concept of emotional ambivalence, psychoanalysis might well have been stillborn without the stimulus provided by *The Religion of the Semites.*—C.R.M.

1502. J. R. BUSTO SAIZ, "Luis Alonso Schökel, S.J. En la muerte de un maestro," *MiscCom* 56 (109, '98) 285-296.

The article describes the contributions of Alonso Schökel (1920-98) to the literary and linguistic study of the Bible, hermeneutics, and translation. It also comments on the international impact of his work and on its pastoral dimension.—D.J.H.

1503. S. R. HOLMAN, "Lightfoot's 'Woman': Scribal Transmission and the Victorian Reporter," *AnglTheolRev* 84 (2, '02) 251-268.

In his 1884 sermon on "The Place of Women in the Gospel," J. B. Lightfoot (1828-1889) challenged women to become more active in various aspects of outreach, to follow the biblical models of women leaders in church history, and to model their lives on Christ. Comparison of the "official" version of this sermon and the transcription by an unknown Victorian reporter reveals that Lightfoot held a more progressive vision of women's religious leadership potential than his Victorian audience would admit.—D.J.H.

1504. K. KERTELGE, "Gottes Selbstoffenbarung im Gekreuzigten. Zur Paulusinterpretation von Helmut Merklein," *TrierTheolZeit* 110 (2, '01) 145-150.

With reference to the late Professor Merklein's commentary on 1 Corinthians (1992, 2000), essays collected in *Studien zu Jesus und Paulus* (2 vols., 1987, 1998), and other writings, the article shows how he took Jesus' death on the cross as the core of Pauline theology and used this theme to illuminate Paul's concepts of justification and atonement.—D.J.H.

1505. G. A. RENDSBURG, "Cyrus H. Gordon (1908-2001): A Giant Among Scholars," *Jew QuartRev* 92 (1-2, '01) 137-143.

One of the true giants in biblical studies, Gordon had a remarkable ability to see connections between the many fields in which he worked, spanning both time and space. In various ways he swam against the tide, preferring instead to chart an independent course.— D.J.H.

1506. R. RIESNER, "Father Bargil Pixner (1921-2002)," *BibArchRev* 28 (4, '02) 16.

Pixner, a Benedictine monk, was the excavator of ancient Jerusalem's Essene Quarter on Mount Zion. He also searched for the Jewish roots of Christianity at the site of Bethsaida on the northern shore of the Sea of Galilee.—D.J.H.

1507. W. ROMINGER, "'Heil als Geschichte.' Gedanken zum 100. Geburtstag Oscar Cullmanns, des namhaften Vertreters heilsgeschichtlicher Theologie," *KerDog* 48 (1, '02) 2-24.

After a sketch of Cullmann's life (1902-99) and work, the article discusses his salvation-historical conception of biblical theology with reference to its development and content, and to Cullmann's controversies with other scholars (A. Schweitzer, F. Buri, M. Werner, R. Bultmann, the Bultmann school, W. Pannenberg and his group). Then it considers his contributions to Christian unity and ecumenism, and reflects on his continuing influence.—D.J.H.

1508. K. O. SANDNES, "Nils Alstrup Dahl (25.6.1911–2.7.2001)," *TidsTeolKirk* 73 (1, '02) 18.

Describing the late Professor Dahl as the most influential NT exegete from Norway, this memorial note (in Norwegian) provides a sketch of his academic career and his major areas of research.—D.J.H.

1509. J. D. SCHABERG AND S. Y. MITCHEM, "An Interview with Jane D. Schaberg," *Cross Currents* [New York] 52 (1, '02) 72-80.

In response to questions from Mitchem, Schaberg discusses how biblical studies can be "fun," the seriousness of her book *The Illegitimacy of Jesus* (1987), writing as a task, feminism, teaching, and African Americans and biblical studies.—D.J.H.

1510. E. TOV AND H. SHANKS, "Chief Scroll Editor Opens Up. An Interview with Emanuel Tov," *BibArchRev* 28 (3, '02) 32-35, 62.

Tov answers Shanks's questions about the Dead Sea Scrolls Publication Project, his relationships with members of the earlier publication team, and the significance of the Dead Sea scrolls for understanding Judaism and Christianity.—D.J.H.

1511. G. URÍBARRI, "El nuevo eón irrumpe en el antiguo. La concepción del tiempo escatológico de Erik Peterson," *MiscCom* 58 (113, '00) 333-357.

Peterson (1890-1960) developed his approach to eschatology out of his intimate contact with the NT and the patristic writings. After situating his approach in the context of 20th-century theology, the article discusses how he understood eschatological time (the new age bursting into the old), when and how it comes about, its repercussions, connection with Christology, and place in his theological system. It concludes with questions for reflection regarding Peterson's theology of eschatology, revelation, and concept of history.—D.J.H.

1512. A. G. VAN AARDE AND G. M. M. PELSER, "'n Oop en vry teologiese debat met werklike diepgang (An in-depth open theological discussion)," *HervTeolStud* 57 (1-2, '01) 7-48.

The article reflects a conversation between van Aarde and Pelser on the influence of the Reformation and the Enlightenment on biblical interpretation, exegetical methodology, the role of extracanonical writings, a canon within the canon, the use of the Bible at the university and in the church, biblical translation, the interrelation of theology and culture, and so on. [The same fascicle, which honors Pelser who was professor of NT at the University of Pretoria from 1972-2001, contains a photograph of him (p. iv), a brief homage by A. P. B. Breytenbach (p. 1), and a five-page *curriculum vitae* (pp. 2-6).]—C.R.M.

1513. K. WALF, "Bibel und China. Ein Workshop in Taipei," *Orientierung* 66 (5, '02) 59-60.

The article reports on the second international workshop on the Bible and China [see *NTA* 44, p. 366] held in January 2002 at Taipei. It treats the topics covered in the papers, the attention given to the theme of the meaning of suffering, and the context in which the meeting was held.—D.J.H.

1514. J. WALLDORF, "Aspekte einer realistischen Philosophie. Einführung in das philosophische Denken Adolf Schlatters," *TheolBeitr* 33 (2, '02) 62-85.

Schlatter (1852-1938) was a well known Lutheran theologian who dedicated himself to the exposition of the NT and its Jewish-Palestinian background. After describing his philosophical formation and interests, the article considers aspects of his "realist" philosophy in the areas of epistemology, general metaphysics, and special metaphysics, respectively. Finally it reflects on Schlatter's place in the philosophical tradition and its present significance.—D.J.H.

1515. A. WELLS, "Bishop Christopher Butler at Vatican II: His Role in *Dei verbum*," *DownRev* 120 (419, '02) 129-154.

The article describes the contributions of Butler in formulating Vatican II's *Dei verbum* (1965) and his role in implementing it in the UK after the council, against the background of events and persons in the Roman Catholic church of the time. Through *Dei verbum* the Catholic church moved to a position where Scripture and tradition formed a unity, deriving from the one source, the Word of God in Christ.—D.J.H.

1516. J. T. WILLIAMS, "Charles Harold Dodd — Welshman," *ExpTimes* 113 (8, '02) 270-272.

The article notes Dodd's Welsh upbringing and the influence it had on his scholarly work. It treats in particular instances of his ability to use his knowledge of Welsh in connection with issues in biblical translation.—C.R.M.

1517. P. DEBERGÉ, "Chroniques: écrits du Nouveau Testament et naissance du christianisme," *BullLittEccl* 103 (1, '02) 97-114.

Descriptions and evaluations of twenty recently published books (all in French) on Judaism and Jewish Christianity (four), the first Christian communities (three), the Synoptic Gospels (six), Paul and his letters (two), and biblical themes (five).—D.J.H.

1518. D. SENIOR, "The Bible in Review. The New Testament and Related Topics," *Bib Today* 40 (2, '02) 132-136.

Descriptions and evaluations of nineteen recently published books, all in English, on the NT and related matters.—D.J.H.

1519. D. SENIOR, "The Bible in Review. The New Testament and Related Topics," *Bib Today* 40 (3, '02) 197-200.

Descriptions and evaluations of eleven recently published books, all in English, on the NT and related matters.—D.J.H.

GOSPELS–ACTS

Gospel (General)

1520. B. CHILTON, "John the purifier: His immersion and his death," *HervTeolStud* 57 (1-2, '01) 247-267.

While it is natural that John the Baptist should be taken as a prophet within the Gospels, it is less reasonable to claim that this is what he was within his own estimate or that of his sympathizers. That he acted as a purifier on the basis of ritual bathing is the most certain feature of his public activity. John's baptism enacted what amounted to generic purification and constituted an implicit claim that there was no advantage in the pools of Qumran, the double vatted *miqwāʾôt* of the Pharisees, or the private baths of aristocratic groups such as the Sadducees. A reading of Josephus suggests that John was put to death around A.D. 21, well before Jesus came to adulthood. Thus Jesus would have known John during his adolescence, when the purifier's perspective on cleanness and related matters would have been formative influences.—C.R.M.

1521. L. ERDOZAIN, "Los milagros," *EstEcl* 77 (300, '02) 141-162.

After considering the traditional definition of "miracle," the article discusses the miracles of Jesus in the NT: the question of historicity, factors that favor their historicity, the development from understanding the miracles as demonstrations of power to viewing them as signs of favor and love, miraculous signs and faith, and some difficulties associated with Jesus' miracles. Finally it reflects on miracles in general with reference to the writings of theologians and philosophers throughout history.—D.J.H.

1522. J. C. HUTCHISON, "Was John the Baptist an Essene from Qumran?" *BiblSac* 159 (634, '02) 187-200.

The article surveys the similarities and differences between the teachings of John the Baptist and the Essenes. It shows that many of the common features between them stem from the shared apocalyptic and messianic expectations received from OT prophecy. While the Essene motif is a possible sociological explanation for some of John's behavior, it makes more sense to explain his activity as a prophet supernaturally called by God to serve as the forerunner of the Messiah.—C.R.M.

1523. O. INCHODY, "Mary Magdalene: A Role Model for Feminist Theology," *Vidyajyoti* 66 (2, '02) 109-118.

The feminist theologians' effort to present Mary Magdalene as an "apostle to the apostles" and a prototype for a paradigm shift in the church today is promising. But the lack of genuine materials from reliable sources to prove her apostolic primacy is a serious handicap in their approach.—D.J.H.

1524. E. MORA GUEVARA, "Violencia contra las personas sufrientes. El caso de quienes padecían enfermedad en tiempos de Jesús. Un acercamiento pastoral," *Vida y Pensamiento* [San José, Costa Rica] 22 (1, '02) 103-134.

After surveying how the relationship between infirmity and religious belief was understood in Jesus' time, the article discusses Jesus' inclusive attitude toward sick and other marginal persons in the midst of hostility, and reflects on the assertive support that he showed toward suffering persons (especially in his healing activities).—D.J.H.

1525. J. SCHABERG, "The Resurrection of Mary Magdalene: Legends, Apocrypha, and the Christian Testament," *Cross Currents* [New York] 52 (1, '02) 81-89.

Excerpted from *The Resurrection of Mary Magdalene* (2002), the article discusses the structure of the book and the stance of the author in the investigation of Mary Magdalene. It shows how through the centuries she is variously ignored, labeled harlot/demoniac/patroness, replaced, appropriated and left behind, conflated, diminished, openly opposed; and how she is utilized, unsilenced, rediscovered, and resurrected. Magdalene Christianity offers an alternative and a challenge to Petrine Christianity, which has never been able to silence it.—C.R.M.

1526. E. VAN ECK, "Socio-rhetorical interpretation in practice: Recent contributions in perspective," *HervTeolStud* 57 (3-4, '01) 1229-1253.

After offering a working definition of sociorhetorical analysis, the article examines the contributions in *Gospel Interpretation. Narrative-Critical & Social-Scientific Approaches* (1997), edited by J. D. Kingsbury, to see how and what the Gospels communicate when they are interpreted from this perspective. After summarizing the contents of the book, it treats Matthew, Mark, Luke, and John, respectively. It concludes that sociorhetorical readings of the Gospels emphasize the different contextual (ideological/theological), referential, and narrative worlds of the Gospels and their interrelationships, and that the situations and strategies of the Gospels must be scrutinized in any attempt to explore what they intended to communicate.—C.R.M.

1527. L. WINKETT, "Go Tell! Thinking About Mary Magdalene," *Feminist Theology* [Sheffield, UK] 29 ('02) 19-31.

Mary of Magdala has for centuries been conflated with other Gospel characters. The false equation Mary of Magdala = woman with ointment (Mk 14:3-9; Lk 7: 36-50) = woman at the well (Jn 4) = "loose woman" = prostitute has produced the composite figure Mary Magdalene. From the biblical story of Mary Magdalene as an apostle and a woman who spoke with authority, Christian women today can rediscover the notion of solidarity and communion with one another.—C.R.M.

Gospels General, §§ 46-1436, 1985.

Jesus

1528. L. BAUGH, "La rappresentazione metaforica di Gesù nel cinema: La figura cristica," *Gregorianum* 82 (4, '01) 719-760.

The second of two articles investigating cinematic representations of Jesus and the Christ-event [see § 45-1630], this study treats films that approach the Jesus story and the Christ-event metaphorically. After discussing the biblical-theological foundations for such a metaphorical representation, it considers *Jesus of Montreal*—a transitional film, *Shane*—the hero of the western as Christ figure, *Babette's Feast* and *Bagdad Café*—a woman as Christ figure, *A Short Film about Love* (one of K. Kieślowski's *Decalogue* films)—an extended metaphor of the salvific encounter between Jesus and Mary Magdalene, and *Au hasard Balthazar*—the most audacious and theologically profound Christ-figure in the history of the genre.—C.R.M.

1529r. D. CAPPS, *Jesus. A Psychological Biography* [*NTA* 44, p. 577].

D. CAPPS ET AL., "A Summary of Jesus," *Pastoral Psychology* [Princeton, NJ] 50 (6, '02) 391-400.—After summarizing his conclusions, Capps elaborates on his psychological portrait of Jesus with reference to the fatherhood question, his role as exorcist-healer, his melancholic-utopian personality, the resurrection appearances, and the identity of Jesus. The same fascicle contains six responses to Capps's work: J. H. ELLENS (pp. 401-407) suggests the need for a wider range of psychological models; J. W. MILLER (pp. 409-414) contends that Jesus was Joseph's son, had a relatively balanced personality, and was challenged by a transcendent vision of divine calling; P. N. ANDERSON (pp. 415-423) considers theological issues and their implications, historical judgments and their plausibility, and methodological approaches and their fruitfulness; M. G. ALTER (pp. 447-458) argues that Capps's description of Jesus' psychological life portrays the paradoxical character of the wounded healer; H. CHILDS (pp. 459-468) notes the mythic dimensions of Capps's models and suggests that the value of his book is in the transformation of central religious images that it can effect in the readers and the author; and R. HUTCH (pp. 469-474) observes that Jesus had a utopian-melancholic personality, which characterizes many men today who engage in a spiritual quest. Also included are responses by Capps to Ellens, Miller, and Anderson (pp. 425-446); and to Alter, Childs, and Hutch (pp. 475-480).—D.J.H.

1530. W. CHROSTOWSKI, "Jesus Christ in the Eyes of Jews and Judaism," *CollTheol* 71 (Special Issue, '01) 101-113.

A Jewish approach to Jesus looks one way when the addressees are other Jews, and totally different when they are Christians. The difference in the presentation of the Jewish view of Jesus dates back to ancient times and results from the long coexistence with Christians. The article discusses Jewish views of Jesus under two headings: reserve and hostility, and interest and favor.—C.R.M.

1531. C. H. CLOUTIER-DUPUIS, "Jésus et le couple humain," *Parabole* [Montreal] 24 (5, '02) 9-10.

In the context of contemporary Judaism and with reference to pertinent Gospel texts, the article considers the attitudes of "Rabbi Jesus" to celibacy, marriage and polygamy, divorce, adultery (see Jn 8:2-11), and women.—D.J.H.

1532. É. CUVILLIER, "Jésus de l'histoire et Christ de la foi. Quelques publications récentes," *ÉtudThéolRel* 77 (2, '02) 187-192.

The article surveys publications about the Jesus of history and the Christ of faith mainly in French (some translations) from the 1990s: recent reconstructions of Jesus, the history of research, themes of research and methodology, the Q source and the historical Jesus, and the theological and hermeneutical stakes.—D.J.H.

1533. M. EBNER, "Die Mähler Jesu im Kontext der Gleichnisse vom Säen und Ernten, Brotbacken und -schenken, Einladen und Feiern," *BibKirch* 57 (1, '02) 9-14.

In his parables about God's kingdom in the context of conditions in Galilee, Jesus frequently referred to farming, fishing, and feasting. His meals with tax collectors and sinners were ritual celebrations of God's reign and signs that God was beginning to gather his people.—D.J.H.

1534. R. W. FUNK, "Rewards are Intrinsic," *The Fourth R* [Santa Rosa, CA] 15 (2, '02) 15-16, 18.

While eschatological rewards and punishments play a fairly prominent role in the Gospels (especially Matthew; e.g. Mt 13:49-50; 25:31-46) and elsewhere in the NT (especially Revelation), Jesus taught that rewards and punishments are intrinsic to the acts and thoughts to which they are related (e.g. Mt 5:48; 6:1, 5, 16; Lk 6:35).—D.J.H.

1535. P. A. GEYSER, "Die Jesus van die geskiedenis: Hermeneutiese uitgangspunte in die ondersoek van J P Meier (The Jesus of history: Hermeneutic premises in the research of J P Meier)," *HervTeolStud* 57 (1-2, '01) 230-246.

The article examines Meier's hermeneutical premises as found in the first two volumes of his *A Marginal Jew. Rethinking the Historical Jesus* (1991, 1994). It first treats Meier's points of departure in connection with various hermeneutical criteria. Then it considers his views on the importance of historical Jesus research with attention to the sources that he uses and the criteria for historical discernment that he employs.—C.R.M.

1536. P. A. GEYSER, "Die Jesus van die geskiedenis: J P Meier se Jesus-profiel krities bekyk (The Jesus of history: A critical reflection on J P Meier's Jesus-profile)," *HervTeolStud* 57 (3-4, '01) 1179-1212.

This critical reflection on Meier's research on the historical Jesus takes account of the first two volumes of his *A Marginal Jew. Rethinking the Historical Jesus* (1991, 1994). It focuses on Meier's profile of Jesus with attention to the following elements: Jesus' family and early life, birth and genealogy, language and education, profession, celibacy and lay status, historical framework (larger context, Last Supper, ministry), relation to John the Baptist, the kingdom of God, and miracles. Then it reflects on Meier's methods and results under the heading "faith in history."—C.R.M.

1537. M. M. HOMAN AND M. A. GSTOHL, "Jesus the Teetotaler. How Dr. Welch Put the Lord on the Wagon," *BibRev* 18 (2, '02) 28-29.

Jesus drank wine (see Mk 14:23-25 parr.) and even produced wine (see Jn 2:1-11). The faulty notion that Jesus drank nonalcoholic grape juice simply places the cultural baggage of the modern temperance movement on 1st-century A.D. Israel.—D.J.H.

1538. G. JACQUES, "Le Jésus des romanciers: un visage caché," *RevThéolLouv* 33 (2, '02) 239-249.

The article discusses four novels—É.-E. Schmitt, *L'Évangile selon Pilate* (2000); P. Bourgeade, *Mémoires de Judas* (1985); J. Neyrinck, *Le Manuscrit du Saint-Sépulcre* (1994); and É. Barilier, *L'Énigme* (2001)—in which Jesus either speaks, reveals himself in others' contemplation of him, or triggers fundamental questioning about his resurrection. From them emerges the image of one who always reveals himself in an indirect way in the questioning of persons of goodwill.—D.J.H.

1539. F. MILLÁN ROMERAL, "La conciencia de Jesús," *MiscCom* 59 (115, '01) 829-876.

After delineating the theological problem of Jesus' knowledge or (self-)consciousness, the article presents (on pp. 833-876) bibliographical data and summaries of books and articles (in various languages) by theologians and exegetes who have treated the issue.—D.J.H.

1540. R. M. PRICE, "Jesus in Tibet: A Modern Myth," *The Fourth R* [Santa Rosa, CA] 14 (3, '01) 9-11, 14.

Even though N. Notovitch's fanciful claim in *The Unknown Life of Jesus Christ* (1894) about Jesus' journey to Tibet prior to his baptism by John was quickly refuted by several scholars, it continued to find supporters throughout the 20th century, especially among certain New Age groups.—C.R.M.

1541. C. RINIKER, "Jesus als Gerichtsprediger? Auseinandersetzung mit einem wieder aktuell gewordenen Thema," *ZeitNT* 5 (9, '02) 2-14.

In the scholarly literature on Jesus in recent years two markedly different images of Jesus have appeared that are strongly influenced by an interpretation of his message of judgment. The article first reviews the positions of those who discover a social-revolutionary Jesus (e.g. R. A. Horsley, M. J. Borg) and an apocalyptic-eschatological Jesus (e.g. J. P. Meier, N. T. Wright), respectively, and notes three studies that focus on the judgment preaching of Jesus (M. Reiser, W. Zager, Riniker). Then it identifies the most important examples of judgment material in the words of Jesus in nine categories (e.g. judgment sayings, Son of Man sayings) and offers interpretative observations.—C.R.M.

1542. G. SCHILLE, "Von der Faszination Jesu sprechen," *Zeitzeichen* [Berlin] 3 (4, '02) 56-58.

After a sketch of the quests of the historical Jesus, the article reflects on problems encountered in recent efforts at treating Jesus as a Jew and describing the relationship between Jesus and the post-Easter primitive church. It suggests that we should renounce writing books about the historical Jesus and concentrate instead on the effective history of Jesus.—D.J.H.

1543. F. STÄBLEIN, "War Jesus antijudaistisch? Nicht die Glaubensdifferenz ist das Problem, sondern erst die moralische Abqualifizierung des Anderen," *Zeitzeichen* [Berlin] 3 (5, '02) 52-54.

The article first observes that Jesus was a Jew and was sent to his own people, and that his earliest disciples (including Paul) were Jews. Then it raises questions about the broad use of the terms "anti-Jewish" and "anti-Judaism," and calls for further discussions about their meaning.—D.J.H.

1544. É. TROCMÉ, "Le Jésus de Luther, de Calvin . . . et de quelques autres protestants," *ÉtudThéolRel* 77 (2, '02) 177-186.

The production of lives of Jesus was not a direct consequence of the Reformation, since the mainstream Reformers took little interest in the earthly career of Jesus. It was 18th-century Protestantism, confronted with the philosophy of the Enlightenment, that launched itself into the rereading of the Gospels that led to writing lives of Jesus. In the last half century everyone has taken to writing lives of Jesus, and the contributions of Protestant scholars differ little from those of Catholic, Jewish, and nonreligious scholars.—D.J.H.

1545. T. R. VALENTINO, "Complaint Denied! How Jesus Handled People's Complaints about Other People," *EvangJourn* 20 (1, '02) 31-35.

Jesus fields complaints from various types of people (fortunate, insensitive, unspiritual, outside, wicked) in the Gospels and responds to every person's complaint about other people with the simple rebuke: "Complaint denied!"—C.R.M.

1546. A. G. VAN AARDE, "The 'cause of Jesus' (*Sache Jesu*) as the Canon behind the Canon," *HervTeolStud* 57 (1-2, '01) 148-171.

The article aims to explain the dictum that the cause of Jesus (a principle of continuity between the historical Jesus and Paul's understanding of Jesus) is the canon behind the canon in terms of the distinction between faith as belief and faith that is to be believed. In addition to reflection on the biblical canon, it discusses historical Jesus research, Luther's notion of "Was Christum treibet," and postmodernity.—C.R.M.

1547. A. G. VAN AARDE, "Jesus — Kind van God, Vaderloos in Galilea (Jesus — Child of God, Fatherless in Galilee)," *VerbEccl* 22 (2, '01) 401-417.

The article first considers the public debate regarding Jesus' alleged illegitimacy and argues that illegitimacy in this case refers to fatherlessness. Next it focuses on the Gospels' presentation of Joseph as Jesus' biological father (John) or his adoptive father (Matthew and Luke). Then it treats Joseph as a legendary literary model with attention to the OT, intertestamental literature, the NT, the Church Fathers, and church doctrines. Finally it sketches a portrait of a fatherless Jesus based on evidence from the earliest intracanonical writings (in which Joseph does not appear).—C.R.M.

1548. G. VAN OYEN, "How Do We Know (What There Is To Know)? Criteria for Historical Jesus Research," *LouvStud* 26 (3, '01) 245-267.

With reference to the Jesus books by J. D. Crossan, J. P. Meier, and E. P. Sanders, the article observes that scholars using the same criteria can come to different results regarding the authenticity of certain logia, that those who agree on the historicity of certain texts can come to different interpretations of them, that not enough attention is given to the image of Jesus that results, that the opposition between Jesus as an eschatological prophet and Jesus as a teacher of wisdom is exaggerated, and that the question of the historical Jesus should be kept well apart from the issue of preaching about Jesus today.—D.J.H.

1549. D. J. C. van Wyk, "Die probleem van hoe die Verkondiger die Verkondigde geword het: Die bydrae van Rudolf Bultmann (The problem of how the Proclaimer became the Proclaimed: The contribution of Rudolf Bultmann)," *HervTeolStud* 57 (1-2, '01) 649-675.

The transmission of Jesus' message by the earliest Christian communities evolved into the Synoptic tradition. During this process the proclamation of Jesus was expanded. According to Bultmann, the question of how the proclaimer (the historical Jesus) became the proclaimed (the kerygmatic Christ) is decisive for believers' understanding of the NT. The article examines aspects of Bultmann's construction of the message of the historical Jesus, especially Jesus' vision of the kingdom of God. It also discusses Bultmann's view of the relation between faith and history. It concludes by comparing Bultmann's insights with those of present-day historical Jesus researchers.—C.R.M.

1550. A. Vargas-Machuca, "La investigacíon actual sobre el Jesús histórico," *EstEcl* 77 (300, '02) 3-71.

After observations on the nature of the Gospels and how they are to be read, the article surveys the history of the interpretation of the Gospels and the historical Jesus up to the 20th century, discusses form criticism and the New Quest for the historical Jesus (with particular attention to the criteria for establishing historicity), and considers the so-called Third Quest of the historical Jesus (with reference to the works of the Jesus Seminar and J. D. Crossan, E. P. Sanders, G. Theissen, J. P. Meier, and R. E. Brown) and notes the advances that it has produced.—D.J.H.

1551r. G. Vermes, *The Changing Faces of Jesus* [*NTA* 46, p. 381; § 46-834r].

C. Knights, "Jesus' Changing Faces: A Response to Geza Vermes," *ExpTimes* 113 (6, '02) 203-205.—This book is limited as a textbook by its lack of an index, occasional inconsistencies, and approach to intertestamental and rabbinic literature. But even more problematic are Vermes's sequencing of the documents (or, rather, traditions) of the NT and his view that the Christologies of Paul and John are late and therefore a distortion. Moreover, Vermes fails to offer any satisfactory explanation for the origin of these "high" Christologies.—D.J.H.

Jesus, §§ 46-1500, 1842, 1905, 1918.

Passion and Death

1552. H. K. Bond, "Caiaphas: Reflections on a High Priest," *ExpTimes* 113 (6, '02) 183-187.

The article discusses Caiaphas in the Gospels, what we know about him, and his role as the high priest. Caiaphas' treatment of Jesus must be seen in the framework of the high priest's duty to make sure that the Temple cult ran smoothly and efficiently, and that the delicate compromise by which Rome allowed the vast Temple complex to run unhindered was maintained. There is no reason to suppose that he acted out of anything other than genuine concern for the Temple.—C.R.M.

1553. F.-J. STEINMETZ, "Leben aus dem Tod? Die sieben Worte Jesu am Kreuz," *GeistLeb* 75 (2, '02) 117-131.

The article provides expositions of the seven last words of Jesus according to the four Gospels (Mk 15:34; Lk 23:34, 43, 46; Jn 19:26-27, 28, 30), with particular attention to the context of each saying in the Gospel in which it appears.—D.J.H.

The Resurrection

1554. J. BAUKE-RUEGG, "'Auferstehung als Aufstand.' Hermeneutische Anfragen an eine gängige Deutung der Auferstehung," *ZeitTheolKirch* 99 (1, '02) 76-108.

During the last thirty years the expression "resurrection as insurrection" has been used in German theological discussions about the resurrection and its significance for Christian existence today. The article first considers the origin and development of the expression from literary, theopoetical, theological, and feminist perspectives. Then it offers a critical analysis of the ontological and hermeneutical premises of the expression.—D.J.H.

1555. P. CORNWELL, "Preaching the resurrection today," *Priests & People* 16 (4, '02) 148-152.

The article reflects on possibilities and problems for preachers in the NT resurrection texts under four headings: comforting inadequacy, missionary edge, doubts and questions, and in the flesh.—D.J.H.

1556. M. DENEKEN, "La résurrection de Jésus ou la détermination pascale de la foi chrétienne," *LumVie* 51 (253, '02) 67-83.

After considering the intrinsic difficulties associated with Easter faith, the article discusses the appearances of the risen Jesus as signs rather than proofs, the role of Jesus' resurrection as the absolute beginning and new determination of faith, and Jesus' inaugural Easter itinerary.—D.J.H.

1557. C. D. EICHORN, "Fifty Days of Resurrection," *WordWorld* 22 (2, '02) 190-195.

The various NT readings in the Sunday lectionary for Year A during the Easter season concern the meaning of Christ's resurrection and our response to it, and highlight the themes of reversal, community, and mission.—D.J.H.

1558. J. I. H. MCDONALD, "Resurrection Narratives in Pastoral Perspective," *ExpTimes* 113 (7, '02) 219-223.

The resurrection stories in the Gospels are shot through with pastoral concerns. They emphasize the women's sense of loss and hopelessness as well as their fear, and develop the themes of the eucharistic community, the community of peace and the Spirit, and the pastoral community.—D.J.H.

1559. B. REY, "Le défi de la foi en la Résurrection," *LumVie* 51 (253, '02) 7-14.

At the first Easter the disciples of Jesus experienced God as stronger than violence and death, Jesus as the firstborn among the dead, the victory of the crucified one, and the hope that comes from the cross.—D.J.H.

1560. Y. Tissot, "Redécouvrir le tombeau vide," *LumVie* 51 (253, '02) 41-54.

Contrary to those exegetes who dismiss the "empty tomb" accounts as a late legend, the article reconstructs the primitive Christian tradition underlying these accounts and shows how each Evangelist (Mark, Matthew, Luke, and John, respectively) developed that tradition in keeping with his own distinctive literary and theological perspectives.—D.J.H.

Synoptics

1561. Y. Dreyer, "Son-of-God traditions in the Synoptic Gospels: Ferdinand Hahn's diachronic perspective," *HervTeolStud* 57 (1-2, '01) 506-530.

This investigation of the Son of God traditions draws on Hahn's insights to show how the naming of Jesus developed in stages. It first considers the origin of the title "Son of God" for Jesus and sets out Hahn's view of this matter. Then it offers a diachronic analysis of the use of the Son of God title building on the work of Hahn by treating the Son of God title in a more Judean context, in a more Hellenistic context, and in a more Gentile-Hellenistic context, respectively. Finally it summarizes the use of the Son of God title in the Synoptic Gospels.—C.R.M.

1562. F. D. Farnell, "How Views of Inspiration Have Impacted Synoptic Problem Discussions," *MastSemJourn* 13 (1, '02) 33-64.

For the first 1700 years of the church the view that the Synoptic Gospels were independent, eyewitness accounts prevailed. The crucial question for evangelicals must center on what factors changed this overwhelming consensus from literary independence to one of literary dependence. Due to their aberrant roots, both philosophically and historically, literary-dependence hypotheses will automatically produce significant denigration of the historical accuracy of the Gospel accounts.—C.R.M.

1563. P. Foster, "In Defence of the Study of Q," *ExpTimes* 113 (9, '02) 295-300.

C. S. Rodd's contends [§ 46-865] that since reconstructions of Q lack absolute certainty, it is unreasonable to study Q's theology or the community behind it. This response treats the reconstruction of Q, Rodd's example of reconstructing "Mark" from Matthew and Luke, and the validity of investigating the theology of partial or nonextant documents. It concludes that Q can be reconstructed in broad terms, and that scholarship must carefully apply historical-critical methods to it to gain clearer and more detailed insights concerning the origins of the Jesus movement.—C.R.M.

1564. N. Hiroishi, "Zwischen Gleichnishomiletik und Gleichnishermeneutik," *AnnJapan BibInst* 25-26 ('99-'00) 91-134.

After describing the approach to interpreting and preaching the Gospel parables presented in M. Dutzmann's *Gleichniserzählungen Jesu als Texte der evangelischen Predigt* (1990), the article analyzes three expositions of parables that were published in Japan in 1996: H. Kinukawa on Lk 10:25-37 (a historical-exegetical meditation), S. Higashioka on Lk 15:11-32 (a psychological-empathetic meditation), and H. Ebisawa on Mt 20:1-16 (a practical-experiential meditation). Then it analyzes the hermeneutical and homiletical dimensions of the form and content of these expositions in the light of Dutzmann's work.—D.J.H.

1565. P. SEWELL, "The Synoptic Problem. A stylometric contribution regarding Q," *Colloquium* 33 (2, '01) 153-168.

The full text of the article described in § 46-159 includes an "editor's postscript" (pp. 167-168) that clarifies some points about methodology and the conclusions.—D.J.H.

1566. C. TUCKETT, "The Search for a Theology of Q: A Dead End?" *ExpTimes* 113 (9, '02) 291-294.

The article responds to C. S. Rodd's attack [§ 46-865] on the whole enterprise of seeking to delineate a theology of Q. It focuses on the complaint that theologies of Q are built partly on theories about the extent of Q, and on the contention that we can never know whether we have got the extent of Q correct (especially with regard to "M/L" material). But there are general tendencies in the redactional activity of Matthew and Luke in their use of Mark that provide an element of control in reconstructing Q. If we believe we have the greater part of Q (e.g. 90%), a literary approach to this material is unlikely to be violently misleading in trying to delineate the leading ideas and concerns of the text and its author(s)/editor(s).—C.R.M.

Synoptics, §§ 46-1438, 1483, 1624.

Matthew

1567. S. P. KEALY, "Interpreting the Gospel of Matthew," *Scripture in Church* [Dublin] 32 (127, '02) 373-384.

After noting the wide variation in modern theories about the origin and life-setting of Matthew's Gospel, the article emphasizes the value of the history of interpretation with the help of six general comments and five more particular examples from different moments in history.—D.J.H.

1568. R. L. MOWERY, "Son of God in Roman Imperial Titles and Matthew," *Biblica* 83 (1, '02) 100-110.

The christological formula θεοῦ υἱός, which appears in the NT only in three Matthean passages (Mt 14:33; 27:43, 54), exactly parallels the two-word Roman imperial "son of god" formula found in the titulature of Augustus, Tiberius, Nero, Titus, and Domitian. The Matthean formula θεοῦ υἱός may well have evoked Roman imperial usage for at least some members of Matthew's community.—D.J.H.

1569. O. ONYINAH, "Matthew Speaks to Ghanaian Healing Situations," *JournPentTheol* 10 (1, '01) 120-143.

Since Matthew wrote in a worldview close to that of Ghana today, Ghanaian Pentecostal/charismatic churches have much to learn from Matthew's Gospel about healing. The predominant purpose in Jesus' healing ministry, according to Matthew, was to demonstrate the inauguration of the kingdom of God. Through the constant teaching of the principles underlying Jesus' healing ministry, Ghanaians may experience their total freedom in Christ and overcome the constant fear of supernatural causes of diseases.—D.J.H.

1570. D. C. SIM, "The social setting of the Matthean community: New paths for an old journey," *HervTeolStud* 57 (1-2, '01) 268-280.

The article examines in broad terms the dominant issue in the current debate over the social setting of the Matthean community (i.e. the relationship between Matthew's community and the Jewish world), and suggests some new directions that this debate can and should take. We need to revisit a number of crucial issues, especially the relationship between the Matthean community and Law-free Pauline Christianity, its relationship with the Gentile world, and the grounds on which a Gentile mission would have been conducted.—C.R.M.

1571. G. R. SMILLIE, "'Even the Dogs': Gentiles in the Gospel of Matthew," *JournEvang TheolSoc* 45 (1, '02) 73-97.

After a consideration of the multiple nuances of τὰ ἔθνη in Matthew's Gospel and an excursus on Gentiles in Palestine, the article discusses Gentiles in the Matthean birth narrative, Gentiles in the crowds of Jesus' followers, and the tension between Jesus' words and his actions regarding Gentiles. It concludes that in Matthew's Gospel Gentiles join (rather than replace) Israel as the people of God, and that Matthew's theology is not far removed from that of Paul in Rom 11:17-21.—D.J.H.

1572. C. H. TALBERT, "Indicative and Imperative in Matthean Soteriology," *Biblica* 82 (4, '01) 515-538.

It is usually thought that Matthew emphasized the imperative at the expense of the indicative and demand over gift. Identifying Matthew's indicative is difficult because in chapters 5–25, insofar as the disciples are concerned, the narrative is told in terms of "omnipotence behind the scenes." In these chapters four techniques appropriate to such a method of narration speak of the divine indicative in relation to the imperative: (1) I am with you/in your midst; (2) invoking the divine name; (3) it has been revealed to you/you have been given to know; and (4) being with Jesus. They show that Matthew's soteriology is by grace from start to finish.—D.J.H.

Mt, § 46-1844.

1573. [Mt 1:1-17] P. J. CUNNINGHAM, "Those Shady Ladies in Jesus' Family Tree," *Bib Today* 40 (3, '02) 184-188.

Matthew's genealogy of Jesus in Mt 1:1-17 refers to Tamar (see Genesis 38), Rahab (Joshua 2), Ruth, and Bathsheba (2 Samuel 11). Each woman had an unusual or extraordinary element in her marriage, took the initiative when confronted with a difficult situation, and was an outsider whom God's providence brought into the community of Abraham and Jesus.—D.J.H.

Mt 1:18-25, § 46-1620.

Mt 2:1-12, § 46-1591.

1574. S. F. HUNTER, "A Heart for God's Law. Matthew 3:1, 2," *Kerux* [Lynnwood, WA] 17 (1, '02) 36-42.

In Mt 3:1-2 John the Baptist proclaims the kingdom of heaven and repentance. Israel loved the land but not the kingdom of heaven. The children of the true Israel love the Lamb, the kingdom of heaven, and the law of God.—D.J.H.

1575. [Mt 5–7] M. LIMBECK, "'Ich aber sage euch . . . '. Weshalb die Bergpredigt keine gesellschaftliche Alternative eröffnet," *TheolPraktQuart* 150 (2, '02) 166-175.

After considering the origin and nature of Matthew's Sermon on the Mount (Mt 5–7), the article discusses what gets lost in it (especially the sociopolitical dimension), with particular attention to Jesus' disciples (the true family of Jesus) as the ones addressed by its teachings. Then it reflects on the nature of the kingdom of God and its relation to the church and to the world.—D.J.H.

1576. [Mt 5:3-12] A. M. RITTER, "Die Väter als Schriftausleger am Beispiel Gregors von Nyssa, De beatitudinibus," *ZeitNTWiss* 93 (1-2, '02) 120-137.

After reflecting on the concept of "Church Fathers," the article discusses biblical interpretation as more than scientific biblical exegesis, the relation between "spiritual" and historical-critical biblical interpretation, and Gregory of Nyssa as a biblical interpreter. Then it compares Gregory's approach to the beatitudes (Mt 5:3-12) to that of U. Luz, and raises some questions regarding Gregory's exposition of the beatitudes in the context of modern debate about Gregory as a biblical interpreter.—D.J.H.

1577. G. DE VIRGILIO, "Mt 6,19-34: provvidenza divina e realismo cristiano," *RivistBib* 50 (1, '02) 3-29.

After considering the theme of divine providence in the OT (with reference to creation, history, and human existence), the article presents a literary analysis of Mt 6:19-34 and gives particular attention to four themes: the treasure, the lamp, God and Mammon, and the search for God's kingdom and righteousness. Then it examines the passage in the light of biblical-theological perspectives that enlighten various aspects (christological, ecclesiological, ethical, eschatological) of the text.—D.J.H.

1578. C. G. DENNISON, "Invitations and Warnings. Matthew 7:7-29," *Kerux* [Lynnwood, WA] 17 (1, '02) 27-33.

This analysis of Mt 7:7-29 first considers the literary features of the text: its hourglass configuration, the interlocking effect of Jesus' statements, the abundant use of images, etc. Then it focuses upon the substance of Jesus' message: The day the prophets longed for and looked for has arrived; the kingdom of heaven has dawned.—D.J.H.

1579. D. BRYCE, "Sailors, Seismologists and Missionaries: Matthew 8:23-27," *LuthTheol Journ* 36 (1, '02) 2-11.

The article highlights the distinctive features of the account of the stilling of the storm in Mt 8:23-27 vis-à-vis the versions in Mk 4:35-41 and Lk 8:22-25. It treats the accounts, the nature of the danger faced by the disciples (a seismic event heralding the coming judgment), the motif of epiphany and stillness, and the identity of Jesus and the disciples' future as missionaries.—C.R.M.

1580. [Mk 11:15-17] E. G. CHÁVEZ, "¿Quiso Jesús purificar el templo según el evangelista Marcos?" *AnáMnesis* [Xochimilco, Mexico] 11 (2, '01) 63-77.

Jesus' action in the Jerusalem Temple as it is described in Mk 11:15-17 can be properly understood only in the context of Mark's entire Gospel. After introductory comments, the article takes up the question of the historicity of the so-called purification of the Temple and considers some related passages: the Son of Man's power to forgive sins, the leper (1:40-45) and the woman with the flow of blood (5:25-34), and the eschatological teaching about pure and impure (7:15). Then it discusses the context and content of Mk 11:15-17, and concludes that this text presents a profound dramatization of the effect of Jesus' eschatological ministry of reconciliation and of his redemptive death vis-à-vis the cultic system of the Herodian Temple.—D.J.H.

Mt 11:16-19, § 46-1624.

1581. [Mt 15:21-28] S. L. Love, "Jesus, Healer of the Canaanite Woman's Daughter in Matthew's Gospel: A Social-Scientific Inquiry," *BibTheolBull* 32 (1, '02) 11-20.

The article aims to assess the historicity of the healing story of the Canaanite woman's daughter in Mt 15:21-28 primarily by means of a cross-cultural anthropological analysis. It first describes the social-scientific models utilized: healing in non-Western societies characterized by spirit involvement/aggression, social domains, and a native taxonomy of illness—degrees of impurity. Then it argues that when problems over Matthew's Gentile vision are considered along with a number of departures from Mark's version of the account, a social-scientific reading tips the balance in favor of a historical core that originates with Jesus.—C.R.M.

Mt 15:21-28, § 46-1853.

Mt 24, § 46-1608.

Mt 25:14-30, § 46-1630.

1582. P. Pokorný, "Matth 25,31-46 und die Globalisierung christlicher Ethik," *CommViat* 43 (2, '01) 153-158.

Against the background of the "universalist" and "dogmatic" readings of the judgment scene in Mt 25:31-46, the article reflects on the hermeneutical possibilities of an approach that highlights the themes of faith, mercy, and mission.—D.J.H.

1583. [Mt 25:31-46] E. W. Pond, "The Background and Timing of the Judgment of the Sheep and Goats," *BiblSac* 159 (634, '02) 201-220.

The judgment of the sheep and goats (see Mt 25:31-46) will occur when the Son of Man will come, when he comes in his glory and is accompanied by his angels, and when he will sit on his glorious throne. This judgment will take place when Jesus Christ returns to earth, at the beginning of his millennial reign.—D.J.H.

1584. E. W. Pond, "Who Are the Sheep and Goats in Matthew 25:31-46?" *BiblSac* 159 (635, '02) 288-301.

In carrying out the judgment of the sheep and goats (Mt 25:31-46), the Son of Man, like a shepherd, will carefully and individually separate members of a herd of virtually indistinguishable animals into two groups: sheep and goats. This judgment will involve people living on earth when Jesus returns to establish his millennial reign. The view that the πάντα τὰ ἔθνη are Gentiles whose works will reveal whether they are believers is in accord with the most common meaning of τὰ ἔθνη in the Gospels and recognizes the unique role of the Jews during the preceding tribulation period.—D.J.H.

1585. E. SANZ GIMÉNEZ-RICO, "La Palabra y su palabra: omisión en Mt 26,17-35," *EstEcl* 77 (300, '02) 99-114.

After reflecting on the literary feature of omission or "gap," the article establishes the literary unity of Mt 26:17-35 and considers the use of omission as a literary device within it as part of its logic. Then it reflects on the christological implications of the use of this device in the passage, with particular attention to the motif of Jesus the Word of God being detached progressively from what most characterized him—his own word.—D.J.H.

1586. [Mt 26:28] L. C. BOUGHTON, "Transubstantiation and the Latin Text of the Bible: A Problem in the *Nova Vulgata Bibliorum*," *Gregorianum* 83 (2, '02) 209-224.

The Nova Vulgata's use of the indicative, present-tense, passive voice Latin verb *effunditur* in Mt 26:28 and Mk 14:24 and *funditur* in Lk 22:20 rather than the future forms *effundetur* and *fundetur* to translate the Greek participle ἐκχυννόμενον is not a correct rendering, does not correspond to what Jesus is likely to have said in either Hebrew or Aramaic, is not consistent with the Roman Catholic doctrines of transubstantiation and universal atonement, and represents an attempt to retranslate Greek texts.—D.J.H.

Mt 27:46, §§ 46-1610–1612.

1587. A. DENAUX, "Matteüs' verhaal van Jezus' begrafenis en verrijzenis (Mt 27,57-28,20)" [Matthew's Account of Jesus' Burial and Resurrection (Mt 27:57–28:20)], *Collationes* 32 (1, '02) 25-46.

After considering the NT traditions pertaining to Jesus' death and resurrection, the article discusses the structure and origin of the Matthean account about his burial and resurrection (Mt 27:57–28:20), Jesus' resurrection as the object of revelation and as the release of the dead from "prison," the reactions of the religious authorities, and the Christophany to the Eleven and the worldwide mission.—D.J.H.

1588. F. SIEG, "Ewangelista Mateusz o zmartwychwstaniu Jezusa (Mt 28,1-10.16-20) (The Evangelist Matthew on the Resurrection of Jesus [Mt 28,1-10.16-20])," *Studia Bobolanum* [Warsaw] 2 (1, '02) 5-23.

While Mt 28:1-8 was based on Mk 16:1-8, the material in Mt 28:9-10 and 28:16-20 reflects special Matthean traditions (*Sondergut*) characterized by Semitic style (parallelism, symmetry, chiasm, inclusions, etc.). These passages present the risen Jesus as the universal ruler who confers on his disciples the mission of teaching and baptizing, and promises to be with them until the end of time.—D.J.H.

Mt 28:16-20, § 46-1588.

Mark

1589. N. BONNEAU, "Jesus and Human Contingency in Mark. A Narrative-Critical Reading of Three Healing Stories," *Theoforum* 32 (3, '01) 321-340.

After discussing key aspects of narrative theory and sketching the Markan story line, the article examines three episodes in which minor characters encounter Jesus and provide glimpses into Jesus' human experience: the healing of the paralytic (Mk 2:1-12), and the healing of Jairus' daughter (5:21-24, 35-43) with the intercalated healing of the woman with the flow of blood (5:25-34). Jesus' unexpected encounters with these minor characters show that "life happens" to Jesus as for other human beings.—C.R.M.

1590r. R. A. HORSLEY, *Hearing the Whole Story. The Politics of Plot in Mark's Gospel* [*NTA* 46, p. 152].

I. MCDONALD, "Book of the Month," *ExpTimes* 113 (9, '02) 306-308.—Horsley's single-minded concentration on Mark as oral communication and the clarity, directness, and persuasiveness of his argument mark this book as a work of real consequence. The article offers a summary and evaluation under five headings: a critique of common approaches to Mark, a submerged people's history, Mark as oral performance, theological diversions, and two recurring scripts. This book is a must for all interested in the study of Mark, though it is overly polemical.—C.R.M.

1591. M. M. MITCHELL, "Secret Epiphanies," *Criterion* [Chicago] 41 (1, '02) 22-25.

After noting the account of Jesus' epiphany in Mt 2:1-12, the article discusses Mark's Gospel as a book of "secret epiphanies" (see Mk 1:9-11; 1:24; 5:6; 9:7; 15:19; 15:39) and reflects on Mt 25:31-46 as an epiphany.—D.J.H.

1592. R. ZAWADSKI, "'Ich sende meinen Boten vor dir her' (Mk 1,2): die Gestalt des Elija im Markusevangelium," *CollTheol* 71 (Special Issue, '01) 23-52.

After a brief survey of references to Elijah in the OT, the article considers passages in Mark's Gospel that refer to Elijah directly (Mk 6:14-16; 8:27-30; 9:2-8; 9:11-13; 15:33-39) or indirectly (1:2-6; 1:21-28; 5:22-24, 35-43; etc.). Then it reflects on how Elijah-expectation has been modified and newly interpreted in the light of Markan Christology: the lessening of Elijah's significance, and the identification of Elijah with John the Baptist as a forerunner of the Messiah.—D.J.H.

1593. [Mk 1:1-20] W. M. ABBOTT, "What Happened to Mark's 'Infancy' Story?" *Landas* 14 ('00) 202-216.

Mk 1:1-20 tells us who Jesus is, what his mission will be, and who will share and continue that mission. In providing this preliminary view of Jesus, Mark accomplished for his Gospel what Matthew and Luke did in their respective infancy stories.—D.J.H.

Mk 1:2, § 46-1592.

1594. [Mk 1:25] P. LAMARCHE, "Tais-toi!" *Christus* 49 (194, '02) 166-173.

In Mark's Gospel Jesus commands the evil spirit (1:25) and the stormy sea (4:39) to "be silent." Rather than demonstrating Jesus' brute force, these episodes show the authority of God's Son revealed in love and humility (1:21-28) and the need to pass through suffering to attain the calm of eternal life (4:35-41).—D.J.H.

1595. M. LÓPEZ VILLANUEVA, "Tocar al leproso: Mc 1,40-45. Una aproximación al ministerio de la compasión," *EstEcl* 77 (300, '02) 115-139.

After considering the textual variation in Mk 1:41 and whether Jesus was "angered" or "moved with pity," this investigation of Jesus' healing of the leper in Mk 1:40-45 first deals with the motives for purification and compassion, leprosy as a source of impurity (see Leviticus 13–14), and the principle of "holiness" in the OT. Then it discusses the ministry of Jesus and the Mosaic Law in Mk 1:40-45: compassion as Jesus' response to the Mosaic Law, and the relation between compassion and the Markan preoccupation with purity-impurity. Finally it treats the *dynamis* of compassion (the profound hurt, touching the leper, general inclusion) and reflects on Jesus as the compassionate Messiah.—D.J.H.

1596. J. D. M. DERRETT, "The Teacher as Physician: Mark 2,17 and *Milindapañha* vi.6," *BibOr* 44 (1, '02) 43-55.

Christ's saying, "It is not the healthy that feel a need for a doctor but the sick" (Mk 2:17 parr.), has a curious counterpart in the important early Theravāda Buddhist work *Questions of Milinda* 6.6. It arouses suspicion that the author was aware of Christ's saying and was prepared to use it in a thoughtful form. Christ's saying, including the metaphor of the calling (2:17c), answers the quandary experienced by Buddhist patrons whether entry into the order should not be confined to those who pass an initial fitness test.—C.R.M.

Mk 4:39, § 46-1594.

1597. G. MAHECHA, "La violencia oculta e ignorada. Una reflexión sobre Marcos 5.21-43," *Vida y Pensamiento* [San José, Costa Rica] 22 (1, '02) 77-87.

The article considers aspects of cultural violence against women as the background for the healing stories about Jairus' daughter and the woman with the flow of blood in Mk 5:21-43. After text-critical observations, it presents a literary analysis of the text as well as a sociological, ideological, and cultural analysis (with particular attention to the theme of hidden violence).—D.J.H.

1598. F. J. MOLONEY, "Mark 6:6b-30: Mission, the Baptist, and Failure," *CathBibQuart* 63 (4, '01) 647-663.

The paper argues that the disciples' being sent out in Mk 6:7-13 and returning in 6:30 forms a Markan sandwich construction crucial for understanding the pericope as a whole and for better appreciating the Markan development of the characterization of the disciples. After proposing the sandwich construction of 6:6b-30, it presents detailed analyses of 6:7-13 and 6:14-29, respectively. It concludes that within its immediate context and within the broader context of the Gospel as a whole, 6:6b-13 plays a strategic narrative role.—C.R.M.

1599. [Mk 6:52-53] R. SCIBONA, "7Q5 e il 'calcolo delle probabilità' nella sua identificazione," *BibOr* 43 (3, '01) 133-181.

After discussing J. M. Vernet's article on the 7Q5 = Mk 6:52-53 hypothesis [§ 43-211], the article considers J. O'Callaghan's proposal [§ 17-24] and notes other identifications of 7Q5: Mt 1:2-3 (P. Parker); 2 Sam 5:13-14 (C. H. Roberts); Exod 36:10-11 (P. Garnet); 2 Sam 4:12–5:1 (University of Edinburgh); Thucydides, *War* 1.41.2 (C. J. Hemer); and Zech 7:3b-5 (V. Spottorno). Then it applies the "calculus of probability" to the various identifications and concludes that it casts doubt on the 7Q5 = Mk 6:52-53 hypothesis as well as the other proposals.—D.J.H.

Mk 7:24-30, § 46-1853.

1600. J. LAMBRECHT, "A Note on Mark 8.38 and Q 12.8-9," *JournStudNT* 85 ('02) 117-125.

Careful consideration of Mk 8:38 can assist in producing a better reconstruction of Q 12:8-9 than P. Hoffmann has offered [see § 43-232], and helps to confirm the presence of "Son of Man" in both Q 12:8b and 9b. A reconstruction of Q 12:9 in Greek must correspond to the following English text: "but whoever denies me before men, the Son of Man will also deny him before the angels of God."—D.J.H.

1601. P. KASIŁOWSKI, "Przemienienie Jezusa (Mk 9,2-9) (The Transfiguration of Jesus [Mk 9,2-9])," *Studia Bobolanum* [Warsaw] 2 (1, '02) 25-44.

Viewed in the light of Exodus 24, the transfiguration of Jesus in Mk 9:2-9 should be understood as a theophany. While in the first phase Jesus remains on the same level as Moses and Elijah, the second phase reveals Jesus to be the Son of God. In the context of the Gospel, the transfiguration is the high point of the revelation of Jesus' identity and a call to the disciples to follow him on the road toward death and resurrection.—D.J.H.

1602. U. BECKER, "Elia, Mose und Jesus. Zur Bedeutung von Mk 9,2-10," *BibNotiz* 110 ('01) 5-11.

In Mk 9:2-10 Elijah and Moses represent the Scriptures (the Law and the Prophets), and their authority is confronted by the superior authority of Jesus. The key to interpreting the passage comes with the command from the heavenly voice in 9:7: "Listen to him." Jesus stands above the Scriptures and is their authoritative interpreter. The fact that this is revealed to Peter, James, and John before the resurrection has ecclesiological significance. The text is mainly concerned with biblical hermeneutics and is not (only) about Easter glory.—D.J.H.

1603. J. K. AITKEN, "The Proposed Aramaic Background to Mark 9:11," *JournTheolStud* 53 (1, '02) 75-80.

In 4Q197 iii 1 (= Tob 5:12) the syntax corresponds to the sort of Aramaic that might have produced the Greek of Mk 9:11 ("it is necessary [δεῖ] for Elijah to come first"). There *ṣryk* is found in the absolute masculine singular, has the meaning "it is necessary," and is followed by a verb in the infinitive. At any rate, contrary to M. Casey, *ʿtyd* is not the most likely Aramaic reconstruction for δεῖ at Mk 9:11.—D.J.H.

1604. T. NICKLAS, "Formkritik und Leserrezeption. Ein Beitrag zur Methodendiskussion am Beispiel Mk 9,14-29," *Biblica* 82 (4, '01) 496-514.

In light of the growing consciousness of the fragility of the traditional connection between synchronically oriented form-critical analysis and the diachronic interests of form or tradition-history, the article highlights the infrequently observed lines of connection between synchronically oriented form-criticism and a reader-reception approach to a concrete text. After discussing the relation between form criticism and the reception of a text by the "implied reader," it shows with the example of Mk 9:14-29 how the methodological steps of form criticism assist in ascertaining the way of the implied reader through the text. It concludes with four theses on the methodological connections between form-critical analysis and reader-reception analysis.—C.R.M.

1605. M. Stowasser, "Διάκονος πάντων. Eine Untersuchung zur ekklesialen Intention von Mk 9,33-50," *BibZeit* 46 (1, '02) 48-70.

Mk 9:33-50 is ecclesially oriented and is directed to "disciples" (the Christian community) especially in their relations with other Christians. After the phrase "servant of all" expresses the basic charge (9:33-35), the discourse concerns the acceptance of "foreign" Christians (9:36-37), the relation to Christians of other communities (9:38-40), hospitality as the expression of their common faith (9:41), and vexation by fellow believers—the "scandal" sayings (9:42-50).—D.J.H.

Mk 10:45, § 46-1632.

1606. C. Focant, "Vers une maison de prière pour toutes les nations (Mc 11–15)," *RevThéolLouv* 33 (1, '02) 3-27.

While not a central symbol in Mark's Gospel, the Temple (ἱερόν) and the sanctuary (ναός) play an important role in Mk 11–15. After introductory remarks, the article considers Jesus' relationship to the Temple in chapters 11–13: what he does and says in the Temple (11–12), and his preaching on the Mount of Olives after leaving the Temple (13). Then it treats Jesus and the sanctuary with reference to his proclamation of its destruction and reconstruction in three days (14:58; 15:29), and the tearing of the sanctuary veil (15:38). Finally it discusses the place of the Temple in Mark's architectural code and in particular the contrast at work between the Temple and the house of prayer for the nations with Jesus as its cornerstone.—D.J.H.

1607. J. S. Kloppenborg Verbin, "Egyptian Viticultural Practices and the Citation of Isa 5:1-7 in Mark 12:1-9," *NovTest* 44 (2, '02) 134-159.

Close comparison of the Hebrew and Greek texts of Isa 5:1-7 shows that the translators of the Septuagint adjusted the imagery in various ways. While the conversion of the entire unit into a first-person speech is most obvious, there is also a reconceptualizing of the types of labor needed to create a productive vineyard, the shift of focus from the individual vine to the vineyard as a whole, and the pervasive influence of terminology that reflects the agricultural practices in Hellenistic Egypt. It is clear that Mk 12:1-9 agrees with the Septuagint, but never with the Masoretic text against the Septuagint. If one supposes that the historical Jesus spoke mainly in Aramaic or Hebrew and if the parable is authentic, it seems doubtful that the original parable made an explicit allusion to Isa 5:1-7. The allusions now in the text of Mk 12:1-9 are purely Septuagintal.—D.J.H.

1608. H. Detering, "The Synoptic Apocalypse (Mark 13 par): a document from the Time of Bar Kochba," *JournHighCrit* 7 (2, '00) 161-210.

The study argues that there are a number of factors that exclude dating the "Synoptic Apocalypse" (Mark 13; Matthew 24; Luke 21) to either the first or second half of the 1st century and numerous clues that indicate rather an origin during the Bar Kokhba uprising (A.D. 132-35). It treats the Synoptic Apocalypse and the dating of the Synoptic Gospels, the priority of Matthew's text, the original form of the Synoptic Apocalypse, its relation to *Apocalypse of Peter*, the hypothesis of its origin during the "Caligula crisis" of A.D. 37-41 (G. Theissen), and the Synoptic Apocalypse and the Bar Kokhba uprising. It concludes that every element of the text of the Synoptic Apocalypse fits the Bar Kokhba context.—C.R.M.

1609. [Mk 14:3-9] J. A. GRASSI, "The Anonymous Woman Prophet and Teacher Behind the Last Supper," *Emmanuel* 108 (3, '02) 132-142.

The anonymous Bethany woman (see Mk 14:3-9) functions as a prophet and teacher of how the people of God should respond to every eucharistic celebration of the Last Supper. Imitating Jesus, as she did, God's people unite themselves to Jesus in the priestly action of giving themselves entirely to God in order to serve others in love. This love reaches out to the poor, the marginal, and people far off.—D.J.H.

Mk 14:24, § 46-1586.

Mk 14:32-42, § 46-1981.

1610. [Mk 15:34] J. GALOT, "Il 'perché?' della croce," *CivCatt* 153 (3643, '02) 12-25.

After reflecting on "Why?" as the cry of suffering persons in general and of Jesus in particular, the article considers the last words of Jesus according to Mk 15:34 and Mt 27:46 ("My God, my God, why have you forsaken me?") with attention to the themes of his effective and affective abandonment, and according to Lk 23:46 ("Father, into your hands I commend my spirit") with attention to Jesus abandoning himself to his Father.—D.J.H.

1611. [Mk 15:34] P. NISKANSEN, "The last words of Jesus," *HomPastRev* 102 (6, '02) 23-25.

With the words "My God, my God, why have you abandoned me?" (Mk 15:34; Mt 27:46), Jesus, like the Psalmist before him, honestly expressed the utter anguish in his soul. He truly felt abandoned by God, dying alone, with no consolation. The conviction that God was with him through it all is the profound message that was at the heart of Jesus' cry of desolation.—D.J.H.

1612. [Mk 15:34] R. E. O. WHITE, "That 'Cry of Dereliction' . . . ?" *ExpTimes* 113 (6, '02) 188-89.

Jesus drew on the parallel experience of the former martyr in Psalm 22 (see Mk 15:34/Mt 27:46) to express his own dire need and strengthen his own faith. The psalmist's lament and the account of Jesus' suffering in Matthew and Mark share at least twelve common features. The psalmist's profound relief at Ps 22:24 and the promises of 22:25-31 offered fitting comfort to Jesus in his agony.—C.R.M.

1613. M. F. WHITTERS, "Why Did the Bystanders Think Jesus Called upon Elijah before He Died (Mark 15:34-36)? The Markan Position," *HarvTheolRev* 95 (1, '02) 119-124.

The reaction of the bystanders to the last words of Jesus in Mk 15:34-36 shows that the Gospel is rejecting a view that identifies Jesus with Elijah. The misinterpretation of Jesus' cry on the cross in effect recapitulates the earlier debate between those who believed Jesus was Elijah and those who believed that John the Baptist was Elijah. Among the many names and titles ascribed to Jesus, Elijah was yet another ironic misunderstanding. The confusion of the bystanders is an intentional rhetorical device that prepares the reader for the resolution provided by the centurion at 15:39.—C.R.M.

1614. [Mk 16:14] J. FREY, "Zu Text und Sinn des Freer-Logion," *ZeitNTWiss* 93 (1-2, '02) 13-34.

The so-called Freer Logion appears in Codex W (Washington) after Mk 16:14 in the "longer ending" of Mark's Gospel. After offering a new reconstruction of the Greek text, the article considers the context for its insertion between Mk 16:14 and 16:15 (in the second half of the 2nd century A.D.), and discusses its background and meaning with regard to its phraseology, soteriology, and eschatology. It concludes with remarks on the theology and reception of the text.—D.J.H.

Luke

1615. O. BUCHER, "The Gospel for the First-Century World," *BibToday* 40 (3, '02) 159-165.

After noting that among the Synoptic Gospels only Luke makes the mission to the nations an explicit theme in his Gospel, the article considers Luke's overall plan, the nations in Luke's Gospel, the nations in Acts, Jews first and then Gentiles in Acts, and the end of the mission (Acts 28:17-28).—C.R.M.

1616. R. F. COLLINS, "The Primacy of Peter: A Lukan Perspective," *LouvStud* 26 (3, '01) 268-281.

The picture of Peter that Luke traces in Acts is that he is the spokesperson for the Twelve and the linchpin in the fulfillment of the mission that the risen Jesus had entrusted to his church. The Gospel of Luke mentions the name(s) of Peter more often than either Matthew or Mark do. Luke's portrayal of the figure of Simon Peter attests to Petrine primacy among the apostles. The article focuses in particular on the redactional additions in Lk 5:1-11; 22:24-38; and 24:12.—C.R.M.

1617. H. KAYAMA, "Luke's Understanding of Israel: A Sequential Reading of Luke-Acts," *AnnJapanBibInst* 25-26 ('99-'00) 21-48.

After highlighting the necessity of a narratological approach to the text world of Luke-Acts that reads the two volumes progressively and retrogressively, the article considers the place of the following components of a sequential reading of Luke-Acts as they bear on the question of the relation between Israel and the church: Lk 1–2 as a preview of the "salvation of Israel" in Luke-Acts, Jesus and Israel in the light of Lk 24, the restoration of Israel and the kingdom of God (Acts 1:6), and Paul and Israel in the light of Acts 28:17-31.—C.R.M.

1618. W. H. SHURR, "Society and Gender in the Gospel of St. Luke," *Soundings* 84 (1-2, '01) 181-199.

Issues of gender and sexuality play out clearly in the Lukan infancy narrative (featuring three paired men and women), the three unique Lukan parables (male-male embraces in Lk 10:25-37; 15:11-32; 16:19-31), the meal/symposium structures (sharing wisdom and love), and Luke's additions to or modifications of his sources. Luke's theology pushes far beyond the usual privileging of heterosexual behavior into the mystery of divine creativity that transcends what would become in other societies a "normal" understanding of sexuality.—D.J.H.

1619r. G. WASSERBERG, *Aus Israels Mitte — Heil für die Welt. Eine narrativ-exegetische Studie zur Theologie des Lukas* [*NTA* 43, p. 595].

C. STENSCHKE, "Some Comments on a Recent Study of the Characterisation of Judaism and the Jews in Luke-Acts," *CommViat* 43 (3, '01) 244-266.—While previous studies of

Luke's stance toward Judaism have either been flawed by their extreme positions or have only examined limited though important aspects of the issue, Wasserberg provides the first extensive German language study based on a wide range of texts. After reviewing the content of Wasserberg's book, the article offers critical refections on his methodology and various of his proposals for the interpretation of Acts 28 (e.g. whether 28:25-28 can be understood to say that the [partial] Jewish rejection is wanted by God). Despite some reservations, Wasserberg presents a stimulating study that should not be neglected by students of Lukan theology and those interested in the issues of anti-Judaism and in Jewish-Christian dialogue.—C.R.M.

1620. [Lk 1] R. H. JARRELL, "The Birth Narrative as Female Counterpart to Covenant," *JournStudOT* 97 ('02) 3-18.

Instead of making covenants with women in the OT, Yahweh makes contractual relationships that are expressed in the literary form known as the birth narrative. Yahweh's contractual connection with Hagar as formulated and established in Gen 16:7-15 serves as the foundation and prototype for all future associations between Yahweh and potential child-bearing women—which eventually culminates in the NT pericope about the impregnation of Mary (see Lk 1; Mt 1:18-25). Three tables listing elements in the biblical birth narratives appear on pp. 14-18.—D.J.H.

1621. A. ELVEY, "The Birth of the Mother: A Reading of Luke 2:1-20 in Conversation with Some Recent Feminist Theory on Pregnancy and Birth," *Pacifica* 15 (1, '02) 1-15.

With particular attention to the transformation of the mother, this reading of Lk 2:1-20 considers the representation and narrative function of the mother—especially the body of the mother—both before and after birth. It argues that the narrative represents three births: the birth of the promised child, a birth to and for the shepherds, and the birth of the mother. These births suggest a logic of gestation, which finds its paradigm in Mary's connective "keeping" (see Lk 2:19, 51) activity.—D.J.H.

Lk 3:16, § 46-1659.

1622. T. NICKLAS, "Das Agraphon vom 'Sabbatarbeiter' und sein Kontext: Lk. 6:1-11 in der Textform des Codex Bezae Cantabrigiensis (D)," *NovTest* 44 (2, '02) 160-175.

While scholarship has often examined the agraphon about the encounter between Jesus and the person working on the Sabbath that appears only in Codex Bezae's version of Lk 6:4, the questions usually concern the text's significance and historicity. This study considers the interaction between the agraphon and its context in Codex Bezae (D). It presents the Greek text of Lk 6:1-11 according to Codex Bezae, discusses the structure of the text with attention to its arrangement and the embedding of the agraphon (6:4 D) in this context, and offers an interpretation of the text (vv. 1-4, v. 4 D, vv. 6-11). It concludes that the entire unit of 6:1-11 D proves to be a cleverly constructed sequence of scenes with the theological goal of showing the sovereignty of the redeeming "Son of Man" Jesus over the Sabbath. While the present investigation does not clarify the original significance of the apothegm found in 6:4 D, it does afford a glimpse of its early *Wirkungsgeschichte.*—C.R.M.

1623. [Lk 7:31-35] B. E. REID, "Wisdom's Children," *NewTheolRev* 15 (2, '02) 39-47.

One of the blind spots that both the parable of Sophia's children (Lk 7:31-35) and that of the widow and the judge (Lk 18:2-5) can help contemporary Christians to see is the refusal to recognize Holy Wisdom's female face. The importance of speaking of Jesus as Wisdom incarnate is that it makes clear that the saving significance of Christ does not reside in his maleness.—D.J.H.

1624. C. SHANTZ, "Wisdom Is as Wisdom Does: The Use of Folk Proverbs in Q 7:31-35," *TorontoJournTheol* 17 (2, '01) 249-262.

The article treats the case for the proverbial form of the saying in Q(Lk) 7:32 (see Mt 11:16-19), the difference a proverb makes (the application to living situations), the proverb in 7:35, and the global level of discourse. The entire speech in 7:31-35 is best understood as an attempt to persuade insofar as proverbs appeal to truths that are recognized by both parties in the conversation. Based on sociorhetorical rather than theological or ideological considerations, Q 7:31-35 does not share (and should not be interpreted by) the invective of the other comments made about this generation in 11:49-51 and 13:34-35. Rather it employs a form of rhetoric that belongs to the world of appeal.—C.R.M.

1625. [Lk 10:25-37] E. SCHEFFLER, "Die kommunikasie van die gelykenis van die barmhartige Samaritaan in konteks (The communication of the parable of the good Samaritan in context)," *HervTeolStud* 57 (1-2, '01) 318-343.

This examination of the parable of the Good Samaritan in Lk 10:25-37 employs narratological categories to assess its various readers and contexts. Thus it considers the parable as a story at face value without any specific context, its communication to its first audience during the time of Jesus, its position in the literary context of Luke-Acts, its communication in the context of the Lukan community, and its reception in post-NT Christianity. It observes that the meaning of the parable depends on the context it which it is communicated.—C.R.M.

Lk 12:8-9, § 46-1600.

1626. A. DAGRON, "Luc 14, 7-14," *SémiotBib* 105 ('02) 40-49.

Using a question-and-answer format, this exposition of Jesus' banquet teachings in Lk 14:7-14 uses the methods of discursive semiotics, provides basic information about the text, and suggests an orientation toward its interpretation.—D.J.H.

1627. J. G. LYGRE, "Of What Charges? (Luke 16:1-2)," *BibTheolBull* 32 (1, '02) 21-28.

The study focuses on the nature of the "charges" ("squandering" resources) against the steward in Lk 16:1-2 in the context of the behaviors expected of tenants, stewards, and owners. It discusses the setting for the parable, a subsistence-based economy, "squandering" (διασκορπίζων), "accounting" (τὸν λόγον), the steward's options, and the owner. To call the steward dishonest, shameful, unjust, unrighteous, or wicked is too harsh. The steward ensures his own future, reduces tenants' debts, and enhances the owner's honor. At the end of the parable he appears to be at least as honest and honorable as the owner himself.—C.R.M.

1628. A. M. GALVÃO, "O rico e o pobre. Estudo de parábola do rico insensível e do pobre Lázaro (Lc 16,19-31)," *RevistEclBras* 62 (245, '02) 52-77.

This reading of Jesus' parable in Lk 16:19-31 focuses on the great separation or gap that exists between the rich and the poor, which manifests itself in the indifference of the rich to the poor, the mistreatment of the poor as an insult against human dignity, and the reversal that takes place after their deaths.—D.J.H.

1629. S. CURKPATRICK, "Dissonance in Luke 18:1-8," *JournBibLit* 121 (1, '02) 107-121.

One parable in Lk 18:1-8 is about a widow's quest for justice from a reluctant judge (vv. 2-5). The other is an allegory of prayer, perseverance, and vindication of the elect (vv. 1-8). The frame (vv. 1, 6-8) has radically changed the parable to an allegory, effectively constructing two stories. The judge of the frame eclipses the widow of the parable as the center of the parable's meaning. The widow's actions are allegorized to the point that her audacious quest for justice is lost. The issue of justice is displaced by the faithfulness of the elect until eschatological vindication. The interpretive frame dominates not only the parable in Luke but also its subsequent interpretations.—C.R.M.

Lk 18:2-5, § 46-1623.

1630. A. DENAUX, "The Parable of the King-Judge (Lk 19,12-28) and its Relation to the Entry Story (Lk 19,29-44)," *ZeitNTWiss* 93 (1-2, '02) 35-57.

The study examines the kingship parable of Lk 19:12-28 and its relation to the entry story of 19:29-44. It first surveys scholarly views on various tradition-historical questions raised by the Lukan parable and its Matthean parallel (Mt 25:14-30), with particular attention to the theme of the throne claimant in Lk 19:12, 14-15a, 27. Then it advances arguments about the redactional links between the parable and the entry story in the form of thirteen theses. It contends that the striking correspondences between the two pericopes in terms of both words and motifs reveal the main focus to lie in the recognition of Jesus' kingdom and in the punishment of those who refuse to welcome the coming king. In Luke's mind the parable and the entry story elucidate and explain each other. They relate to each other as interpretation to event.—C.R.M.

Lk 19:29-44, § 46-1630.

1631. J. D. M. DERRETT, "Stones Crying Out (Luke 19:40)," *ExpTimes* 113 (6, '02) 187-188.

With regard to Lk 19:40 ("If these be silent, the stones will cry out") Luke knew the biblical scenario (Zech 4:7) and its midrashic potential, as well as the popular idea that stones can speak. The stones greet the Messiah; they do not cry for judgment but rejoice at the happy occasion (Ps 96:12-13; Isa 44:23; 55:12).—C.R.M.

Lk 21, § 46-1608.

Lk 22:20, § 46-1586.

1632. H. BAARLINK, "Jezus als dienaar (Lc 22,27) of als verzoener (Mc 10,45)? Een exegetische speurtocht door het Evangelie naar Lucas" [Jesus as Servant (Lk 22:27) or as Reconciler (Mk 10:45)? An Exegetical Investigation through the Gospel of Luke], *GerefTheolTijd* 102 (1, '02) 16-28.

The article explores the extent to which Luke understood the death of Jesus as redemptive or reconciling with reference to Lk 22:27 ("I am among you as one who serves") and Mk 10:45 ("the Son of Man came . . . to serve and to give his life as a ransom for many"). After raising the question and considering its context, the article discusses possible references to Jesus' death as an atoning sacrifice in Luke-Acts, the role of "salvation," traces of Mk 10:45

in Luke's redaction, Luke's redaction of the Bartimaeus (Lk 18:35-43) and Zacchaeus (19:1-10) stories (in place of the ambitious John and James), the redaction of Lk 9:44, the "ransom for many" (Mk 10:45), and the motif of service in Lk 22:27. It concludes that while Luke was interested in the fact that Jesus' death fulfilled God's redemptive purpose, the weight of his interest falls solidly on Jesus' resurrection.—D.J.H.

1633. R. P. Silva, "Análise lingüística do Σήμερον em Lucas 23,43," *Revista de Cultura Teológica* [São Paulo] 10 (38, '02) 95-112.

After tracing the history of the text of Lk 23:43, the article considers the occurrences of the term σήμερον in the Septuagint, the NT, and the Lukan corpus, respectively. Then it notes possible Aramaisms in Lk 23:39-43, and proposes this translation of 23:43: "In truth I tell you today: You will be with me in paradise." Finally it discusses the theological significance of this text for understanding the present and future dimensions of God's kingdom.—D.J.H.

Lk 23:46, § 46-1610.

1634. A. Johnson, "Our God Reigns: The Body of the Risen Lord in Luke 24," *WordWorld* 22 (2, '02) 133-143.

Lk 24:1-53 (1) narratively portrays the ultimate reversal of the current political and cosmological order of things in a way that demonstrates that the reign of God has begun, (2) subtly informs us that this portrayal comes to us as a divine gift and an act of divine hospitality, and (3) gives a theological warrant for proclaiming the redemption of the entire cosmos and the reconciliation of relationships within it.—D.J.H.

1635. [Lk 24:13-35] J.-L. Marion, "'They Recognized Him; and He Became Invisible to Them,'" *ModTheol* 18 (2, '02) 145-152.

The article reflects on the situation of the Emmaus disciples (see Lk 24:13-35) to illustrate the paradox of a phenomenon intuitively certified, yet missed conceptually. These disciples will not truly recognize Christ until his "words," and thus his own significations and concepts, allow them at last to constitute the intuition, maddening for as long as it remained bare, into a complete phenomenon (see 24:27, 44).—C.R.M.

1636. T. Mierzwa, "Gesù risorto l'adempimento delle Scritture e la pienezza escatologica. Analisi del brano Lc 24,44-49," *CollTheol* 71 (Special Issue, '01) 53-66.

After considering the context of Lk 24:44-49 in Luke's Gospel as a whole and in chapters 22–24 in particular, the article notes some text-critical problems (in 24:47 and 49), provides a verse-by-verse exegetical analysis as well as a rhetorical analysis, and concludes with theological observations on the fulfillment of the OT, the resurrection of Jesus, and power from on high—the eschatological era.—D.J.H.

John

1637. H. W. Attridge, "Genre Bending in the Fourth Gospel," *JournBibLit* 121 (1, '02) 3-21.

Despite some organizational similarities and a uniform linguistic tone, Johannine discourses are generically quite diverse, with parallels to a wide range of literary patterns and generic forms. The Fourth Gospel seems to delight in that diversity. In many cases where it is possible to identify significant generic parallels, the reader encounters something quite odd about the way in which the generic conventions seem to work. For example, Jn 3 is a paradigmatic revealer discourse, yet no sooner does it make a dramatic revelation than it points to ambiguities and tensions within the terms of that revelation. A revelatory genre is bent. The article also treats texts in chapters 1; 4; 5; 6; 10; and 14–15. The evident interest in the Fourth Gospel in playing with generic conventions, extending them, undercutting them, twisting traditional elements into new and curious shapes, and making literary forms do things that did not come naturally to them appears to be an effort to force its audience away from words to an encounter with the Word himself.—C.R.M.

1638. F. BELLI, "'I giudei' nel Vangelo secondo Giovanni. Come affrontare il problema," *RivistBib* 50 (1, '02) 63-75.

After delineating the problem posed by the references to "the Jews" in John's Gospel, the article describes three approaches (historical, redactional, and global exegetical) that have been proposed by scholars for resolving the issue. Then it offers further reflections on the problem.—D.J.H.

1639r. R. BIERINGER, D. POLLEFEYT, AND F. VANDECASTEELE-VANNEUVILLE (EDS.), *Anti-Judaism and the Fourth Gospel* [*NTA* 45, p. 578].

R. EDWARDS, "John and the Jews," *ExpTimes* 113 (7, '02) 233-235.—Almost all the authors stress the need to read John's Gospel in its historical and social setting, while several argue that "the Jews" refers only to the Jewish religious leaders or to Jews who reject Jesus' name. Reading this work is a moving and challenging experience. While the book does not solve the problem of "anti-Jewishness" in John, it may help point to ways forward. Altogether it is an illuminating, eirenic, and beautifully produced volume.—D.J.H.

1640. B. E. BOWE, "The Portrait of Jesus in the Gospel of John," *BibToday* 40 (2, '02) 81-85.

In order to come to know the Jesus of John's Gospel, we must look intently at the unique and subtle ways in which the Evangelist paints his portrait of Jesus as the icon of God in the Prologue, the rest of chapter 1, the signs, and the encounters with different characters.—D.J.H.

1641. R. BURNET AND C. BIZOT, "Pierre, apôtre entre Judas et le disciple bien-aimé," *ÉtudThéolRel* 77 (1, '02) 105-111.

In John's Gospel Peter is systematically matched not only with the beloved disciple (to Peter's disadvantage) but also with Judas (to Peter's advantage). In these comparisons Peter appears as an "average" person between the idealistic figure of the beloved disciple and the devilish one of Judas. What is decisive is closeness to Jesus.—D.J.H.

1642. E. DANNA, "Intertextuality, Verbal Echoes and Characterisation in the Gospel of John," *RevBib* 109 (2, '02) 210-216.

In comparison with the Synoptic Gospels, the implied author of John portrays the Romans more negatively in the context of Jesus' passion. Moreover, the author's characterization of the Romans is similar to that of the unbelieving "Jews." In the Fourth Gospel both Romans and "Jews" are part of "the world" opposed to Jesus.—C.R.M.

1643. B. S. Davis, "The Identity of the Disciple whom Jesus Loved," *ExpTimes* 113 (7, '02) 230-231.

Lazarus is the strongest contender for the identity of the mysterious disciple whom Jesus loved. He was not one of the Twelve, had a home not far from Jerusalem, played a central role in the Fourth Gospel, had been raised from the dead and so was not expected to die again (see 21:23), and could well have taken Jesus' mother into his home (see 19:25-27).—D.J.H.

1644. P. Fredriksen, "The Gospel of John and Christian Anti-Judaism," *SIDIC* [Rome] 34 (3, '01)/35 (1, '02) 23-24.

After reflecting on the problems posed in translating *Ioudaioi* in John's Gospel ("Judeans" or "Jews"), the article concludes that perhaps the best we can do is to approach John's text with an educated appreciation of its complex history and with a full awareness of its dangers if heard uncritically. [The essay originated as part of a symposium that included papers by C. M. Leighton (pp. 19-23), M. Marissen (pp. 25-27), and T. Hall (pp. 27-28) on John's Gospel, J. S. Bach's music, and religious intolerance.]—D.J.H.

1645. S. Gądecki, "*Mysterium Incarnationis* według pism Janowych (*Mysterium Incarnationis* according to St. John's Writings)," *CollTheol* 71 (3, '01) 31-49.

The article first considers how the mystery of the incarnation is presented in John's Gospel (with special attention to 1:1-18) under the following headings: "the Word was with God," under the mantle of the flesh, God and human, and in the apostolic church. Then it treats the topic in 1 and 2 John, respectively, and in the book of Revelation (with particular attention to its statements about God and Christ).—D.J.H.

1646. F. M. Gilman, "The Women of John's Gospel," *BibToday* 40 (2, '02) 91-98.

It is probable that the Johannine writer described women in his Gospel—the mother of Jesus, the Samaritan woman, Martha and Mary, the high priest's guest-keeper, Mary of Clopas, and Mary of Magdala—as he knew or wished to see them functioning in his community. Since every woman in his Gospel is presented in a positive light, it appears that John held a high regard for female disciples.—D.J.H.

1647. J. J. Kanagaraj, "The Profiles of Women in John: House-Bound or Christ-Bound?" *BangalTheolFor* 33 (2, '01) 60-79.

The article examines five profiles of women in the Fourth Gospel and 2 John in order to assess the Johannine role of women: the mother of Jesus—a paradigm for faith and faithfulness (Jn 2:1-12; 19:25-27), the Samaritan woman—an intuitive theologian and missionary (4:1-42), Martha and Mary of Bethany—paradigms for *bhakti* and service (11:1-44), Mary Magdalene—an apostle sent to the apostle-designates (19:25; 20:1-18), and the elect lady—whether she is an unnamed pastor (2 John). It concludes that in the Johannine view these women had unique roles in Jesus' mission of saving the suffering world.—C.R.M.

1648. A. T. Lincoln, "The Beloved Disciple as Eyewitness and the Fourth Gospel as Witness," *JournStudNT* 85 ('02) 3-26.

After a review of three recent studies (R. G. Maccini, D. Tovey, K. J. Vanhoozer) that treat the beloved disciple's actual eyewitnessing (see Jn 21:24) as crucial to the interpretation of the Fourth Gospel, the article sets the interpretation of the beloved disciple's witness in the context of the Gospel's overall treatment of seeing and testifying, reflects on the juxtaposition of metaphorical and literal language, and examines some of the main options for explaining what turns out to be a more complex phenomenon than is often allowed. It concludes that the most satisfactory explanation of the data is that the beloved disciple as eyewitness is a literary device on the part of the narrator, and that the truth claims of the Fourth Gospel's narrative are not to its circumstantial accuracy ensured by eyewitness testimony but to the explanation of God's purposes for human existence implied by its narrative discourse.—C.R.M.

1649. A. G. MARTIN, "La théologie de 'donner' dans l'évangile de Jean," *RevRéf* 53 (218, '02) 69-79.

After noting the Johannine contrasts of Moses and Jacob with Jesus in the matter of giving, the article considers passages in John's Gospel where the theme of giving is emphasized: the encounter with the Samaritan woman (Jn 4:1-42), the gift of bread (6:1-71), and the final farewell prayer (17:1-26). Then it shows how the notion of giving influences Johannine discourse about the Trinity, and reflects on the cross as a gift or act of grace.—D.J.H.

1650. F. J. MOLONEY, "'The Jews' in the Fourth Gospel: Another Perspective," *Pacifica* 15 (1, '02) 16-36.

Analysis of the sparse but careful Johannine uses of "Israel," "Israelite," "people," and "nation" indicates an emerging understanding of the new and universal community of Jesus Christ, Jews and Gentiles gathered at the cross of Jesus, and founded at "the hour." For the Fourth Evangelist, the repeated use of the expression "the Jews" in a negative sense has nothing to do with national, political, or religious affiliation. It has everything to do with the definitive rejection of Jesus as the revelation of God.—D.J.H.

1651. F. J. MOLONEY, "John and the Lectionary," *BibToday* 40 (2, '02) 73-79.

The church's lectionary readings from John's Gospel highlight the most significant moments in the liturgical year's celebration of salvation history as Christians understand it. Reflection on the great Johannine stories about the Samaritan woman, the man born blind, and Lazarus gives the reader a sense of the richness of this Gospel's presentation of Jesus.—D.J.H.

1652. J. NAVONE, "The Compassion of Jesus in John," *BibToday* 40 (2, '02) 87-90.

John interprets the death of Jesus not only as the continuation of the life of Jesus but also as its climax and culmination. The cross of Jesus represents the beginning of a new life, a new creation, that culminates in the resurrection of the just.—D.J.H.

1653. S. J. TANZER, "Jewish–Christian Relations and the Gospel of John," *BibToday* 40 (2, '02) 99-105.

John's Gospel seems to teach love for Christians but hatred for Jews. Its harsh polemic against "the Jews" has been explained in terms of intra-Jewish debate, social and historical reconstruction, translation, and symbolism. But the problem of how ordinary Christians and Jews hear and respond to the Gospel's polemics remains.—D.J.H.

1654. M. THEOBALD, "Ansätze einer biblischen Spiritualität. Impulse aus dem Johannesevangelium," *GeistLeb* 75 (3, '02) 166-182.

With reference mainly to passages in John's Gospel, the article discusses five starting points for developing a biblical spirituality: “You have the words of eternal life” (Jn 6:68)—spirituality of the word; “we know it” better (9:24, 29)—answerable to the word of God; “we have heard it for ourselves and know it now” (4:42)—encouragement toward a self-responsible way of faith; “What are you looking for?” (1:38)—the experience of faith and self-knowledge; and the “Word proceeding from silence” (Ignatius, *Magn.* 8:2)—a book that deserves meditation.—D.J.H.

1655. L. Wehr, “Das Eucharistieverständnis an der Wende vom ersten zum zweiten Jahrhundert. Johannesevangelium und ausserbiblische Traditionen,” *BibKirch* 57 (1, ’02) 22-27.

Around A.D. 100 the Eucharist was closely linked to hopes for salvation. The article examines three such approaches: Christ as the bread of life (John’s Gospel), the medicine of immortality (the letters of Ignatius), and the sign of salvation revealed in Jesus (*Didache*).—D.J.H.

Jn, § 46-1828.

1656. G. Segalla, “‘In Betania . . . aldilà del Giordano’ (Gv 1,28),” *StudPat* 49 (1, ’02) 201-206.

The article examines the expression ἐν Βηθανίᾳ . . . πέραν τοῦ Ἰορδάνου in Jn 1:28a from the perspectives of text and philology, literary form (a parenthesis indicating place), and the narrative logic of the Fourth Gospel. While having a historical basis, “Bethany beyond the Jordan” allowed the Evangelist to construct a narrative ark from Bethany beyond the Jordan to Bethany in Judea while developing the comparison between John the Baptist and Jesus.—D.J.H.

1657. [Jn 3:3-8] A. D. Canales, “The Spiritual Significance of the Nicodemus Narrative to Youth Ministry,” *Living Light* [Washington, DC] 38 (3, ’02) 23-32.

The Nicodemus narrative in Jn 3:3-8 is a great starting point for adolescent spirituality and catechesis. It raises the themes of encountering God, living a life in the Spirit, renewing spirituality, being on fire for God, and experiencing the indwelling presence of the Holy Spirit.—D.J.H.

1658. B. Górka, “Zstąpienie i wstąpienie Syna Człowieczego (J 3,13) (The Descent and the Ascent of the Son of Man [J 3,13]),” *Studia Bobolanum* [Warsaw] 2 (1, ’02) 45-52.

The article presents textual, linguistic, and theological analyses of the Johannine saying about the Son of Man’s descent and ascent in Jn 3:13. It suggests that the incarnational interpretation of the descent be replaced by an existential one, and postulates the need for introducing ontic and physical elements into the Johannine theology of the ascent.—D.J.H.

1659. [Jn 3:16] J. C. Crossley, “3:16,” *EvangJourn* 20 (1, ’02) 27-30.

Jn 3:16 should not stand alone but with its companion verse in Lk 3:16 to represent the full gospel. 1 Jn 3:16 stands as a third counterpart to the other two. Jn 3:16 expresses God’s love for us, Lk 3:16 God’s love in us, and 1 Jn 3:16 God’s love through us.—C.R.M.

1660. [Jn 4:1-42] P. F. LOCKWOOD, "The Woman at the Well: Does the Traditional Reading Still Hold Water?" *LuthTheolJourn* 36 (1, '02) 12-24.

Close study of Jn 4:1-42 reveals a woman who functions in ways that match and outstrip the functioning of Jesus' disciples. After reviewing the standard interpretation of the encounter between Jesus and the Samaritan woman, the article first treats the issue of levels of meaning in the passage. Then it considers the portrayal of the Samaritan woman as Jesus' disciple, the "bride of Christ," the exemplary evangelist, one outranking the disciples, and Jesus' co-worker. It concludes by relating its findings to current discussions of women's ordination.—C.R.M.

1661. J. BEUTLER, "Jesus in Conflict: History and Theology in John 5-12," *SIDIC* [Rome] 34 (3, '01)/35 (1, '02) 2-7.

The conflict between the Johannine Christian community and the synagogue becomes manifest particularly in the great controversies between Jesus and "the Jews" in John 5–12. The conflict over the interpretation of "true Judaism" is illustrated by the controversies about the Sabbath and the Jewish feasts, true kingship, and Scripture. These controversies center around Jesus' claim to be the decisive envoy of God, the Messiah and Son of God, equal to him in dignity and salvific significance.—D.J.H.

1662. D. GIBSON, "Eating is Believing? On Midrash and the Mixing of Metaphors in John 6," *Themelios* 27 (2, '02) 5-15.

This examination of the context, language, and structure of Jn 6:1-71 shows that as a literary text it focuses theologically on the person and death of Jesus, at the expense of dealing with a sacramental theology. It concludes that the bread-of-life discourse functions to show that eating is a metaphor for believing and in this sense believing is eating. This means that if John 6 is not about the Eucharist, the Eucharist is undoubtedly about John 6.—D.J.H.

1663. S. W. NEED, "Jesus the Bread of God. The Eucharist as Metaphor in John 6," *Theology* 105 (825, '02) 194-200.

The article aims to show that the bread, flesh, and blood language in Jn 6 should be interpreted metaphorically, and that this is a "theological gain" rather than a loss. It treats the background and content of Jn 6, the nature of metaphor, and the Eucharist as metaphor in Jn 6. It concludes that it is Jesus himself who is the bread of God in Jn 6, and that the eucharistic language there is used of him metaphorically so that his real identity might be glimpsed.—C.R.M.

1664. J. F. MOORE ET AL., "Re-Thinking the Traditions: Reading John 8 and Exodus 3 Together after the Shoah," *SIDIC* [Rome] 34 (3, '01)/35 (1, '02) 29-43.

After Moore's introduction (pp. 29-30) to the "sinister" character of John 8, Moore (pp. 30-34) proposes that Exod 3:14 ("I am") is the root text of John 8 if we approach it midrashically. Next S. L. JACOBS (pp. 34-37) reflects on the explosive nature of Jn 8:31-59 and the anti-Semitic reading of it over the last two millennia. Then H. F. KNIGHT (pp. 37-39) seeks to face "with chastened eyes" the whole of John 8 and its uses of "I am." Finally Z. GARBER (pp. 39-43) considers the beliefs and attitudes that led Jesus into conflict with the religious establishment of his day, and those that led his followers into conflict with the synagogue.—D.J.H.

1665. H. Ito, "Macrospeech Act for John 9," *AnnJapanBiblnst* 25-26 ('99-'00) 49-90.

After explaining the notion of "macrospeech acts" and setting out a methodological framework, the article presents a "speech act" reading of Jn 9:1-41. It concludes that in an assertive macrospeech act in 9:1-7 Jesus makes an important statement about the works of God by the light of the world (Jesus), in a descriptive macrospeech act in 9:13-17 the characters are trying to identify the man who healed the blind man, in an advisory macrospeech act in 9:35-38 Jesus challenges the blind man to become a believer for his own sake, and in a confirmative macrospeech act in 9:39-41 Jesus confirms the Pharisees' blindness and sin. An appendix (pp. 89-90) provides a diagram of speech acts used in Jn 9:1-41.—D.J.H.

1666. P. W. Ensor, "The Authenticity of John 12.24," *EvangQuart* 74 (2, '02) 99-107.

The article examines the evidence for the authenticity of Jn 12:24 under the following headings: language, culture, and personal idiom; coherence; dissimilarity; and anti-redactional features. It concludes that by virtue of its vocabulary, form, style, and content the saying fits naturally into the ministry of the historical Jesus and is unlikely to have been composed by John.—C.R.M.

1667. [Jn 14–16] J. Galot, "Il mistero della Pentecoste," *CivCatt* 153 (3646, '02) 315-327.

After noting Jesus' surprise announcement of the coming of the Holy Spirit at the Last Supper, the article considers the pertinent texts in Jn 14–16 regarding the roles of the Holy Spirit: the consoler or Paraclete, the Spirit of truth, the permanent presence, the intimate presence, and the way toward all truth. Then it reflects on the painful surprise of Jesus' departure (see Jn 16) and the liberating surprise of the coming of the Holy Spirit at Pentecost (see Acts 2).—D.J.H.

1668. A. M. Castaño Fonseca, "Análisis retórico de Jn 15,1-5," *EstBíb* 59 (4, '01) 537-550.

After introductory comments on rhetorical analysis, the article examines the chiastic structure of Jn 15:1-5, the relation among the major parts, and the relation among the sub-parts. Then it offers a synthesis of the results and some consequences for the interpretation of the text. The structure accentuates the central idea of the passage, the invitation of Jesus to abide in him and he in us to produce fruit.—C.R.M.

Jn 15:26, § 46-1487.

1669. [Jn 18–19] P. A. Cunningham, "Translating and Excerpting the Johannine Passion Narrative for Liturgical Proclamation," *SIDIC* [Rome] 34 (3, '01)/35 (1, '02) 8-18.

The article presents a Good Friday lectionary reading of John 18–19 that seeks to respect the text's theological characteristics and insights as well as the dramatic structure and interactions within the text without the distractions of anti-Jewish or potentially anti-Jewish phrases (e.g. *hoi Ioudaioi*) that do not add to its theological import.—D.J.H.

1670. [Jn 18–20] M. Patella, "Triduum Topography according to John," *BibToday* 40 (2, '02) 107-110.

When compared to the information regarding Jesus' passion in the other Gospels, John's topography and references show subtle differences. The article discusses these differences and provides photographs of the Church of the Holy Sepulchre and related sites.—D.J.H.

1671. [Jn 19:13] P. LEFEBVRE, "Riçpah, la dame du Lithostrôton (2 Sam XXI; Jn XIX)," *RevBib* 109 (2, '02) 217-240.

In 2 Sam 21:1-14 Rizpah, the concubine of Saul, keeps vigil over the bodies of the murdered sons of the dead king. Her story is echoed in Jn 19:13 with its reference to λιθόστρωτον, which is the Greek equivalent of the Hebrew common noun *riṣpâ* ("stone pavement").—D.J.H.

1672. E. C. STILL, "Sent to be Scarred: John 20:19-23," *ExpTimes* 113 (6, '02) 190-191.

Jesus' presentation of his scars in Jn 20:20 is a demonstration of the character of the mission on which he sends the disciples. This view is supported by the repetition of "peace be with you" in 20:20a and 20:21b; the context of 17:18, which is a parallel to 20:21b; and the theme of persecution in the Fourth Gospel. Thus 20:19-23 describes Jesus' visual lesson that the disciples are sent to suffer in their proclamation of the crucified Lord to the world.—C.R.M.

1673. S. MĘDALA, "Apologia autorytetu Piotra we wspólnocie Janowej. Analiza retoryczna J 21,1-25 (L'apologie de l'autorité de Pierre dans la communauté johannique. Analyse rhétorique de Jn 21,1-25)," *StudTheolVars* 39 (2, '01) 11-46.

The material in Jn 21:1-25 appears according to the rules of classical rhetoric: introduction (21:1a), presentation (21:1b), division (21:2), "historical" narrative (21:3-14), argumentation (21:15-19), answers to objections (21:20-23), praise (21:24), and epilogue (21:25). The passage is a defense of the authority of Peter against the background of the crisis in the Johannine community after the death of the beloved disciple. The final redactor sought to convince his readers that through the mediation of the beloved disciple, Peter recognized Jesus as Lord and faithfully fulfilled the pastoral mission confided to him by the risen Christ who as the Good Shepherd had given his life for his sheep.—D.J.H.

Jn 21:24, § 46-1648.

Acts of the Apostles

1674. J. TAYLOR, "Witness in the book of Acts," *Priests & People* 16 (4, '02) 129-133.

The language of "witness" runs through and is typical of Acts. In this term there is always the idea that one is or can be called on to give evidence of what one has seen or heard. Since being Jesus' witness can bring suffering, the witness can become the "martyr" (see Acts 22:20).—D.J.H.

1675. J. A. WEATHERLY, "The Writer's versus the Reader's Purpose: Interpreting Acts Theologically," *Stone-Campbell Journal* [Joplin, MO] 5 (1, '02) 93-113.

The article treats what Acts tells readers about its purpose; defining the purpose of Acts; and purpose, pattern, and baptism in Acts. The first question of Acts ought not to be about any specific issue or practice but about the perspective embedded in the text on the significance of the narrated events. If Acts is a book about where and how God's work is being done in the world, it addresses the wider questions that go to the core of our view of God, the world, and ourselves. By conceding that baptism is not a concept that Luke seeks to assert, we can clarify the significance of the alleged inconsistencies of Acts on this point.—C.R.M.

1676. A. J. M. WEDDERBURN, "The 'We'-Passages in Acts: On the Horns of a Dilemma," *ZeitNTWiss* 93 (1-2, '02) 78-98.

The article first discusses the dilemma of how to account for the phenomenon of the "we" passages in Acts with attention to (1) the seemingly obvious solution that they are based on the author's own experiences, and (2) the evidence that makes it hard to believe that the author of Acts had any personal contact with Paul, respectively. Next it reviews three recent explanations (J. Wehnert, D.-A. Koch, D. R. MacDonald) that do not require the seemingly self-evident solution that the "we" passages were written by an eyewitness. Finally it proposes that a possible answer that accounts for the conflicting data is offered by the hypothesis that Acts stems from the "school"-activity associated with an otherwise obscure traveling companion of Paul. The author of Acts received information, directly or indirectly, from this individual and chose the first person plural for those parts of the narrative where he knew that his personal source had been present.—C.R.M.

Acts, §§ 46-1615–1617, 1619r.

1677. R. FONTANA, "L''opera' di Luca. Storia dello Spirito e alchimia dell'umano (At 1-15)," *BibOr* 48 (4, '01) 215-234.

The story that Luke recounts as theology is a story that confesses the God of Israel as the God of all peoples. It is also a story of growing opposition as well as the separation of the new messianic community. In Acts the story proceeds in stages: Stephen, Cornelius, the Jerusalem Council, and the missionary journeys of Paul. With particular attention to Acts 1–15 the article discusses Luke's account of the opening of the covenant to the Gentiles in three parts: (1) the Sadducees, the Pharisees, and the Sanhedrin; (2) the Jews, the second Pentecost (Acts 10:44-48), and the first Pentecost; and (3) Herod and Pilate, kings and rulers, nations and the "people of Israel"; Samaritans, eunuchs, and God-fearers; and the Gentiles.—C.R.M.

1678. W. FENSKE, "Aspekte Biblischer Theologie dargestellt an der Verwendung von Ps 16 in Apostelgeschichte 2 und 13," *Biblica* 83 (1, '02) 54-70.

This consideration of some key aspects of biblical theology treats the place of the Hebrew and Greek texts of the OT in the reception of Psalm 16 in Acts 2 and 13, whether the OT is to be read in light of the NT or vice versa, reception by groups and group identity, the biblical writers' experience of God in particular historical situations, and Jesus of Nazareth—Jesus Christ and the union of both Testaments. It concludes that the interpretation of Psalm 16 in Acts 2 and 13 makes tangible what is abstract in Christology, and that the question of the relation between the OT and the NT belongs to Christology.—C.R.M.

Acts 2, § 46-1667.

1679. S. SCHREIBER, "Aktualisierung göttlichen Handelns am Pfingsttag. Das frühjüdische Fest in Apg 2,1," *ZeitNTWiss* 93 (1-2, '02) 58-77.

Most recent commentaries interpret Pentecost in Acts with reference to the giving of the Law at Sinai. But the connection between this festival and the Sinai revelation in Jewish tradition does not appear to have been made before the 2nd century A.D. The study suggests that the Lukan Pentecost narrative is influenced by another early Jewish line of development in which the Pentecost festival signified the actualization of the work of God in the present on behalf of his people, whether in gifts of nature or history. Luke takes up Pentecost therefore to actualize Christian consciousness and perception of the experience of the Spirit and salvation-historical continuity.—C.R.M.

1680. F. Genuyt, "Écritures et Résurrection de Jésus. Une lecture du premier discours de Pierre (Ac 2, 14-36)," *LumVie* 51 (253, '02) 55-66.

The article considers the correlation between understanding the Scriptures and the event of the resurrection through an examination of Peter's Pentecost discourse in Acts 2:14-36. After introductory observations on the context of the speech, it focuses on the prophecy of Joel (2:17-21), and the experience of Jesus (vv. 25-28—testing; vv. 29-36—exaltation), respectively. It concludes that one cannot believe in the resurrection without believing in the Scriptures; neither can one believe in the fulfillment of the Scriptures without believing in the resurrection.—C.R.M.

1681. [Acts 2:14-36] J. J. Kilgallen, "'With many other words' (Acts 2,40): Theological Assumptions in Peter's Pentecost Speech," *Biblica* 83 (1, '02) 71-87.

The article explores certain aspects in the argumentation of Peter's Pentecost speech in Acts 2:14-36 that appear to require further explanation. It treats Luke's introduction to Peter's argument, the two purposes of Peter's speech, and the significance of Jesus of Nazareth—Jesus Son of David; Jesus as (Messiah and) Lord; Jesus, the Holy Spirit, and, mysteriously, the Father. It concludes that one cannot overestimate the importance of Lk 1:35 for a full understanding of Peter's speech, which depends for its full power on a reading of Luke's entire work and an acquaintance with the traditions that Luke had at hand.—C.R.M.

Acts 2:40, § 46-1681.

1682. S. K. Kisirinya, "Re-Interpreting the Major Summaries (Acts 2:42-46; 4:32-35; 5:12-16)," *African Christian Studies* [Nairobi] 18 (1, '02) 67-74.

The article discusses indications in the summary passages in Acts 2:42-46; 4:32-35; and 5:12-16 that suggest that Luke is concerned to describe the gradual detachment of the early Christian community from the Temple milieu/establishment mentality. The summaries stress the adherence to the new marks of a "believer" in the early community in clear contrast to the old Temple observances. The reference to Christian communal meals (2:42) and their implications in Luke-Acts reflect the community's gradual detachment from the Temple milieu.—C.R.M.

Acts 4:32-35, § 46-1682.

Acts 5:12-16, § 46-1682.

1683. J. Njoroge wa Ngugi, "Stephen's Speech in Acts 7:1-53 as a Challenge for Enculturation in Catechesis," *African Christian Studies* [Nairobi] 18 (1, '02) 34-66.

Luke-Acts can be understood as a catechetical discourse aimed at persuading the implied reader about the credibility of Christianity in the face of persecution like that of Stephen or from challenges by Hellenistic Diaspora Jews. Luke's inculturated catechesis uses the religious traditions of his "story audience" to show that these traditions have their meaning and fulfillment in Jesus Christ. The paper examines the audience to whom Stephen's speech

(Acts 7:1-53) is directed as a catechetical discourse, considers how sacred history is interpreted to allow the implied reader to judge the validity or invalidity of the accusations against Stephen, and shows how the unity of God's plan functions as an intertextual rhetorical strategy in Stephen's speech.—C.R.M.

1684. [Acts 8:28-30] C. BURFEIND, "Wen hörte Philippus? Leises Lesen und lautes Vorlesen in der Antike," *ZeitNTWiss* 93 (1-2, '02) 138-145.

In Greco-Roman antiquity from the 5th century B.C. to Augustine's reference to Ambrose (*Confessions* 6.3) in the 4th century A.D., silent reading was a completely ordinary occurrence. The article first highlights clear evidence for this conclusion by discussing seven texts from Augustine, Euripides, Aristophanes, Antiphanes, Plutarch, Cicero, and Ptolemy. Then it presents three additional texts (Ovid's *Heroides,* Acts 8:28-30, and the *Carmina Priapea*) that serve not as proof for reading aloud to oneself but for being read aloud to—a naturally audible reading.—C.R.M.

1685. [Acts 10:9-16] C. A. MILLER, "Did Peter's Vision in Acts 10 Pertain to Men or the Menu?" *BiblSac* 159 (635, '02) 302-317.

In order to determine whether Peter's vision in Acts 10:9-16 addresses both the abrogation of the Law and God's acceptance of Gentiles, the article considers the meaning of the vision and its implications for the message of Acts by examining the interpretation offered by Luke. After comments on some preliminary matters (the significance of Simon the tanner, Cornelius in relation to Judaism), it reviews two proposals regarding the meaning of Peter's vision: a reference to food and then people, and a reference to people only. It concludes that Luke's rhetorical construction shows that he wanted readers to understand the vision in terms of people and to avoid references to food.—C.R.M.

Acts 13, § 46-1678.

1686. M. GOURGUES, "La littérature profane dans le discours d'Athènes (*Ac* 17,16-31): un dossier fermé?" *RevBib* 109 (2, '02) 241-269.

The study presents a critical examination of the significant links to Greek literature and philosophy identified by scholars in Paul's discourse at Athens as reported by Acts 17:16-31. After preliminary comments on the structure of Acts 17:16-31, it locates traces of the utilization of secular literature in the passage with particular attention to 17:24-29, considers the character of the borrowing, and deliberates on the meaning of the employment of secular literature in the discourse. It focuses on the evaluation of three places where the discourse appears to be particularly close to Stoic thought: the Aratos quotation in v. 28, the idea of proximity to God in v. 27b, and the affirmation of the possibility of knowing God starting from the order of the universe in vv. 26-27a. It concludes that a considerable distance remains between the affirmations and perceptions borrowed from Greek literature and philosophical thought and biblical language, and that at the most the former serve as a sort of common terrain from which a dialogue may begin.—C.R.M.

1687. [Acts 17:16-34] D. FLEMMING, "Contextualizing the Gospel in Athens: Paul's Areopagus Address as a Paradigm for Missionary Communication," *Missiology* 30 (2, '02) 199-214.

In both form and substance Paul's speech before the Areopagus in Acts 17:16-34 is target-ed to persuade an educated and philosophically minded Greek audience, without compromising the nonnegotiable message of the Christ-event, in particular the resurrection of Jesus. Paul's ministry in Athens according to Acts 17 offers contemporary Christians an example of a magnificent balance between an "identificational" approach that proclaims the gospel in culturally relevant forms and a "transformational" approach that resists compromising the gospel's integrity in a pluralistic culture.—D.J.H.

1688. S. van Tilborg, "Acts 17:27 — 'that they might feel after him and find . . . ,'" *HervTeolStud* 57 (1-2, '01) 86-104.

Starting from the allusion to the possibility of touching God (ψηλαφάω) in Paul's Areopagus speech at Acts 17:27, the article seeks to demonstrate that the Areopagus speech is more embedded in Luke's narrative than is commonly thought. It shows that various other places in Acts share in the Hellenistic world of ideas about God in God's relationship to the world and people. The discussion unfolds with attention to epiphanies of angels (dreams and visions), epiphanies of Jesus, and epiphanies of God.—C.R.M.

1689. [Acts 19–20] A. B. Luter, "Deep and Wide: Education Overflowing as Evangelism from Ephesus," *Faith & Mission* [Wake Forest, NC] 19 (1, '01) 34-49.

In Paul's ministry from his Ephesian base of operations, as described in Acts 19–20, the astounding breadth of his evangelistic effort and its cultural impact was a direct result of the depth of the daily educational enterprise going on in the school of Tyrannus (19:9-10). The article argues that Paul's educational model demonstrates that in-depth, heart-inflaming education can ignite widespread, life-transforming evangelism, with a far-reaching cultural impact.—C.R.M.

Acts 25–26, § 46-1969.

EPISTLES—REVELATION

Paul

1690. R. H. Bell, "Sacrifice and Christology in Paul," *JournTheolStud* 53 (1, '02) 1-27.

The article first contends that the *haṭṭāʾt* in the OT deals with the sinful being of the Israelite and that "sin offering" is a perfectly legitimate translation. Then it examines three key texts on the sacrifice of Christ (Rom 8:3; 2 Cor 5:19, 21; Rom 3:25) to show that the "Tübingen" interpretation of Paul's view of the atonement (H. Gese, P. Stuhlmacher, O. Hofius) is essentially correct, and focuses on the specific issue of how the sacrifice of Christ is related to Christology, particularly the incarnation. Finally it discusses incarnational aspects of Paul's atonement theology. It concludes that seeing Christ in light of the OT sin offering reveals a fundamental discontinuity in the tradition history (from animal victim to preexistent Son of God), and that in becoming a human being Christ was made to be a sinner (in a cosmic sense).—C.R.M.

1691. C. Carrington, "The Peregrinations of Paul," *JournHighCrit* 7 (2, '00) 233-241.

A case can be made that the Christians and their Gospels were actually a product of the Flavians. Josephus, Tacitus, Suetonius, and Pliny the Younger were all Flavian employees, and it is from them that we have the first noncanonical references to the Christians. Their clandestine project was to provide a Hellenistic alternative to Judaism. Lucian is our first truly independent source describing a Christian sect that would have been around for some time in the first third of the 2nd century. There are "uncanny resemblances" between his Peregrinus/Proteus and Saul/Paul.—C.R.M.

1692. S. CURKPATRICK, "Apostrophic Desire and Parousia in the Apostle Paul's Epistles: A Derridean Proposal for Textual Interpretation," *BibInt* 10 (2, '02) 175-193.

The essay is a "performative engagement" with the questions that emerge when Paul's correspondence is read in light of J. Derrida's work on issues of speech versus writing and presence versus absence. Paul's correspondence is exposed in its very dispatch to the other of writing, to indeterminable counter-signatories, to be rewritten, in an iterable space that preceding, already ensues these letters as writing that writes itself out of desire for arrival at a destination yet to come *pace* Derrida's *différance* and iterability.—C.R.M.

1693. M. DEMURA, "The Biblical Tradition of Resurrection in Early Christianity. Pauline Influence on Origen's Theology of Resurrection," *AnnJapanBibInst* 25-26 ('99-'00) 135-151.

Origen directly received the Pauline resurrection texts (especially 1 Cor 15:50), which had been disregarded in the 2nd century due to their gnostic appropriation. When Origen engaged in anti-gnostic polemic, he defended the traditional resurrection formula of Paul. But when he critically assessed the orthodox teaching on the resurrection of the flesh, he appealed to the Pauline transformation motif despite its gnostic flavor.—D.J.H.

1694. J. DUNNILL, "Being a Body," *Theology* 105 (824, '02) 110-117.

Hesitation about affirming our bodiliness has much to do with fear of death and with the "dangerous body" evoked by sexuality. It is still common to blame Paul for this opposition between body and spirit. But Paul affirmed that our bodily solidarity with creation is a profoundly hopeful condition (see Rom 8:18-23). Only as bodies in motion, for whom living is "walking," can we participate in the transforming "glory of the Father" (Rom 6:4).—D.J.H.

1695. C. FORBES, "Pauline Demonology and/or Cosmology? Principalities, Powers and the Elements of the World in their Hellenistic Context," *JournStudNT* 85 ('02) 51-73.

After noting that several of the terms that Paul employs when discussing "principalities and powers" (ἀρχή, δύναμις, στοιχεῖα) are standard terms of Greek philosophy [see § 46-265], the article contends that widespread use of allegory as a method for understanding mythology led to a mindset accustomed to the personification of natural forces and other phenomena. Then it suggests that the nearest parallels to the conceptual framework of Paul's principalities and powers are to be found in the Middle Platonic cosmological thinking, much influenced by allegory, of Philo and Plutarch. It concludes that Paul is working creatively between the angelology and demonology of his Jewish heritage and the worldview of the thoughtful Greco-Roman philosophical amateur.—C.R.M.

1696. H. FÖRSTER, "Papyrusfragmente eines sahidischen *Corpus Paulinum*," *Zeitschrift für Antikes Christentum/Journal of Ancient Christianity* [Berlin—New York] 5 (1, '01) 3-22.

The article presents photographs, material descriptions, transcriptions, and some text-critical and philological comments for four Sahidic manuscripts (7th-8th century A.D.) in the National Library in Vienna that contain Pauline texts: P. Vindob. K. 7581 (Eph 3:10-15; 3:17-19; 3:21–4:2; 4:4-7); P. Vindob. K. 7582 (Tit 1:12; 1:16a, 16c–2:1; 2:4b-6; 2:10); P. Vindob. K. 7584 (Phil 1:9b-12; 1:14-16; 1:18c-20; 1:22-25); and P. Vindob. K. 7586 (Phil 1:28b-30a; 2:2-4a; 2:7b-10a; 2:12c-15a).—D.J.H.

1697. R. B. Gaffin, "Redemption and Resurrection: An Exercise in Biblical-Systematic Theology," *Themelios* 27 (2, '02) 16-31.

After explaining the meaning of "biblical-systematic theology," the article discusses the basic dimensions of Paul's resurrection theology with particular attention to 1 Corinthians 15 and to the unbreakable bond or unity between Christ and Christians in the experience of resurrection. Then it explores the topic in the context of Christology, soteriology, ecclesiology, pneumatology, and eschatology.—D.J.H.

1698. T. W. Jennings, "Community with the Poor: Pauline Reflections," *QuartRev* 22 (1, '02) 73-84.

The article explores the theme of community with the poor in three key Pauline texts: the collection for the poor (Gal 2:9-10), *koinonia* between Gentile and Jewish Christians (Rom 15:25-27), and *koinonia* with the poor in the Eucharist (1 Cor 11:17-34). It concludes that today we need a community that transcends divisions of race and class and constitutes a *koinonia* (or sharing) of life among those who are otherwise separated from one another by social, economic, and ideological barriers.—D.J.H.

1699. J. A. Loubser, "The mystery of the missing core in Pauline theology: The case for a multi-dimensional interpretation with reference to J H Roberts and J C Beker," *HervTeolStud* 57 (1-2, '01) 344-378.

The article reviews the scholarly search for a center for Pauline theology and suggests that such an endeavor is better carried out within the context of a multidimensional exegetical approach. Thus it treats the search for a Pauline center (with special attention to the work of J. C. Beker), unresolved problems in the search for a Pauline center, the multidimensional exegesis of A. J. Greimas and D. Patte, and a typology of models for Pauline theology. Finally it considers the model of J. H. Roberts, the approach of Beker, and the promise of multidimensional exegetical practices to empower readings that show the otherness of the text.—C.R.M.

1700. I. H. Marshall, "Should Christians Boast?" *BiblSac* 159 (635, '02) 259-276.

The article examines the terminology of boasting (καυχάομαι and cognates) in the NT in which nearly all the references are found in the writings of Paul. After setting the context with attention to additional words that are relevant to the discussion, it treats the primary word group in Romans, 1 Corinthians, and 2 Corinthians, respectively. It concludes that in the NT there is a boasting in things human, and there is a rejoicing and confidence in God. The former is illegitimate and sinful, while the latter is appropriate and good.—C.R.M.

1701. J. Murphy-O'Connor, "Pauline studies," *RevBib* 109 (2, '02) 295-300.

Descriptions and evaluations of four recent books: J. Ashton, *The Religion of Paul the Apostle* (2000); J. R. Asher, *Polarity and Change in 1 Corinthians 15* (2000); P. J. Gräbe, *The Power of God in Paul's Letters* (2000); and C. Stettler, *Der Kolosserhymnus* (2000).—D.J.H.

1702. J. C. PAKALA, "A Librarian's Comments on Commentaries: 13. Colossians, 1 & 2 Thessalonians, 1 & 2 Timothy, Titus and Philemon," *Presbyterion* 28 (1, '02) 47-54.

After general comments on biblical commentaries and reviews of them, this installment [see § 46-328] provides bibliographical information about and brief observations on commentaries (all in English) on Colossians, 1 and 2 Thessalonians, 1 and 2 Timothy and Titus, and Philemon.—D.J.H.

1703. D. D. SCHMIDT, "Making Sense of Paul," *The Fourth R* [Santa Rosa, CA] 15 (2, '02) 9-11, 14.

Paul sought a solution to the problem of human decline that could explain how God can provide salvation from the human situation to Jews and non-Jews alike, while remaining impartial. He found the solution in the convictions that God counts total trust as virtue (after the example of Abraham), and that total trust brings life. This approach allowed Paul to affirm his commitment to Jewish monotheism and to express it in universal terms.—D.J.H.

1704. U. SCHMIDT, "Pauline and Whiteheadian Perspectives. Basic Points of Agreement," *KerDog* 48 (1, '02) 52-67.

By centering his theological and intellectual work on Judaism, the Christ-event, and the realm of the church, Paul developed a process-model that is coherent with the modern process view developed by A. N. Whitehead. In his life-sphere, Paul realized a world in process because of God's action in Christ, because of an increasing and developing Christianity, and so forth. In this sphere he also realized the matter of interdependence with the diverging possibilities of mutual enrichment or impoverishment.—D.J.H.

1705. J. STRIJDOM, "A model *NOT* to be imitated?: Recent criticisms of Paul," *HervTeol Stud* 57 (1-2, '01) 612-622.

In light of Paul's exhortation to imitate him as a model (e.g. 1 Cor 4:16; 11:1), the article reviews recent critical assessments of Paul's ideas on ethnicity (B. L. Mack), social class (G. Theissen), gender (A. C. Wire), homoeroticism (M. Nissinen), and one positive appraisal of his anti-imperial stance (R. A. Horsley). The article concludes that when one interprets texts, one is engaged in political and ethical acts.—C.R.M.

1706. A. J. TAMBASCO, "Paul's Universal Gospel and Social Ethic," *BibToday* 40 (3, '02) 154-158.

In his epistles Paul takes up OT usages and distinctions regarding "the nations" and views his mission as bringing to fruition the blessings promised to them through Abraham. The article discusses the nations as the Gentiles, the nations and the Jewish law, God's fidelity to the Jews, a social ethic for the nations, and the nations and the cross.—C.R.M.

1707. U. TOPCZEWSKA, "Paulusbriefe als Diskurs. Zur pragmalinguistischen Analyse der paulinischen Texte," *CollTheol* 71 (Special Issue, '01) 67-99.

After specifying what is meant by "discourse," the article first discusses epistolography in the Greco-Roman world. Then it treats the sociocultural background of communication by letter in Paul's time, Paul's bilingualism and biculturalism, and the pragmatic-linguistic particularities of communication by letter in the case of Paul. It concludes that in the case of the Pauline letters and their important functional-communicative roles one can speak of a new discursive style.—C.R.M.

Paul, §§ 46-1504, 1789.

Romans, 1-2 Corinthians

1708. F. J. MATERA, "Preaching Romans. This Summer's Once-Every-Three-Year Opportunity," *Church* 18 (2, '02) 50-53.

After suggestions about reading and preaching Paul's letter to the Romans, the article discusses seven themes that can move a congregation: the righteousness of God, the power of sin, the need to be justified by God's grace, the indispensable role of faith, a new Adam and a new humanity, the power of God's Spirit, and the moral life of the justified.—D.J.H.

1709. [Rom 1:16] W. A. BRINDLE, "'To the Jew First': Rhetoric, Strategy, History, or Theology?" *BiblSac* 159 (634, '02) 221-233.

Paul statement "to the Jew first" in Rom 1:16 (and repeated in 2:9-10) is not simply a matter of rhetoric, strategy, or history. Paul's emphasis on the justification of Gentiles by faith never overshadows his confidence that God's plan for Israel is still unfinished and that God's fulfillment of his covenant promises to Israel is just as significant in this age as his focus on worldwide Gentile salvation. For Paul, Christ's mission to fulfill God's covenants with Israel has theological priority and provides a paradigm for dealing with Jewish-Gentile issues in the church.—D.J.H.

1710. [Rom 1:26-27] W. E. PHIPPS, "Paul on 'Unnatural' Sex," *CurrTheolMiss* 29 (2, '02) 128-131.

The designation of homosexual conduct as "unnatural" was introduced into Christianity by Paul. But Paul was especially misleading in equating with nature what were actually customs of his Greco-Roman culture. His comment on homosexuality in Rom 1:26-27 was an illustration in his discussion of the idolatry that describes the sexism of his culture.—C.R.M.

Rom 2:9-10, § 46-1709.

1711. S. J. GATHERCOLE, "A Law unto Themselves: The Gentiles in Romans 2.14-15 Revisited," *JournStudNT* 85 ('02) 27-49.

The article challenges the view that Rom 2:14-15 refers to non-Christian Gentiles, arguing that the Gentiles who carry out the Torah (see 2:13) are Christian believers who will be justified on the final day (see 2:16). After establishing the logical connection between vv. 13 and 14, it maintains that the phrase τὰ τοῦ νόμου refers to the Torah in a comprehensive sense, and that the Gentiles' obedience does not take place by nature but that φύσει indicates that the Torah does not belong to the Gentiles by birthright. Then it contends that the three witnesses in 2:15 (heart, conscience, thoughts) constitute features of a Christian believer. It concludes that 2:13-16 points to a stronger theology of final vindication on the basis of an obedient life than is evident in most analyses of Pauline theology.—C.R.M.

1712. H. Boers, "The Structure and Meaning of Romans 6:1-14," *CathBibQuart* 63 (4, '01) 664-682.

The article first considers baptism in the history of the interpretation of Rom 6:1-14. Then it grapples with the highly complex interpretive issues in this passage with a detailed examination of its structure: a text-syntactic model for the interpretation of 6:1-14, levels of the meaning of Christ in 6:1-11, the emergence of a chiastic structure in 6:1-14, and the progression of Paul's thought in 6:1-14. Paul's reasoning in this passage is not basically christological but concerns the concrete issue of the liberation from sin. It is clear that Paul cannot find satisfaction in his reasoning until he grounds the liberation from sin solidly in Christ, and that means in Christ's death.—C.R.M.

1713. A. V. Skoven, "Romerbrevet kap. 9-11 som eksegetisk spejl og gåde" [Romans 9–11 as Exegetical Mirror and Riddle], *DanskTeolTids* 65 (1, '02) 15-39.

Exegetes of Romans 9–11 have focused either on Paul's grief over Israel's unbelief or on the guarantee of Israel's salvation, and have argued whether these chapters constitute a coherent argument or merely reflect a thought process. The article traces the development of these scholarly controversies with particular attention to the so-called new perspective on Paul, and then delineates the new approach to the problem proposed by S. K. Stowers in *A Rereading of Romans. Justice, Jews, and Gentiles* (1994) in response to the recent emphasis on the element of rhetorical strategy in Paul's letters.—D.J.H.

1714. T. de Kruijf, "The Perspective of Romans 10," *Bijdragen* 62 (2, '01) 171-189.

The article examines the point of view from which we should read Paul's letter to the Romans and interpret Rom 10:4. Paul's reflection on the gospel of God in Romans is based on Scripture and experience, is perceptible in the style of the letter, and is apparent in the development of the letter. The double link between chapters 9 and 10 (the theme of Abraham and his seed, and the theme of the race course, together with their scriptural background) points to Christ and suggests that Paul used the word *telos* in 10:4 in the sense of "goal." What Paul meant by affirming that Christ is the goal of the Law is treated in the rest of Romans 10.—D.J.H.

1715. F. Mussner, "'Wenn sie nicht im Unglauben verharren'. Bemerkungen zu Röm 11,23," *TrierTheolZeit* 111 (1, '02) 62-67.

The term ἀπιστία in Rom 11:23 (and 11:20) is better understood as "unbelief" vis-à-vis Jesus and the gospel than as "infidelity." Paul did not envision a mass conversion of unbelieving Jews before Jesus' parousia. Rather, he looked for a purely *sola gratia* event by God to lift the "hardening" that had come on part of Israel (see 11:25).—D.J.H.

1716r. R. F. Collins, *First Corinthians* [*NTA* 44, p. 176].
A. C. Thiselton, *The First Epistle to the Corinthians* [*NTA* 45, p. 410].

K. A. Fox, "Two Recent Commentaries on 1 Corinthians—A Review Article," *Themelios* 27 (3, '02) 23-27.—For those who would teach 1 Corinthians to undergraduate and graduate students who have little in the way of formal training in Paul and Greek, there is no better commentary to assign than that of Collins. Thiselton's commentary is characterized by depth in exegetical and philological insight as well as breadth of historical and contemporary scholarship. To work productively with it readers will benefit from first-hand acquaintance with Pauline scholarship.—C.R.M.

1717. K.-H. OSTMEYER, "Satan und Passa in 1. Korinther 5," *ZeitNT* 5 (9, '02) 38-45.

The article explores the links between the references to Satan in 1 Cor 5:5 and to Passover in 1 Cor 5:6-8 under the following headings: the relationship between the exodus-Passover and the Christ-Passover, preservation or atonement, the "inside" and "outside" motifs, the salvation of the incestuous man, excommunication and handing over to Satan, and the goal of excommunication. It concludes that Paul's hope of having the incestuous man turn away from his sinful behavior and be received again as a penitent into the community fits well with the Passover motif in 1 Cor 5:6-8.—D.J.H.

1718. H.-J. KLAUCK, "'Leib Christi' — Das Mahl des Herrn in 1 Kor 10-12," *BibKirch* 57 (1, '02) 15-21.

In 1 Corinthians 10–12 the concept of the "body of Christ" refers not only to the eucharistic bread but also to the gathered community. After describing Greco-Roman and Jewish religious meals, the article attempts a reconstruction of the Corinthian Christians' meal and notes its major theological themes.—D.J.H.

1719. J. BUITENDAG, "'Saam een liggaam' (1 Kor 10:17) — Deelname van kinders aan die nagmaal ('We are one body' [1 Cor 10:17] — Child participation in Holy Communion)," *HervTeolStud* 57 (1-2, '01) 531-562.

The most common argument used to exclude children from Holy Communion, namely that of testing oneself to discern the body of Christ (see 1 Cor 11:28-29), is based on a misunderstanding of the body of Christ. In this context of 1 Corinthians the expression is not meant to be the mystical body of Christ, but the real body as expressed by and in the congregation's gathering.—C.R.M.

1720. B. MAELAND, "Unntaksteologi og normalteologi. Relevansen av 1 Kor 10,20f for religionsteologien (Theological emergency or normality? The relevance of 1 Corinthians 10,20f for the Theology of Religions)," *TidsTeolKirk* 73 (1, '02) 19-40.

The Roman environment reflected in 1 Corinthians 8–10 seems to have caused extraordinary problems for the Corinthian Christians as to whether and to what extent they could legitimately associate with the socioreligious gatherings in the local temples. Thus Paul's harsh statements about sacrifices to demons in 1 Cor 10:20-21 should be regarded as pastoral advice given in an emergency case and not as a core text for a Christian theology of interreligious relations.—D.J.H.

1721. J. E. POWERS, "Recovering a Woman's Head with Prophetic Authority: A Pentecostal Interpretation of 1 Corinthians 11.3-16," *JournPentTheol* 10 (1, '01) 11-37.

Some contemporary Pentecostals do not seem to realize that the hermeneutic that is used to interpret 1 Cor 11:3-16 as a passage that limits the ministry of women is the same hermeneutic that is often used to discredit the doctrine of Spirit-baptism. Pentecostal interpreters need to reject this non-Pentecostal hermeneutic and reclaim 1 Cor 11:3-16 as part of the Pentecostal defense of Spirit-empowered ministries of women. What is at stake is not just the prophetic ministry of women but the fundamental Pentecostal belief that all believers are empowered by the Holy Spirit for ministry.—D.J.H.

1722. [1 Cor 11:17-34] N. D. MITCHELL, "'This Saving Cup,'" *Emmanuel* 108 (5, '02) 276-282.

Part of a longer piece that appeared in *Worship* in 2001 [see § 46-298].—D.J.H.

1723. J. C. O'NEILL, "'This is my body . . .' (1 Corinthians 11.24)," *IrBibStud* 24 (1, '02) 32-43.

Jesus' words in 1 Cor 11:24 should be rendered as follows: "This which is broken for you is to be my body. Do this that God may remember [my death as a sacrifice offered to him that you and others who gather in worship may receive at the hands of angels the bread of heaven]." Introduced by τοῦτό ἐστιν in the prophetic present, these words announced that Jesus was about to be crucified and instructed his disciples to continue the practice of gathering together, with one of them presiding, in order to tell others that Jesus' crucified body brought benefits that could be received by worthily eating the ritually broken bread.—D.J.H.

1724. A. DU TOIT, "Die swyggebod van 1 Korintiërs 14:34-35 weer eens onder die loep (The *taceat mulier* of 1 Cor 14:34-35 revisited)," *HervTeolStud* 57 (1-2, '01) 172-186.

The article discusses the latest attempt to solve the clash between 1 Cor 11:2-16 and 14:34-35 by text-critical means [see § 42-1823] as well as various harmonizing attempts. It argues that Paul's theology and especially his view of women in ministry indicate that 14:33b-36 is a post-Pauline interpolation. The identification of 14:33b-36 as a post-Pauline insertion brings us nearer to the original Pauline text than text-critical considerations alone.—C.R.M.

1725. A. G. PADGETT, "The Body in Resurrection: Science and Scripture on the 'Spiritual Body' (1 Cor 15:35-58)," *WordWorld* 22 (2, '02) 155-163.

Paying attention to ancient physics and astronomy in the tradition of Plato and Aristotle can help clarify Paul's viewpoint on the "spiritual body" in 1 Cor 15:35-58. In terms of the science of Paul's day, the resurrection body is made of quintessence, the stuff of the stars. Only a heavenly body is fit to live forever with God in the highest heaven.—D.J.H.

1726. D. ABERNATHY, "Christ as Life-giving Spirit in 1 Corinthians 15:45," *IrBibStud* 24 (1, '02) 2-13.

After introductory remarks on the incarnation and Paul's Adam-Christ paradigm, the article examines what Paul means by saying in 1 Cor 15:45 that the last Adam "became a life-giving spirit." It treats the semantic range of πνεῦμα, Christ's "becoming" and God's immutability, and Christ's relation to the Holy Spirit. By virtue of his resurrection Christ has the power as a life-giving spirit to grant believers eternal life in a spiritual body.—C.R.M.

Galatians–Philemon

Galatians, § 46-1844.

1727. S. JOUBERT, "Die leierskap van die Jerusalem-kerk as weldoeners tydens die ontmoeting met Paulus: Galasiërs 2:10 en antieke Joodse resiprositeit (The leadership of the Jerusalem church as benefactors at the meeting with Paul: Galatians 2:10 and ancient Jewish reciprocity)," *HervTeolStud* 57 (3-4, '01) 1213-1228.

The article first surveys reciprocity in the ancient Jewish world. Then it examines Galatians 2 from this perspective to show that the leaders of the Jerusalem church functioned as benefactors during their meeting with Paul by recognizing the contents of his gospel. This kindness obliged Paul to respond with a suitable benefit of his own to serve as proof of his gratitude. The Jerusalem leaders' request for help for the poor in Jerusalem allowed Paul as the ideal recipient of their prior action to respond in a fitting manner with the collection (see Gal 2:10).—C.R.M.

1728. M. KOEHNE, "Saint Thomas Aquinas: on 'works of the law' and 'faith of Christ' in Galatians 2:15-16," *ScriptBull* 32 (1, '02) 9-20.

Thomas Aquinas viewed "works of the law" in Gal 2:15-16 as ceremonial precepts, and contrasted them with "doing the law." For Thomas, "doing the law" is part of justification because it executes justice from faith acting through love. Conversely, "works of the law" do not justify because they are the object of trust and are not animated by grace.—D.J.H.

1729. M. SILVA, "Abraham, Faith, and Works: Paul's Use of Scripture in Galatians 3:6-14," *WestTheolJourn* 63 (2, '01) 251-267.

This examination of how and why Paul brings together as he does the scriptural quotations utilized in Gal 3:6-14 first discusses the structure of the passage. Then it considers light from Paul's hermeneutical milieu (Abraham, Deuteronomy, and Hab 2:4 and Lev 18:5 in Second Temple Judaism), the referents of "as many as are of the works of the Law" (Gal 3:10), Paul's argument in 3:10 (against the Judaizers he opposes and those who follow them), and justification and faith. It concludes that Paul's choice of OT citations is determined by the polemics in which he is engaged and not by a dispassionate exegesis of the texts.—C.R.M.

1730. [Gal 3:13-14] F. MANZI, "L'annullamento della maledizione di *Dt.* 21,23 in *Galati* e nel *Dialogo con Trifone,*" *Augustinianum* 42 (1, '02) 5-34.

According to Deut 21:23, "anyone hung on a tree is under God's curse." In Gal 3:13-14 Paul responded to the scandal of the cross on both scriptural and christological levels. While Justin Martyr in his *Dialogue with Trypho* was strongly influenced by Paul's arguments, Justin's typological and allegorical reading of the OT in making his case for annulling the curse of Deut 21:23 made those arguments seem less incisive and efficacious.—D.J.H.

1731. [Gal 4:21-31] R. L. BRAWLEY, "Contextuality, Intertextuality, and the Hendiadic Relationship of Promise and Law in Galatians," *ZeitNTWiss* 93 (1-2, '02) 99-119.

In Gal 4:21-31 Paul interprets the story of Abraham and Sarah as it is mediated to him through Isa 54:1 (which is quoted in Gal 4:27), and he interprets Isa 54:1 through the situation in Galatia. After seeking to advance the discussion by including the two Jerusalems in Gal 4:25-26, the article suggests that Paul denies a sharp antithesis between the Abrahamic and Mosaic covenants, and attributes their division to his interlocutors in Galatia. Then it confirms M. Bachmann's contention that the allegory of the two women is not determined by their ethnicity by considering the intertextual interplay between Galatians and Isaiah. It concludes that in Galatians law is synthesized with the spirit that leads beyond law.—D.J.H.

1732. A. J. KÖSTENBERGER, "The Identity of the 'ΙΣΡΑΗΛ ΤΟΥ ΘΕΟΥ (Israel of God) in Galatians 6:16," *Faith & Mission* [Wake Forest, NC] 19 (1, '01) 3-24.

This examination of who the referents are in the expression "Israel of God" in Gal 6:16 treats the identity of Paul's opponents in Galatia, the issue at stake in Galatians (conformity or nonconformity to Paul's "rule" for Christian conduct), the interpretation of Gal 6:16 (syntactical and theological issues), and the relationship between the church and Israel in biblical-theological perspective. It contends that Gal 6:16 rests on Paul's strong anti-Judaizing (not anti-Jewish) polemic throughout the entire letter, and that "Israel of God" refers to all believers regardless of their ethnic provenance who follow Paul's "new rule" of a Spirit-led life by faith in the crucified Christ.—C.R.M.

1733. D. E. FREDRICKSON, "Ephesians and Stoic Physics," *WordWorld* 22 (2, '02) 144-154.

Ephesians should be understood in light of Stoic physical theory. For the Stoics, everything, including God, is body, and theology is located within the framework of physics. For the Stoics, hierarchy is "hard-wired" into matter itself. Love, if anything, expresses hierarchy. It might be the case that Ephesians' Stoic body saddles us with a Stoic church and a Stoic Christ, neither of which can love make all right.—D.J.H.

1734. R. SCHWINDT, "Die Bitte um Gottes Gaben als Mitte christlicher Existenz. Zur Theologie des Epheserbriefes," *TrierTheolZeit* 111 (1, '02) 42-61.

The letter to the Ephesians is a mystagogical writing that in a unique way joins together deep theological speculations with praise of God and community paraenesis. In prayer, petitions, thanksgiving, and exhortation the Deuteropauline writer calls forth from his readers cognitive and emotional reactions. He seeks to show how knowledge of God's activity in creation and in history has come to perfect fulfillment in Jesus Christ "for us." He focuses on the faith that comes through grace and finds its fullness in a life carried out in thankful praise of God who is *semper maior*.—D.J.H.

Ephesians, § 46-1844.

1735. S. ROMANELLO, "Ef 1,3-14: una pericope discussa," *RivistBib* 50 (1, '02) 31-62.

Eph 1:3-14 consists of an introduction (v. 3) and six periods introduced by "in him" or the equivalent (vv. 4, 5-6, 7-8, 9-10, 11-12, 13-14). The blessing presents the whole of God's saving activity in all its aspects. While it has features of Jewish prayers and Hellenistic epideictic rhetoric, it does not fit either pattern entirely (nor should it be called a hymn). It represents the first panel of a parallelism with Eph 1:15-23 that functions as the *exordium* for the *argumentatio* (2:1–3:13) and *peroratio* (3:14-21).—D.J.H.

1736. P. FOSTER, "The First Contribution to the πίστις Χριστοῦ Debate: A Study of Ephesians 3.12," *JournStudNT* 85 ('02) 75-96.

The phrase διὰ τῆς πίστεως αὐτοῦ in Eph 3:12 is the first extant witness to πίστις Χριστοῦ terminology in the post-Pauline period. The article contends that the presence of the article in Eph 3:12 supports the notion that the author of Ephesians understood Pauline terminology in a subjective sense and made this explicit by supplying the definite article. Moreover, it suggests that a subjective reading coheres with the theological insight that the author presents, namely that believers enjoy salvation, along with its cosmological implications, as a consequence of Christ's obedience in going to the cross, his own act of faithfulness.—D.J.H.

1737. C. Osiek, "The Bride of Christ (Ephesians 5:22-33): A Problematic Wedding," *BibTheolBull* 32 (1, '02) 29-39.

The article considers Eph 5:22-33 first from the perspective of its historical and social context, then in light of its literary genre, and finally from the perspective of ecclesiology, in every case within a feminist framework of interpretation. The analysis appears under the following headings: a place for everything and everything in its place (the household code), bride is not body (of similes and metaphors), and after the honeymoon (the bride of Christ in the life of the church). It concludes that casting the church as feminine and as the bride of Christ, far from enhancing the dignity of women, has in fact done harm to the perception of the capacity of women to image the divine and thus of women's fundamental human and Christian dignity.—D.J.H.

Philippians, §§ 46-1438, 1482.

1738. R. Eloy Clarey, "Flp 2,6-11: La novedad del misterio de la Encarnación," *EstBíb* 59 (4, '01) 487-500.

The article first considers the Suffering Servant (see Isa 52:13–53:12) and Wisdom personified (see Prov 8:22-31; Sir 24:3-22; Wis 7:22-30) as OT prefigurations of Christ. Then it shows how these prefigurations contribute to highlighting the newness of the mystery of the incarnation as it is presented in Phil 2:6-11 where they appear to be fulfilled in a way that transcends human reasoning.—D.J.H.

1739. [Phil 2:6-11] F. Gonsalves, "The Implications of Kenosis Christology for Contextual Christology," *Vidyajyoti* 66 (1, '02) 7-17.

This investigation of Phil 2:6-11 gives particular attention to the terms "form," "slave," and "Lord," which provide insight into how Paul works as a "contextual theologian" to explain the mystery of Christ while using theological expressions intelligible to his particular Philippian community. It argues that the kenotic hymn focuses on the mystery of the incarnation and the reversal of human history that Christ, the Last Adam, inaugurates and brings to fruition.—D.J.H.

1740. [Phil 2:13] J. Batten, "The Divine Economy in Philippians," *Affirmation & Critique* [Anaheim, CA] 7 (1, '02) 61-67.

When read theologically, Phil 2:13, which speaks of the indwelling triune God's operation, references a salvation that progresses throughout our tripartite being toward God's good pleasure, his corporate expression. In this process there is prayer, transformation, and blending for the practice of Christians for whom the organic building of the body of Christ is paramount.—D.J.H.

1741. A. E. Martínez, "Filipenses 3:4-11 y la conversión de Pablo como proceso de resocialización," *Apuntes* [Dallas, TX] 22 (2, '02) 44-63.

Paul's words in Phil 3:4-11 (and the rest of the letter) present him as a person who experienced a process of religious alternation or resocialization. The article explains four principles normally associated with this type of experience and applies them to Paul's case: (1) the availability of a meaningful human structure or community of faith; (2) the existence of a cognitive-behavioral scheme; (3) the active participation of agents of social change; and (4) the accentuation of a new social reality in terms of a rejection of the past, an affirmation of the present, and a reorientation toward the eschaton.—D.J.H.

1742. J. H. ROBERTS, "Die sintaktiese binding van μετὰ χαρᾶς in Kolossense 1:11: 'n Strukturele motivering (The syntactical linkage of μετὰ χαρᾶς in Colossians 1:11: A structural motivation)," *HervTeolStud* 57 (1-2, '01) 187-209.

The study examines whether μετὰ χαρᾶς in Col 1:11 is linked to what precedes it or to what follows. It reviews each option in light of the use of the expression in the Septuagint and the rest of the NT. When no conclusive case can be advanced based on these considerations for either choice, it engages in a structural analysis of 1:9-12. This suggests that a linkage of μετὰ χαρᾶς to what precedes it is the more probable option.—C.R.M.

1743. P. GARUTI, "L'eresia di Colossi, l'antanaclasi e la storia della redazione. Qualche considerazione a proposito di Col 2,6-23," *Angelicum* 79 (2, '02) 303-326.

After noting the ancient rhetorical technique of taking up an interlocutor's language and reading key terms differently (ἀντανάκλασις, *reflexio*), the article examines the difficult terminology of Col 2:6-23. Next it presents a redactional analysis of the passage, following (with some reservations) the view of M.-É. Boismard. Then it considers what may be learned from the passage when it is read in literary terms according to the techniques of ἀντανάκλασις.—C.R.M.

1744. J. P. SWEENEY, "The Priority of Prayer in Colossians 4:2-4," *BiblSac* 159 (635, '02) 318-333.

After discussing the circumstances and message of Paul's letter to the Colossians, the article considers the structure of Col 4:2-4 and reflects on four characteristics of prayer according to this text: persistence, vigilance, thankfulness, and mission-mindedness.—D.J.H.

1745. E. M. CORNELIUS, "The purpose of 1 Thessalonians," *HervTeolStud* 57 (1-2, '01) 435-446.

The stated purpose of 1 Thessalonians is found in 3:11-12 and 5:23, namely, to persuade the readers to live according to God's will. The implied purpose within the psychological texture of the letter is to console the readers with regard to the dead so that they can focus on living according to God's will. The implied purpose within the social and cultural texture is to socialize the readers: to teach them how to live as Christians and accept their new roles in society regardless of the hardships that they encounter. This is also the main purpose of the letter.—C.R.M.

1 Tim 2:5, § 46-1784.

1746. D. VALLESKEY, "The Victory of Christ for the Pastor and His Own Personal Warfare in the Light of 1 Timothy 3:1-7," *Wisconsin Lutheran Quarterly* [Mequon, WI] 99 (1, '02) 37-54.

With 1 Tim 3:1-7 as a guide, the article shows that for the Christian pastor there is both a warfare and a victory. Christians tap into Christ's victory by remembering and claiming it daily.—D.J.H.

1747. D. J. MacLeod, “Christology in Six Lines: An Exposition of 1 Timothy 3:16,” *BiblSac* 159 (635, ’02) 334-348.

After noting the context of 1 Tim 3:16 and the introduction to it, the article considers what it teaches about Jesus Christ: his incarnation, resurrection, ascension, proclamation, reception, and enthronement. This teaching is a sure answer to false teaching, deceptive cults, and corrupt theologies.—D.J.H.

1748. O. Petit, “1 Timothée 4: où la piété se découvre une pratique salutaire,” *SémiotBib* 105 (’02) 29-39.

1 Timothy 4 presents the practice of piety as the experience of salvation. After providing a translation of the text and reflecting on difficulties in translation, the article considers the nature of the combat to which Timothy is called with reference to the apostasy brought about by liars (4:1-5), the invitation to the practice of piety (4:6-10), and how Timothy is to carry it out (4:11-16).—D.J.H.

1749. M. D. Dunnam, “Fulfill Your Ministry (2 Timothy 4:1-8),” *EvangJourn* 20 (1, ’02) 1-6.

The essay considers Paul’s charge to Timothy in 2 Tim 4:1-8 and its implications for contemporary ministry.—C.R.M.

Hebrews

1750. V. (S.-Y.) Rhee, “Chiasm and the Concept of Faith in Hebrews 12:1-29,” *WestTheol Journ* 63 (2, ’01) 269-284.

A careful exegesis of Heb 12:1-29 shows that the author of Hebrews portrays Jesus as both the model and the object of faith for believers as in the Pauline epistles, even though it is not expressed in terms of “faith in Christ.” The abundant use of the literary device of chiasm in the passage (in 12:1-3; 12:4-13; and 12:14-29, respectively) confirms the christological orientation of faith in Hebrews 12.—D.J.H.

1751. J. C. O’Neill, “The Death of the Teacher of Righteousness in Hebrews 13:12-13,” *JournHighCrit* 7 (2, ’00) 286-288. [See § 44-1855.]

The variant reading ἔξω τῆς παρεμβολῆς (“outside the camp”) in Heb 13:12 (as in 13:13) preserves the true original text, which originally referred to the death of the Teacher of Righteousness and did not strictly match the death of Jesus.—D.J.H.

Catholic Epistles

1752. G. Theissen, “Éthique et communauté dans l’Épître de Jacques. Réflexions sur son *Sitz im Leben*,” *ÉtudThéolRel* 77 (2, ’02) 157-176. [See § 46-356.]

The study aims to show that the epistle of James lays out an autonomous ethic of a Christian community that wants to free itself from “this world” and its structures of *oikos* and *polis*. It first treats the fundamental characteristics of the primitive Christian ethic: the conception of the *oikos* and of the family, relation to the state, and Christian self-perception. Then it discusses James facing the *oikos* and the critique of wealth within the community, the relation of James to the state and the critique of wealth outside the community, and James as a struggle for an ethical community. In James teaching and wisdom are much valorized, but there is not a word on baptism or on the Lord's Supper as a cultural basis of community identity. What counts is the "word of truth" (Jas 1:18).—C.R.M.

1753. W. T. Wilson, "Sin as Sex and Sex with Sin: The Anthropology of James 1:12-15," *HarvTheolRev* 95 (2, '02) 147-168.

The study examines Jas 1:12-15 and whether its use of gendered, sexual imagery to describe the human condition represents a distinct contribution to early Christian anthropological reflection. It first turns to Philo to clarify what the use of sexual imagery contributed to the ancient conversation about the human self, including how such use may have reflected contemporaneous assumptions about human sexuality and gender hierarchy. Then it probes the ramifications of sexual tropes for James' anthropological reflections in 1:12-15. According to James the self must resist its desire just as a man must resist womanly deceptions, submitting to God as a wife submits to her husband and receiving from God as a child receives from its parents. In this scenario the human personality is properly understood as a microcosm of the social and metaphysical realities to which it belongs.—C.R.M.

1754. J. van der Watt, "'Sit u hier maar gaan staan jy daar': Kantaantekeninge by Jakobus 2:1-4 ('You may sit here, but you must stand there' — On James 2:1-4)," *HervTeolStud* 57 (1-2, '01) 210-229.

The article investigates what the speaker in Jas 2:2-3 intends by offering a seat "here" to a rich person while requiring a poor person to stand "there" or sit "under" a footstool. It argues that the episode should be set within the context of a larger ancient house that served as a gathering place for the Christian community. The poor person is asked to stand in the courtyard or sit on the ground in the sitting room; the rich person gets a place on the couches, the common pieces of furniture in these rooms.—C.R.M.

1755. [Jas 5:14-16] M. C. Albl, "'Are Any Among You Sick?' The Health Care System in the Letter of James," *JournBibLit* 121 (1, '02) 123-143.

After an overview of medical anthropology's concept of the "health care system," this investigation of Jas 5:14-16 describes some basic elements of the health care system in James' community: the "symbolic world" of James and the understanding of illness and healing within that world, the system's etiology of illness, its therapeutic strategies, the identity of its healers, and its control of access to health care. It concludes that the health care system as presented in James' ideal symbolic world (and as manifested to a greater or lesser extent in social reality) is radically integral in the following senses: Individual, social, and cosmic levels interpenetrate; boundaries between present "physical" healing and future "spiritual" salvation do not exist; distinctions between the sick who are poor and those who are rich are erased; and God is one, and both the healed individual and the healed community participate in God's oneness.—D.J.H.

1756. P. F. Steenberg, "Christ: a Solution to Suffering in First Peter," *VerbEccl* 22 (2, '01) 392-400.

The problem of the suffering of Christians receives a threefold solution in 1 Peter. The article considers the texts in which these solutions are explicit under the following headings:

Peter affirms a new identity in Christ; the basis of their hope is Christ; and the rationale for endurance of suffering is Christ.—C.R.M.

1757. T. CALLAN, "The Soteriology of the Second Letter of Peter," *Biblica* 82 (4, '01) 549-559.

The ethics and eschatology of 2 Peter are best understood in the context of its presentation of Jesus Christ as savior. The letter presents Christ as savior in that he has purchased his followers from slavery to the corruption of the world. Its ethical teaching is based on continuing in the freedom from slavery to sin that has come through Jesus, while its eschatological teaching describes the completion of salvation. The Pauline character of the soteriology of 2 Peter is very marked.—C.R.M.

1758. D. G. BREED AND F. J. VAN RENSBURG, "Paraatmaking teen immoraliteit in 'n postmodernistiese samelewing: 'n Hermeneuse van 2 Petrus 1:12-15 (Preparing against immorality in a postmodern society: A hermeneusis of 2 Peter 1:12-15)," *HervTeol Stud* 57 (1-2, '01) 408-434.

In the light of postmodern moral autonomy, the article proposes through an examination of 2 Pet 1:12-15 that it is important to inform believers of the consequences of an immoral lifestyle and to prepare them against it. In the teachings of the apostles believers possess authoritative guidance that will help them to distinguish between true and false teachers of Jesus Christ.—C.R.M.

1759. D. P. KUSKE, "Exegetical Brief: Conveyed from Heaven—2 Peter 1:17, 18, 21," *Wisconsin Lutheran Quarterly* [Mequon, WI] 99 (1, '02) 55-57.

Forms of the Greek verb φέρω appear four times in 2 Pet 1:17 (ἐνεχθείσης); 1:18 (ἐνεχθεῖσαν); and 1:21 (ἠνέχθη and φερόμενοι). The meaning "convey" fits best, since in all four cases the basic meaning is that a divine message is "conveyed" to humans.—D.J.H.

1–2 John, § 46-1645.

1 Jn 3:16, § 46-1659.

2 John, § 46-1647.

Revelation

1760. X. ALEGRE, "Resistencia cristiana y esperanza profética. Lectura del Apocalipsis de Juan desde las víctimas," *RevistLatAmTeol* 19 (55, '02) 3-24.

The article first considers how to read Revelation as a book of Christian resistance and prophetic hope with reference to its background in Jewish apocalypticism and its original situation, purpose, and community situation. Then it discusses the content of Revelation: the fidelity of God, the meaning of the ciphers, the cryptic and symbolic language, the importance of angels and demons, and the liturgical character. Finally it reflects on the Christian vocation, the struggle between the dragon and the woman in chapters 12–13, and the significance of the new heaven and the new earth (Rev 21:1–22:5).—D.J.H.

1761. V. Araya-Guillén, "La guerra de Jesús. Mesías de paz asesinado," *Vida y Pensamiento* [San José, Costa Rica] 22 (1, '02) 89-102.

This christological reflection on Revelation emphasizes the theme of the good news of Jesus as an affirmation of life, peace, and hope in times of death, violence, and despair. After establishing Revelation as a christological book, it focuses on the appearance and victory of Christ (see 19:11), and describes Revelation as a liberating book (see 11:15-17; 12:10-12).—D.J.H.

1762. M. De Groote, "Apokalyptik und die eigene Art der Johannesapokalypse," *BibZeit* 46 (1, '02) 103-106.

While the term "apocalyptic" is most often used in connection with the book of Revelation, in many respects Revelation differs from other Jewish and Christian apocalypses: the author speaking in his own name, the voice of prophecy, lack of attention to the origin of sin and the past history of God's people, and so forth.—D.J.H.

1763. H.-J. Klauck, "Do They Never Come Back? *Nero Redivivus* and the Apocalypse of John," *CathBibQuart* 63 (4, '01) 683-698.

While not exactly the missing link between the Nero legend of Greco-Roman literature and Revelation, various passages in *Sibylline Oracles* (e.g. 3:63-74; 4:119-124, 137-139; 5:28-34) establish that the Nero legend survived in Jewish circles, was used there with polemical intentions, and was embellished in several ways, with some of the newer features bordering on the realm of *Nero redivivus* myth. Traces of Christian reception of the Nero legend (and indeed the *Nero redivivus* myth) appear in the passages about the beast from the sea (Rev 13:1-18), the woman and the beast (17:1-8), and the seven kings and the beast (17:9-18, where Domitian is *Nero redivivus*).—D.J.H.

1764. D. M. Scholer, "Breaking the Code: Interpretive Reflections on Revelation," *EvangRevTheol* 25 (4, '01) 304-317.

After noting the history of controversy over Revelation and recent negative views of it, the article considers the purpose and theology of Revelation, four perspectives for a sound approach to its interpretation, and six suggestions for reading and applying it. Revelation is a constant message of hope and a call to discipleship for the church, which is from the apocalyptic perspective of John always in a situation of crisis, persecution, and pressure to compromise the gospel.—C.R.M.

1765. I. Smith, "A Rational Choice Model of the Book of Revelation," *JournStudNT* 85 ('02) 97-116.

The author of Revelation sought to persuade Christian believers to choose in a rational way faithful witness to God over compromise with pagan religion despite the possible suffering that faithfulness might entail. The article identifies four incentive mechanisms that operate on (1) preferences for idolatry and its psychological payoff, (2) the expected costs of faithfulness, (3) beliefs regarding the eschatological risks of idol worship, and (4) the discount rate applied to eschatological outcomes.—D.J.H.

1766. D. A. Viljoen and A. G. van Aarde, "Die boek Openbaring — brandpunte in die teologiese debat (The Book of Revelation — current interests in the theological debate)," *HervTeolStud* 57 (3-4, '01) 1288-1311.

With particular attention to the works of F. J. Murphy and E. Schüssler Fiorenza on the book of Revelation, the article considers the book's genre, the relation between history and eschatology, authorship, John's opponents, the structure of the book, and its function and sociohistorical background. It notes that the insights of academic research conducted within the framework of the believing community have implications for the church's proclamation.—D.J.H.

Revelation, § 46-1645.

1767. [Rev 20:1-10] J. GROENEWALD AND A. VAN AARDE, "Apokaliptiek en millennialisme: Die relevansie van die begrip 'duisendjarige vredesryk' vir vandag (Apocalypticism and millennialism: The relevance of the 'thousand year reign' for today)," *HervTeol Stud* 57 (1-2, '01) 676-704.

The article discusses apocalypticism, millennialism, and the relevance of the "thousand-year reign" of Rev 20:1-10 for a postmodern person. Given the difference between the ways in which premodern and postmodern people understand time, it is important first to determine what the thousand-year reign meant to the first readers of Revelation and then to move to the question of the relevance of this theme for today.—C.R.M.

1768. M. SYNNES, "Kommer det et tusenårsrike? Joh åp 20,4-6 som akilleshael i bibeltolkningen (Is a millennium coming? Rev 20,4-6 as Achilles' heel in interpretation of Revelation)," *TidsTeolKirk* 73 (1, '02) 3-17.

Taking as its premises the parousia and the final defeat of the demonic power, the description of the millennium in Rev 20:4-6 is the fulfillment of a central christological and ecclesiological motif running through the book of Revelation. A more adequate title for Rev 20:4-6 would be "the first resurrection—the rehabilitation of the martyrs (Christ's true followers)."—D.J.H.

BIBLICAL THEOLOGY

1769. F. ČAPEK, "The Double Rhetoric of Brueggemann's Theology: Hegemony as a Rhetorical Construct," *CommViat* 43 (1, '01) 60-76.

In his *Theology of the Old Testament. Testimony, Dispute, Advocacy* (1997), W. Brueggemann supported his ideas of the first "rhetoric" that characterizes biblical texts with a second or hidden rhetoric by which he presents sharp criticisms of other concepts of biblical scholarship and its cognate scholarly disciplines, particularly philosophy. However, omitting the second rhetoric would have made Brueggemann's work even more persuasive. Nevertheless, this otherwise outstanding theological work has become the first fully postmodern theology of the OT.—D.J.H.

1770r. P. STUHLMACHER, *Biblische Theologie des Neuen Testaments.* Band 1 [*NTA* 37, p. 298]; Band 2 [*NTA* 44, p. 411].

F. HAHN, "Peter Stuhlmacher, Biblische Theologie des Neuen Testaments. Erwägungen zu einem beachtenswerten exegetischen Werk," *EvangTheol* 62 (2, '02) 153-162.—After a brief introduction to Stuhlmacher's biblical theology of the NT, the article comments on the major topics treated in his first volume: the foundation, the preaching of Jesus, the preaching of the early church, and the preaching of Paul. Then it makes observations on the issues covered in the second volume: preaching in the time after Paul, the preaching of the Synoptic Gospels, the preaching of John and his school, and the problem of the canon and the center of Scripture. It concludes with some criticisms regarding Stuhlmacher's methodology.—D.J.H.

Christology

1771. H. W. Basser, "Sharing in the Divine. What It Means to Be God's Son," *BibRev* 18 (2, '02) 24-27, 46-47.

When the earliest Christians heard or read that God called Jesus his "Son," they would have understood this to mean that Jesus shared in God's attributes (name, power, glory), not that he was literally God's child.—D.J.H.

1772. G. Biffi, "Il 'cuore' dell'annuncio cristiano," *DivThom* 31 (1, '02) 11-58.

After reflecting on the search for the "heart" of the Christian proclamation, the article considers early Christian credal summaries under three headings: the proclamation of a fact (the primordial formula about Jesus' resurrection, embellishments, complementary reflections), the proclamation of a person ("Jesus is Lord," "Jesus is the Christ," the christological professions), and the proclamation of a design (the risen one and the God of Israel, binary and ternary professions).—D.J.H.

1773. B. G. Boschi, "Messianismo e bibbia: ebraismo e cristianesimo," *DivThom* 31 (1, '02) 241-281.

After noting how the question of messianism is presented today, the article proposes to set forth a "correct" approach with reference to the OT themes of "descent" and "descendant" and to various types of OT messianism: royal, prophetic, priestly, and sapiential and apocalyptic. Then it surveys approaches to and major themes of messianism in Middle Judaism, and compares Jewish messianism and Christian messianism. An excursus (pp. 273-281) traces the history of messianism in Judaism.—D.J.H.

1774. H. Frankemölle, "Die Bedeutung der Christologie im christlich-jüdischen Dialog. Bibeltheologische und (päpstliche) Impulse," *Diakonia* 33 (2, '02) 105-113.

Taking as starting points statements by Pope John Paul II pertaining to Christian-Jewish relations, the article provides the biblical-theological foundations for the Catholic church's positions on the relationship between the two Testaments, Judaism as Jesus' heritage, the Jewishness of Jesus, faith in the one God, agreement regarding Jesus' person and teaching, and genuine brotherhood with the people of the covenant.—D.J.H.

1775r. R. Haight, *Jesus Symbol of God* [*NTA* 43, p. 609; §§ 45-1895r–1896r].

C. Pramuk, "'Who Do People Say That I Am?' A Discussion of Roger Haight's *Jesus Symbol of God*," *ChicStud* 41 (1, '02) 80-91.—Haight's work arguably points toward a sea change in Catholic theology in its consideration of Jesus, and so this article aims to provide a translation (and interpretation) of Haight's Christology. It concludes that while Haight's strict adherence to what he views as the demands of historical consciousness leads him to at least several positions that will cause alarm, there is a certain urgency and necessity in his uncompromising embrace of historical consciousness.—D.J.H.

1776. K. W. HÄLBIG, "Der Aufstieg zum Sehen Gottes in der Schöpfung. Isaaks Opferung und das Kreuzesopfer Christi im Zeichen des kosmischen Chi (X)," *ZeitKathTheol* 124 (2, '02) 145-176.

Following up on H. Schade's research on the relation between the Lamb of God and the sign of Aries in the zodiac, the article considers the ascent of Abraham and Isaac, the opening of the heavens, and the ritual sacrifice of a lamb in Gen 22:1-19 against the background of the cosmic or celestial liturgy of the whole creation. It notes that in various interpretations of Genesis 22 the terms "see" and "sacrifice" are read as sharing the wisdom of God, and explains why Isaac (according to Jewish tradition) and the crucified Christ (according to Christian tradition) are seen as the incarnations of heavenly wisdom.—D.J.H.

1777. L. T. JOHNSON, "Sacrifice is the body language of love," *Priests & People* 16 (3, '02) 87-91.

In the NT "sacrifice" language attaches to Christ. Sacrifice expresses the truth that humans are dependent creatures whose life is most enhanced when it is shared, even at great cost. It is a gift in return for gifts given. It is precisely as the body language of love that we best understand the sacrifice of Jesus.—D.J.H.

1778. R. A. KRIEG, "Who Do You Say I Am? Christology: What it is & why it matters," *Commonweal* 129 (6, '02) 12-16.

After defining Christology as the attempt to understand the identity of Jesus, the article distinguishes between Christology from above (starting with the divinity of Jesus) and Christology from below (starting with the humanity of Jesus). Then it discusses recent inquiries by the Vatican's Congregation for the Doctrine of the Faith into some recent publications on Christology, and notes that both approaches rely on Scripture and tradition (retrieval) and attend to the issues and ideas in today's church and society (dialogue). [The same issue contains responses by T. Tilley (pp. 16-17) and S. Coakley (p. 17).]—D.J.H.

1779. P. F. LYONS, "The Word Proclaimed: The Face of Christ," *DocLife* 52 (4, '02) 211-218.

After discussing the OT theme of the "face" of God, the article considers the NT themes of Christ as the image of God and the glory on the face of Christ (see 2 Cor 4:4, 6). Then it traces the devotion to the face of Christ throughout Christian history and reflects on its significance today.—D.J.H.

1780. D. R. MASON, "A Christology of Universal Redemptive Love," *Dialog* 41 (2, '02) 149-159.

The article considers problems with both traditional exclusivist Christology and contemporary pluralistic inclusivism in an attempt to articulate a Christology that more adequately represents the NT confession, "Jesus is the Christ." A representational Christology assumes that God is the source and end of all being and that Jesus was fully human. It asserts that this God is decisively re-presented by Jesus as attested in the NT proclamation and known to Christians in word and sacrament. Because Jesus is representative of divine love always already at work in the world, Christians are called to attest to God's redemptive love in the lives of people everywhere irrespective of their religious attachment or cultural identity. [Included in the same issue are responses by C. Jacobson (pp. 160-162), L. Malcolm (pp. 162-164), and P. Sponheim (pp. 164-166), as well as Mason's reply (pp. 166-168) to these respondents.]—C.R.M.

1781. J. McDade, "The sacrifice of Christ," *Priests & People* 16 (3, '02) 92-96.

The article considers two approaches to Jesus' death as a sacrifice: the first that thinks in terms of Christ sacrificing himself out of love for us, for many, for all (as in Rom 5:8); and the second that more technically and ritually views his death as a sacrifice performed for the atonement of sins (as in 1 Cor 15:3).—D.J.H.

1782. K.-H. Menke, "Opfer und Martyrium — Die Antwort Christi," *IntKathZeit/Communio* 31 (2, '02) 143-164.

The article first explores whether the cross of Jesus was a necessary sacrifice, with reference to three interpretive categories: the Aqedah, atonement, and the "scapegoat." Then it discusses the debate (involving I. U. Dalferth, F. Wagner, K. Berger, and G. Bader) about whether the category of "sacrifice" can be abandoned. Finally it considers the sacrificial character of the "new covenant" under the following headings: the identity of the giver and the gift, the inseparability of the sacrifice of the church from the sacrifice of the crucified one, and the sacrificial character of being a Christian.—D.J.H.

1783. B. Prete, "Il titolo cristologico ἀρχηγός: suo significato e origine," *DivThom* 31 (1, '02) 177-202.

The article first considers the four NT texts in which ἀρχηγός appears as a christological designation (Acts 3:15; 5:31; Heb 2:10; 12:2) and reflects on the meaning of this term. Then it discusses the provenance of ἀρχηγός as a title as well as its premises and its christological origin and development. It concludes that ἀρχηγός conveys the senses of Christ as both "head" and "guide."—D.J.H.

1784. L. Renwart, "L'Unique Médiateur (1 Tm 2,5) • Chronique de Christologie," *NouvRevThéol* 124 (2, '02) 269-273.

Descriptions and evaluations of six recent publications on various aspects of Christology: O. González de Cardedal, *Cristología* (2001); M. Crociata (ed.), *Gesù Cristo e l'unicità della mediazione* (2000); F. Manns, *Mais pour vous, qui suis-je?* (1997); J. Nieuviarts, *L'entrée de Jésus à Jérusalem (Mt 21,1-17)* (1999); F. Contreras Molina, *Estoy a la puerta y llamo (Ap 3,20)* (1995); and M.-D. Philippe, *Suivre l'Agneau partout où il va* (1999).—D.J.H.

1785. S. Vollenweider, "Zwischen Monotheismus und Engelchristologie. Überlegungen zur Frühgeschichte des Christusglaubens," *ZeitTheolKirch* 99 (1, '02) 21-44.

After an introduction to the concept of monotheism, the article discusses the essential features of Jewish belief in the one and only God, the relationship between the one God and various mediators, how early Christians handled the relationship between the one God and Jesus Christ, the role of angelology as *praeparatio christologica,* and the early Christian belief (see 1 Cor 8:6) in one God (the Father) and one Lord (Jesus Christ). It shows that early Jewish concepts of intermediary beings did not offend monotheistic belief, that the earliest Christology transformed the notion of the one and only God, and that there are some indications of an "angelomorphic" Christology in early Christian texts.—D.J.H.

1786. H. C. Waetjen, "The dichotomization of the christological paradox in the history of Christian thought and critical biblical scholarship," *HervTeolStud* 57 (1-2, '01) 105-147.

The article seeks to promote a postmodern hermeneutics that preserves the christological paradox (Jesus as the Christ) and orients scholars and theologians to a spirituality of "being affected by" the biblical witness to Jesus Christ and a faith that initiates action toward the transformation of society. It includes discussion of early christologizing in a context of oppositional dualism, Cartesian dualism and the rise of historical criticism, and the various quests of the historical Jesus.—C.R.M.

1787. M. WELKER, "'Who is Jesus Christ for Us Today?'" *HarvTheolRev* 95 (2, '02) 129-146.

After reflecting on Jesus Christ as a cultural icon, the article raises the question of Jesus' identity for us today in truth-seeking communities, discusses the paradigm shift between the old and the new quests for the historical Jesus, and considers the project of reconceiving the risen Jesus Christ.—D.J.H.

Christology, § 46-1561.

Church and Ministry

1788. R. BIERINGER, "Het Schriftargument in *Ordinatio Sacerdotalis* (The Argument from Scripture in *Ordinatio Sacerdotalis*)," *Bijdragen* 62 (2, '01) 129-142.

Pope John Paul II's 1994 letter *Ordinatio sacerdotalis* explaining why women cannot be ordained priests in the Roman Catholic church focuses mainly on arguments from Scripture. But the letter's identification of the apostles with the Twelve takes as historical the theology of apostleship found in Luke-Acts and neglects Paul's views of apostleship as well as the evidence of women's involvement in ministry in the Pauline churches. Moreover, there is an implicit presupposition of a theological difference between men and women in its suggestion that the Twelve had to be men.—D.J.H.

1789. G. BRAY, "Bishops, Presbyters and Women," *Churchman* 116 (1, '02) 7-20.

In the Pauline epistles no woman is ever called *episkopos* or *presbyteros* (only *diakonos*), and the one instance where a woman may have been called *apostolos*, apart from being unclear, merely raises the question of what forms of ministry might have been included in that context. As long as the church was based in private homes, it is not surprising to find women mentioned so prominently, since the home was their domain. But none of that means that women were given positions of authority alongside men and certainly not above them.—D.J.H.

1790. R. A. COUGHENOUR, "The Sage and the Pastoral Counselor," *RefRev* 55 (2, '01-'02) 147-158.

The biblical sage can be a significant point of contact with the role of the pastoral counselor in the following areas: wisdom theology as creation theology; wisdom as a quest for wholeness, holiness, and health; discernment of the appropriate; wisdom as the sage's work using special forms for instruction; and wisdom's central focus as life—abundant, full, and free.—D.J.H.

1791. A. DEL AGUA, "The Narrative Identity of Christians according to the New Testament," *Concilium* (2, '00) 91-99.

Nascent Christianity confessed its faith by telling and retelling the story of Jesus and of the primitive church. The Gospels reveal a process of faith growing in the retelling. On the basis of their faith in Jesus as the awaited Messiah, the early Christian community came to see and narrate itself as the eschatological people of God, the bearer of the fulfillment of the promises.—D.J.H.

1792. A. J. Hultgren, "The Church as the Body of Christ: Engaging an Image in the New Testament," *WordWorld* 22 (2, '02) 124-132.

The "body of Christ" offers a exceedingly rich and important image for the church, and its use in the NT assures it a permanent place in ecclesiological thought and discourse. After reflecting on the origin and meaning of the image, the article considers its application on both local and universal levels, the body of Christ as the locus for ministry, and its relation to the world.—D.J.H.

1793. J. W. Kleinig, "Ministry and Ordination," *LuthTheolJourn* 36 (1, '02) 25-37.

This treatment of ministry and ordination seeks to facilitate clearer communication and stimulate more productive debate on the issue of women's ordination. After offering definitions of three key terms (ministry, office, ordination), it considers the biblical foundations for the office of ministry, the biblical foundations for the liturgical rite of ordination, the difference between the office of ministry and the general priesthood, and the function of the rite of ordination.—C.R.M.

1794. T. C. Oden, "On Women and Men Working Together in the Church. Who Will Lead Us? Surely the One whom the Spirit Gifts," *EvangRevTheol* 26 (2, '02) 119-135.

With reference mainly to NT and patristic texts the article responds to questions about the giftedness of women and men through the Holy Spirit (eight questions), rethinking Eve and Mary (four), and language fairness (four).—D.J.H.

1795. T. Preston, "An Inquiry into the Validity of the Niche Church: An Acceptable Effort to Fulfill the Great Commission, or an Ill-Informed Stratagem That Threatens the Unity of the Spirit and the Witness of the Body of Christ?" *Faith & Mission* [Wake Forest, NC] 19 (1, '01) 66-85.

Planting churches for the purpose of reaching a particular niche within society is in serious conflict with NT protocol. The article first considers the configuration of NT churches with attention to sociological arguments for the heterogeneous configuration of the NT churches, exegetical arguments for heterogeneous churches, and arguments for homogeneous congregations. Then it examines the cultural and ethnic composition of selected NT churches (Jerusalem, Syrian Antioch, Corinth, Ephesus). It concludes that no evidence of homogeneous congregations exists in NT descriptions of the incipient church.—C.R.M.

1796. F. Varo, "Santidad y sacerdocio. Del Antiguo al Nuevo Testamento," *ScriptTheol* 34 (1, '02) 13-43.

The article first considers the relationship between holiness and priesthood in the OT from the origins of ancient Israel to the destruction of the First Temple, during the Persian period, and during the Hellenistic period, respectively. Then it treats holiness and priesthood with reference to Jesus in his historical setting, holiness and the priesthood of Jesus, and holiness and the (common and ministerial) Christian priesthood.—D.J.H.

1797. C. J. A. Vos, "God's household and the poor in contextual ecclesiology," *HervTeol Stud* 57 (1-2, '01) 49-69.

An ecclesiology that is serious about taking account of the context and experience of the poor must make service and care a priority. After reflecting on poverty in society in the South African context, the article considers the church and the poor with particular attention to the place of poverty in the ancient Mediterranean world and the role of the NT community of faith. The NT and especially the Gospel of John make it clear that the church, which has a family orientation at its basis, should provide a home for the poor.—C.R.M.

Various Themes

1798. X. Alegre, "The Sin of the World: The Devil is a Liar, a Deceiver and a Murderer," *Concilium* (5, '01) 51-58.

The negative effects of the present globalization process might be called "the sin of the world," the structural and personal evil that spoils God's plan for the world, a sin that is disguised by the deceiving, lying propaganda inherent in what the Bible calls "sin."—D.J.H.

1799. S. Alkier, K. Erlemann, and L. Bormann, "Das 'letzte Gericht' – ein abständiges Mythologumenon?" *ZeitNT* 5 (9, '02) 46-59.

After Alkier's introduction (p. 46), Erlemann ("Das 'letzte Gericht' – ein erledigtes Mythologumenon?" pp. 47-53) discusses ways of talking about the last judgment in the NT, the different NT models for thinking about the wrath and judgment of God (Matthew and Q, John, 1 John, Romans, Ephesians and Colossians), and the theological experiences behind the NT images and metaphors. Bormann ("Das 'letzte Gericht' – ein abständiges Mythologumenon?" pp. 54-59) considers the terms and concepts associated with the last judgment, the concept of God's judgment in early Judaism, God's righteousness and judgment, God's judgment in the NT, and the understanding of history behind the concept of the last judgment.—D.J.H.

1800. M. Amaladoss, "Peace and Power," *Vidyajyoti* 66 (3, '02) 224-226.

The peace that Jesus gives is an experience of deep communion and fellowship. It transcends death, withstands separation, and endures suffering. Whereas for the Jewish leaders peace was the absence of overt violence or disturbance, the peace that Jesus gives is empowered by love and service.—D.J.H.

1801. A. Awi M., "¿Qué dice la Biblia sobre la homosexualidad?" *TeolVid* 42 (4, '01) 377-398.

In critical dialogue with some authors (especially J. J. McNeill) who claim that the Bible does not condemn homosexuality, the article examines the pertinent passages in the OT (Gen 19:1-29; Judg 19:22-30; Lev 18:22; 20:13; etc.) and in the NT (1 Cor 6:9-10; 1 Tim 1:9-11; Rom 1:26-27), and contends that the image of humankind as a heterosexual couple in Genesis 1–2 is the key to solving the question of homosexuality according to the Bible.—D.J.H.

1802. J. Beutler, "Il popolo ebraico e le sue Sacre Scritture. Un nuovo documento della Pontificia Commissione Biblica," *CivCatt* 153 (3647, '02) 445-457.

After providing background information regarding the 2001 document from the Pontifical

Biblical Commission on the Jewish people and their Sacred Scriptures, the article discusses what it says regarding the place of the Scriptures of Israel in the Christian Bible, fundamental themes common to the Hebrew Bible and to the Christian Bible, the Jews in the NT, and general and pastoral conclusions.—D.J.H.

1803. C. L. Blomberg, "The New Testament Definition of Heresy (or When Do Jesus and the Apostles Really Get Mad?)," *JournEvangTheolSoc* 45 (1, '02) 59-72.

This sketch of a NT theology of false teachers surveys the Synoptic Gospels (John the Baptist, Jesus, Matthean contributions, Lukan emphases), the Fourth Gospel, Acts, Paul's letters (Galatians, 1–2 Thessalonians, 1 Corinthians, 2 Corinthians, Romans, prison epistles, Pastorals), and the rest of the NT (Hebrews and the general epistles, Revelation). It concludes that correct behavior is as crucial as correct theology for the NT authors, and that while non-Christian religions are opposed, the dominant strategy is to call them to repentance via making the gospel as winsome as possible.—C.R.M.

1804. L. Boeve, "God Interrupts History: Apocalyptism as an Indispensable Theological Conceptual Strategy," *LouvStud* 26 (3, '01) 195-216.

We are confronted today with the remarkable paradox that while apocalyptic ideas have virtually vanished from the Christian tradition, "apocalyptic sentiment" is quite prominent in the modern "post-Christian" cultural environment. The article first discusses whether present-day apocalyptic sensitivity is symptomatic of a culture adrift and the theological questions raised by this situation. Next it treats the apocalyptic genre, the frustration of early Christian apocalyptic expectations, and de-apocalypticization via Hellenism and modernization. Then from the perspective of the Christian apocalyptic perception of time it critiques the modern evolutionary and postmodern cyclical perceptions of time. It concludes with reflections on God interrupting history.—C.R.M.

1805. P. B. Boshoff, "Apokaliptiek en eskatologie: Die verband en onderskeid volgens Walter Schmithals (The relation between apocalyptic and eschatology according to Walter Schmithals)," *HervTeolStud* 57 (1-2, '01) 563-575.

The article traces the development of the early Christian worldview from an apocalyptic stance to an eschatological one as outlined by Schmithals. The historical Jesus was part of the apocalyptic movement. The early church acknowledged the expectation of this movement but recognized a specific fulfillment of it.—C.R.M.

1806. A. P. B. Breytenbach, "Monoteïsme en geweld: 'n Perspektief op die standpunt van J Assmann (Monotheism and violence: A perspective on the position of J Assmann)," *HervTeolStud* 57 (1-2, '01) 447-457.

The article discusses Assmann's position on the problem of monotheism and violence. It suggests that OT literature promoting violence should be read critically within the broader context of books like Genesis, Ruth, Jonah, and the NT writings.—C.R.M.

1807. W. Brueggemann, "Rescripting for a Fresh Performance Midst a Failed Script," *RefRev* 55 (1, '01) 5-17.

With reference primarily to OT texts, the article develops the thesis that the Bible, the tradition, and the long history of church practice constitute a peculiar, distinctive, clear, but flexible script according to which life in the world may be lived out differently. The scripting of life as a counterscripting makes possible an alternative performance of life that requires precisely the kind of imagination, courage, energy, and freedom for which this script vouches in peculiar ways.—D.J.H.

1808. P. CHEMPAKASSERY, "Life and Its Value in the Bible," *Jeevadhara* 31 (186, '01) 409-419.

The article considers the value of life and especially of human life in light of the teaching of the OT and the NT, respectively. The Bible integrates the values of the surrounding world and improves upon them.—C.R.M.

1809. W. CHROSTOWSKI, "Lekarz i jego posługa w świetle Biblii (Physician and His Service in the Light of the Bible)," *CollTheol* 71 (3, '01) 51-67.

With reference to pertinent OT and NT texts, the article discusses God as a healer, healing and restoration to health, and the role of the physician (with particular attention to the relevant passages in Sirach).—D.J.H.

1810. J. N. DAY, "The Imprecatory Psalms and Christian Ethics," *BiblSac* 159 (634, '02) 166-186.

The OT imprecatory psalms (e.g. Pss 58, 137, 109) have a place in the NT church, (1) since they root their theology of cursing, of crying out for God's vengeance, in the Torah —principally in the promise of divine vengeance expressed in the Song of Moses (Deut 32:1-43), the principle of divine justice outlined in the *lex talionis* (e.g. Deut 19:16-21), and the assurance of divine cursing as well as blessing in the Abrahamic covenant (Gen 12:2-3); and (2) since this theology is carried largely unchanged through the Scriptures to the end of the NT (Rev 15:2-4; 18:20), thus buttressing its applicability to believers today.—D.J.H.

1811. B. EDGAR, "Biblical Anthropology and the Intermediate State: Part II," *EvangQuart* 74 (2, '02) 109-121.

This installment [see § 46-1156] examines how the intermediate state is treated in the writings of Thomas Aquinas, John Calvin, and Rene Descartes, as well as by J. W. Cooper in his *Body, Soul, and Life Everlasting. Biblical Authority and the Monism-Dualism Debate* (2000). It concludes that neither a dualist anthropology nor the intermediate state are biblically or philosophically required, and that a monist theoanthropology and immediate resurrection better safeguard the unity of the person, the significance and role of the body as a part of the person, and the centrality of the concept of the resurrection.—D.J.H.

1812r. B. G. EPPERLEY, *God's Touch. Faith, Wholeness, and the Healing Miracles of Jesus* [*NTA* 45, p. 581].

D. J. FRASER, "God's Touch," *ExpTimes* 113 (6, '02) 191.—Epperley offers an essentially Christian approach to holistic health practices. He shows that the healing miracles of Jesus allow a significant degree of assimilation to occur with the current culture of new ageism without diluting the basic core of the gospel.—C.R.M.

1813. S. FREYNE, "God as Experience and Mystery: The Early Christian Understanding," *Concilium* (1, '01) 74-84.

Early Christian theological speculation occurs at the intersection of Jewish belief in one

God and Greco-Roman speculation about the nature of the divine and its interaction with the world of humans. Early reflections on Jesus Christ were developed within the Jewish matrix of discussion about God's action in the world and God's transcendence of all created reality. The two modes of existence that Paul could describe in terms of flesh/spirit and earthly/heavenly dualities provided a framework within which narratives about Jesus could be suffused with the presence of the risen one who shares in the mysterious reality of God. Both the messianic secret of Mark and John's theology of signs are grounded in the Jewish experience of the hidden God who is very near.—C.R.M.

1814r. R. A. J. GAGNON, *The Bible and Homosexual Practice* [*NTA* 46, p. 179].

W. WINK, "To hell with gays?" *ChristCent* 119 (12, '02) 32-34.—From the very first page Gagnon displays his loathing for homosexual behavior. While the Bible is negative toward same-sex behavior, the issue is precisely what weight that judgment should have in the ethics of Christian life. The Bible knows only a communal love ethic, which must be brought to bear on all sexual mores of a given society in a given period.—D.J.H.

1815. H. GARCIA, "Remarques critiques sur la promotion de la mère de Jésus dans le christianisme ancien et sur son traitement oecuménique récent," *ÉtudThéolRel* 77 (2, '02) 193-216.

The conclusions suggested by the Groupe des Dombes regarding Mary's place in salvation history [see *NTA* 46, p. 574] are likely to cause perplexity in the minds of critical theologians regarding the premises that presided over the selection and interpretation of the sources as well as their prior commitment to contemporary ecumenical activity. This article seeks to highlight the limitations, possibly even the deadlocks, of ecumenical discourse about the mother of Jesus by resorting to different theological loci and different presuppositions applying to different literary sources.—D.J.H.

1816. P. GOODER, "Eden and Beyond: Images of Paradise in Biblical and extra-Biblical Literature," *NewBlackfr* 83 (971, '02) 3-15.

After noting the three NT references to "paradise" in the NT (Lk 23:43; 2 Cor 12:2-4; Rev 2:7), the article discusses the etymology of the term, explores the Jewish background to the concept of paradise in OT and extrabiblical writings, and considers how these backgrounds help to illuminate the NT references to paradise. It concludes that life after death and paradise are concepts so far beyond our finite, mortal understanding that impressionistic, sometimes contradictory, views of them are the only ones that will suffice.—D.J.H.

1817. J. B. GREEN, "Eschatology and the Nature of Humans: A Reconsideration of Pertinent Biblical Evidence," *Science & Christian Belief* [Carlisle, UK] 14 (1, '02) 33-50.

Analysis of the concept of Sheol and the nature of the "shades" that inhabit Sheol, the Lukan accounts of the rich man and Lazarus (Lk 16:19-31) and Jesus' exchange with the criminal on the cross (Lk 23:39-43), and Paul's concerns in 2 Cor 5:1-10 indicates that an eschatology in which a disembodied, intermediate state between death and resurrection plays a central role is poorly supported by the biblical evidence.—D.J.H.

1818. K. HAACKER, "Christliche Ethik und reformatorisches Schriftprinzip," *TheolBeitr* 33 (1, '02) 46-48.

The article first presents seven theses about the role of Scripture and of biblical emphases in Christian ethics as shaped by the principles of the Protestant Reformation. Then it lists thirteen articles and books pertinent to these topics.—D.J.H.

1819. H. HÄRING, "The History of Jesus as the Foundation and Origin of Religious Identity," *Concilium* (2, '00) 100-112.

The identity of Jesus shows itself not in information or historical precision, but in a threefold process: in a narrative account, in correlation with present-day experience, and in connection with each present and new identification. In this threefold way Christians can form an authentic religious identity.—D.J.H.

1820. W. HARRINGTON, "Women in the New Testament," *Scripture in Church* [Dublin] 32 (126, '02) 248-256.

A review of pertinent texts about women in the Jesus tradition, Paul's writings, Luke-Acts, the Deuteropauline epistles, and the Fourth Gospel indicates that it cannot be Jesus' will that his sisters remain second-class citizens in an institution that purports to be his *ekklesia,* that the patriarchal model does not square with his teaching and practice, and that only an assembly of brothers and sisters can truly constitute his church.—D.J.H.

1821. A. JANKOWSKI, "*Mysterium Incarnationis* jako poprawna i operatywna kategoria biblijna – jej geneza i etapy objawienia w Nowym Testamencie (*Mysterium Incarnationis* as a Correct and Operative Biblical Category – Her Genesis and Stages of Revelation in the New Testament)," *CollTheol* 71 (3, '01) 5-15.

After general comments about the mystery of the incarnation as a biblical category, the article traces its development in the NT with reference to texts in the Synoptic Gospels, the Pauline corpus (especially Phil 2:6-8; Heb 5:4-7), the Prologue to John's Gospel (Jn 1:1-18), and the book of Revelation, respectively. [The same fascicle contains an article in Polish (pp. 17-29) by G. Hentschel on the mystery of the incarnation in the perspective of the OT.]—D.J.H.

1822. L. T. JOHNSON, "Isaiah the Evangelist," *MilltownStud* 48 ('01) 88-105.

Isaiah's place in the NT is so prominent, pervasive, and pivotal that he can legitimately be designated an "Evangelist." In this process the prophet's use of the term "proclaiming the good news" for the voice of prophecy, the prophet's initial vision and commission in Isa 6:1-13, and the script of the suffering messiah in 52:13–53:12 were especially influential. For early Christians, Jesus must have been the expected Messiah precisely because the Gospel accounts are so clearly aligned with the prophecies of Isaiah. In this sense Isaiah can claim the title of Evangelist.—D.J.H.

1823. R. KANGAS, "The Glory of God and the Economy of God," *Affirmation & Critique* [Anaheim, CA] 7 (1, '02) 3-8.

After considering the connection of purpose, economy, and glory in Ephesians, the article discusses NT texts pertaining to the themes of the glory of God, the glory of God and God's salvation, the gospel of the glory of God, and the glory of God and the Christian life.—D.J.H.

1824. M. KÄSSMANN, "Overcoming Violence," *MilltownStud* 48 ('01) 21-37.

Besides the tradition of God as a warrior, there is in the OT a red thread of nonviolent action. Jesus' call to nonviolence cannot be questioned. There is no biblical legitimation of violence for Christians. Fanaticism, fundamentalism, and holy wars may not see themselves legitimized by Jesus. These biblical insights are confirmed by ecclesiological and theological reflections.—D.J.H.

1825. B. KLAPPERT, "Die Trinitätslehre als Auslegung des NAMENs des Gottes Israels. Die Bedeutung des Alten Testaments und des Judentums für die Trinitätslehre," *EvangTheol* 62 (1, '02) 54-72.

A comprehensive biblical (OT and NT) reformulation of the doctrine of the Trinity must be oriented to the name of the one God of Israel in relation to Israel, the Messiah, and the Spirit. The article develops this project according to the following outline: the sanctification of God's name as the criterion of trinitarian doctrine, the early church's doctrine of the Trinity and the tradition of the metaphysical God, Jewish voices regarding the doctrine of the Trinity as the exposition of the oneness of the God of Israel, the name of God as the OT and NT root of the doctrine of the Trinity, and the Israel-, Messiah-, and Spirit-presence of YHWH.—D.J.H.

1826. V. A. LEHNERT, "Wenn der liebe Gott 'böse' wird – Überlegungen zum Zorn Gottes im Neuen Testament," *ZeitNT* 5 (9, '02) 15-25.

The article presents an overview of the main points found in theological discussion of the question of theodicy with attention to psychological and didactic aspects of speaking about the wrath of God. It treats the irrational tempers of the ancient Near Eastern gods; the ardent holiness of the God of Israel; the wrath of God in the NT (wrath as a negative human characteristic; wrath as an eschatological action of God); Lactantius' *De ira Dei* (ca. A.D. 311); and the wrath of God in theological, psychological, and didactic perspective.—C.R.M.

1827. J. A. LOADER, "'Law and Gospel' in the Pentateuch organisation," *HervTeolStud* 57 (1-2, '01) 70-85.

The article analyzes the story line of the Pentateuch and argues that the narrative parts subsume the legal material so that we end up with the "Law" incorporated into the narration of God's ever provident intervention in Israel so as to achieve the fulfillment of his promise, that is, "gospel." The concept of "Torah" contains both elements. To claim that the Law has been overcome by the gospel loses sight of the nature of the biblical Torah and the inner character of the gospel.—C.R.M.

1828. J. LOZA VERA, "El Espíritu Santo en la Revelación Bíblica," *AnáMnesis* [Xochimilco, Mexico] 11 (2, '01) 17-61.

This fourth and final installment [see §§ 44-1923; 45-1267; 46-272] first considers the Holy Spirit in John's Gospel under three headings: the glorious Christ and the gift of the Spirit, the Holy Spirit and baptism, and the Paraclete and Christian life. Then it discusses how the Holy Spirit is treated in other NT writings (James, 1 and 2 Peter, the Pastorals, Jude, Hebrews, Revelation) and offers some general conclusions.—D.J.H.

1829. U. LUZ, "Das Herrenmahl im Neuen Testament," *BibKirch* 57 (1, '02) 2-8.

The celebration of the Lord's Supper bound the early Christians to their communities and to the risen Christ. The variety of formulas in the NT (Mk 14:22-25; Mt 26:26-29; Lk 22:15-20; 1 Cor 11:23-25) should not be a source of embarrassment but rather is a reminder of the great riches of God's gift and the ecumenical breadth of the church. [The same fascicle (pp. 50-53) contains K. Scholtissek's survey of recent publications on the Eucharist in the NT and related topics.]—D.J.H.

1830. F. MANZI, "'Hic veri templi adumbratur mysterium.' L'adempimento neotestamentario del Tempio alla luce di un recente documento della Pontificia Commissione Biblica," *EphLiturg* 116 (2, '02) 129-174.

In light of the recent (2001) document from the Pontifical Biblical Commission regarding the Jewish people and their Holy Scriptures in the Christian Bible, the article considers the process of continuity, discontinuity, and progression guiding the NT reinterpretation of the Jerusalem Temple. As a place of encounter between the faithful and the God who manifests himself there, the Temple finds its complete fulfillment in the glorified body of Christ in whom God has revealed himself in a definitive fashion.—D.J.H.

1831. J. A. MEEK, "The Riches of His Inheritance," *Presbyterion* 28 (1, '02) 34-46.

The biblical language of "inheritance" brings out aspects of the work of Christ that not only enhance our understanding of that work but also foster spiritual health and growth. After reflecting on the idea of inheritance, the article considers the pertinent texts in the OT and the NT (especially in the Pauline corpus). Then it reflects on how understanding inheritance as a dimension of or a perspective on salvation can promote spiritual growth.—D.J.H.

1832. R. MIGGELBRINK, "Die Welt in die Krise treiben. Das biblische Zeugnis vom Gotteszorn darf nicht verschwiegen werden," *Zeitzeichen* [Berlin] 3 (5, '02) 49-51.

The biblical witness about God's anger must not be ignored. The OT prophets proclaimed God's wrath because the people turned from God's way. In the tradition of the OT prophets and against an apocalyptic background, Jesus served as a prophet of God's anger. His death and resurrection took place in the context of this theme.—D.J.H.

1833. M. O'BRIEN, "The Nature of Biblical Monotheism: Experience and Ideology," *Concilium* (1, '01) 66-73.

Whereas the early church thought of itself as listening to God's words in the text of the OT, the critically aware reader listens to the words of Israel's theologians in the text of the OT. There is evocative power in the portrait of Israel "discovering" monotheism in the chaos of the exile, but it provides a different experience from that of a reader in the early church because of the different ideology informing it.—C.R.M.

1834. S. O'CONAILL, "What Do We Mean by the Kingdom of God?" *DocLife* 52 (4, '02) 241-247.

If we read and ponder holistically the biblical accounts of the kingdom of Israel, as well as the Gospel references to the kingdom of God, we find a dynamic that is actually predictive of a modern global egalitarian society, but one that lacks the imperfections of the most advanced we now have.—D.J.H.

1835. J. J. PILCH, "God and Lying Spirits," *BibToday* 40 (2, '02) 112-116.

As perceived by Mediterranean biblical authors and their audiences, God thinks, speaks, and behaves according to all the Mediterranean cultural rules. The story of Ahab in 1 Kings

22 indicates that God can be wily, devious, and deceptive when that is called for. As 2 Tim 3:16 suggests, Scripture can help in steering clear of deception and falsehood.—D.J.H.

1836. G. PRINCE, "Dieu serait-il simple?" *Parabole* [Montreal] 24 (4, '02) 9-10.

While we may seek a strong and powerful God, the OT Scriptures and the witness of Jesus show us a God who is much more simple than we may expect and a way of life that involves the gift of self and the simplification of one's life.—D.J.H.

1837. G. PRINCE, "Nous sommes ici chez Dieu. Le partage, une question de justice," *Parabole* [Montreal] 24 (4, '02) 7-8.

In the Scriptures the goods of the earth belong to all. Sharing them with those in need is a matter of justice (and not merely one of generosity) and is based on love, solidarity, and eternity.—D.J.H.

1838. V. PUJOL-DUVAL, "Faul-il continuer d'appeler Dieu: *Père*?" *RevRéf* 53 (217, '02) 1-20.

The question whether it is still necessary to call God "Father" takes seriously such basic theological issues as the nature of God and the authority of the Scriptures. The article first reviews six arguments for no longer calling God "Father" (e.g. biblical maternal references to God, the transcendence of God) and considers three substitutions (e.g. gender-inclusive language). Next it considers the case for continuing to call God "Father" (e.g. God is masculine, revelation). Finally it points out errors in both of these positions and focuses on the principal idea behind God as Father, namely the paternity of God (even the "maternal paternity" of God), who is neither masculine nor feminine.—C.R.M.

1839. M. REISER, "Das Jenseits im Neuen Testament," *TrierTheolZeit* 110 (2, '01) 115-132.

This consideration of the life to come according to the NT focuses on the question of what comes immediately after death. It first examines two pertinent texts in Luke: the penitent criminal (23:42-43), and the parable of the rich glutton and the poor Lazarus (16:19-31). Then it treats Paul's statements in Phil 1:23 ("to depart and be with Christ"), and 2 Cor 4:7–5:10 ("earthen vessels" and at home with the Lord). It concludes that the NT authors were seldom occupied with the question of the individual's fate after death, focusing instead on the more important issue of the last days and the future of the world.—C.R.M.

1840. K. S. ROBICHAUX, "Glory, Resurrection, Christ, and the Spirit," *Affirmation & Critique* [Anaheim, CA] 7 (1, '02) 22-38.

To understand fully the biblical concept of glory, it is necessary to recognize its relationship to resurrection, Christ, and the Spirit. Far from the simple notion of a physical luminescence, glory is a mode of Christ's divine existence and the raison d'etre of the human race.—D.J.H.

1841. B. P. ROBINSON, "Hell and Damnation! Biblical Concepts of Hell," *ScriptBull* 32 (1, '02) 21-32.

It seems likely that Jesus accepted the prevalent Jewish notion of Gehenna but in a weak version (destruction by fire, annihilation). Paul and John also seem to have envisaged annihilation as the fate of evildoers. Matthew, with his strongly protorabbinic background, espoused and propagated the strongest version of the doctrine of Gehenna, that involving eternal torment by fire. What the NT is unequivocal about is that those who hear the gospel message are called to make a radical life-choice.—D.J.H.

1842. G. Röhser, "Hat Jesus die Hölle gepredigt? Gericht, Vorherbestimmung und Weltende im frühen Christentum," *ZeitNT* 5 (9, '02) 26-37.

After noting current interest in the theme of hell, the article considers the biblical terminology and conceptuality of hell (Sheol, Hades, Gehenna, etc.), contends that Jesus did not preach hell but surely spoke of it, explains various approaches to judgment and hell in early Judaism and in the NT, reflects on the pertinent theological issues, takes up the question of predestination to hell, and discusses the future and the end of the world.—D.J.H.

1843. I. M. Sans, "Dios fuego," *EstEcl* 77 (300, '02) 73-97.

With reference mainly to OT texts, the article first considers God as merciful and just, and sketches how the image of fire is associated with God. Next it treats fire as a sign both of the protective presence of God and of the punitive justice of God. Then it deals with fire and wrath, the meanings of wrath, the jealous God, fire and metallurgy, and the divine metallurgy. Finally it examines how these images appear in the NT portraits of the Messiah, and returns to the themes of justice and mercy.—D.J.H.

1844. S. P. Saunders, "'Learning Christ.' Eschatology and Spiritual Formation in New Testament Christianity," *Interpretation* 56 (2, '02) 155-167.

Perhaps the most misunderstood and neglected aspect of early Christian spiritual formation is its decidedly eschatological cast. For the NT writers the "last days" are a "kind of time" characterized more by content, experience, and relationships than by location on an abstract time line. The article examines three NT documents that consistently display the creative use of eschatological perspectives to shape Christian imagination and practice: Matthew—between heaven and earth; Galatians—apocalyptic eschatology and the spirituality of freedom; and Ephesians—"in Christ . . . in the heavenly places."—C.R.M.

1845. E. J. Schnabel, "Israel, the People of God, and the Nations," *JournEvangTheolSoc* 45 (1, '02) 35-57.

The article first treats the topic in the OT under the following headings: the universal context for Israel's story; Israel's encounter with the Canaanite nations as a hostile takeover; Israel's relations with her pagan neighbors as tolerant reserve; Israel welcomes foreigners when they turn to Yhwh; and Israel expects a conversion of the nations to Yhwh in "the last days." Then it deals with the NT evidence under these headings: Jesus' ministry initiates the fulfillment of the promises of God; Jesus commissioned his Jewish disciples to reach all nations; the apostles understood their missionary responsibility; Peter asserts that the messianic people of God is a universal community; James and the international mission of the church; Paul's hopes for the conversion of Israel; and John's vision (in Revelation) of God's people from all nations.—D.J.H.

1846. S. S. Sered, "Jewish Women and the Shekhina," *Concilium* (5, '00) 78-90.

The article first briefly summarizes the development of the most prominent divine feminine image/entity in Jewish culture—the Shekhina—in early Jewish sources. Then it illustrates some contemporary Jewish feminist ritual understandings of the Shekhina, outlines reasons why many Jewish feminists are uncomfortable with giving prominence to the Shekhina, and asks whether it is possible to think about a feminist liberation and reclamation of the Shekhina.—C.R.M.

1847. A. M. Serra, “La ‘spada’: simbolo della ‘Parola di Dio’, nell’Antico Testamento biblico-giudaico e nel Nuovo Testamento,” *Marianum* 63 (1-2, ’01) 17-89.

This investigation of the “sword” as a symbol for the word of God first considers pertinent texts in the OT (Psalms; Isa 49:2; 2 Macc 15:15-16), with particular attention to Wis 18:15-16. Then it treats the relevant passages in ancient Jewish literature: Philo, Qumran, Josephus, Targums, *Memar Marqar, b. Berakot* 5a, and various midrashic works. Finally it discusses the NT texts that portray the sword as a symbol for the word of God: Heb 4:12-13; Eph 6:17; and Rev 1:16; 2:12, 16; 19:15, 21.—D.J.H.

1848. J. L. Sicre, “The Utopia of the Human Family in the Biblical Tradition,” *Concilium* (5, ’01) 89-96.

In the Bible the history that begins in this world in Genesis ends in new heavens and a new earth in Revelation. And the human race, which appeared at the start united in the figures of its progenitors, finishes divided between those who adore the beast and its victims. Jesus accepted the realism of apocalyptic (what some would call its pessimism), while giving it creative power.—D.J.H.

1849. H. C. van Zyl, “Drie probleemareas in gebed: ’n Perspektief vanuit die Nuwe Testament (Three problem areas in prayer: A perspective from the New Testament),” *HervTeolStud* 57 (1-2, ’01) 379-396.

The omniscience, will, and omnipotence of God may cause prayer to be considered futile. The article treats various NT texts to show that these divine attributes need not lead to futility in prayer but rather invite the believer to rely on the providence of God.—C.R.M.

1850. E. Wainwright, “A New Daring of the Religious Imagination: ‘God’ in Feminist Theology,” *Concilium* (1, ’01) 94-103.

After articulating women’s experience of the naming of “God,” the article first considers women’s speaking “God” in a new and daring voice in the story, imagery, and metaphors of the Christian tradition as these have been reclaimed in dialogue with biblical, theological, and women’s wisdom traditions. Next it discusses women’s addressing “God” in liturgy, ritual, and community prayer. Then it treats women’s encountering “God” in religious experience and spirituality. Women have recognized that they need to nurture a new religious imagination if they are to sustain a life-enhancing relationship with their own selves, others, and the “God” whom they have encountered as mystery.—C.R.M.

1851. P. Wells, “Dieu: masculin et/ou féminin?” *RevRéf* 53 (217, ’02) 21-33.

The article offers a theological response to the frequently posed question of why the biblical authors use the masculine and not the feminine when they speak about God. After introductory remarks on egalitarianism, biblical language, and metaphors about God, it discusses paternity and separation (the separation between God and the world), and the sovereign God. It concludes that if we wish to honor God and maintain the biblical doctrines of creation, redemption, and salvation in Jesus Christ, we must respect the manner in which God speaks of himself in biblical revelation.—C.R.M.

1852. J. K. PAPADOPOULOS AND D. RUSCILLO, "A *Ketos* in Early Athens: An Archaeology of Whales and Sea Monsters in the Greek World," *AmJournArch* 106 (2, '02) 187-227.

The article publishes a fragment of a scapula of a fin whale found in a 9th-century B.C. well in the area of the later Athenian Agora, and discusses whales in the Aegean and Mediterranean of the ancient world. It treats the archaeological context, the whalebone and its possible functions, leviathans in the Mediterranean, the use of whales and whalebones in the Greek world and beyond, from κῆτος to φάλλαινα—the language of whales in classical antiquity (Homer, Aristotle, Arrian, Pliny the Elder; the "great fish" of Jonah 1:17 versus the OT Leviathan: Job 3:8; 40:15-24; 41:1-34; Pss 74:14; 104:26; Isa 27:1), and the iconography of Greek sea monsters. Stories of large animals inhabiting the Mediterranean inspired a rich oral and literary tradition extending from the OT and the earlier Ugaritic mythological texts, to Ovid and Virgil, and in the Greek world from Homer to Procopius and far beyond. Early artistic depictions of fabulous sea creatures as worthy opponents of Herakles, Perseus, Marduk, Baal, and Yahweh developed into a rich iconographical tradition in the archaic, classical, Hellenistic, and Roman periods.—C.R.M.

1853. J. B. TSIRKIN, "Canaan. Phoenicia. Sidon," *AulaOr* 19 (2, '01) 271-279.

The Phoenicians regarded themselves as Canaanites. The Egyptians called some of them "Fenkhu," whence the Greeks adopted the denomination "Phoenicians" and much later even coined their own eponym "Phoinix." Originally the Greeks applied this name only to the northern part of Phoenicia. Its southern part was known as "Sidon," as it was called by the Greeks and the Phoenicians' Asiatic neighbors.—D.J.H.

Archaeology

1854. D. N. CARLSON, "Caligula's Floating Palaces," *Archaeology* [New York] 55 (3, '02) 26-31.

During his brief rule from A.D. 37 to 41, Caligula had two enormous ships—a sailing ship and an oared galley—built and anchored on Lake Nemi in the Alban Hills as pleasure craft. These were ancient houseboats of the most decadent sort. The article describes the excavation of the remains of these ships and plans for their reconstruction.—D.J.H.

1855. F. M. CROSS, "The Hebrew Inscriptions from Sardis," *HarvTheolRev* 95 (1, '02) 3-19.

Five Hebrew inscriptions from Sardis [see § 46-479] were found in the synagogue near the southern shrine in the east side of the Main Hall and were originally built into or attached to the walls of the synagogue: (1) "[S]everus"; (2) "Peace!"; (3) "Yoḥa[nan]"; (4) "vow"; and (5) "vo[w]." A sixth Hebrew inscription was recovered from a fill north of the expedition camp: "I, Shemaryah son of (E)lijah—I wrote (this)." Paleographical analysis indicates that all six inscriptions belong to the second half of the 3rd century or to the 4th century A.D. [D. G. Mitten (p. 1) has supplied an introduction to the article.]—D.J.H.

1856. T. ELGVIN WITH S. J. PFANN, "An Incense Altar from Qumran?" *DeadSeaDisc* 9 (1, '02) 20-33.

The miniature incense altar and the inkwell that are now part of the Schøyen Collection could very well derive from Khirbet Qumran (as Kando said). If so, the altar provides evidence that incense was used in divine service conducted at Qumran either by the men of the *yaḥad* or more likely by some later (most probably Jewish) occupants of the site.—D.J.H.

1857. J. ELSNER, "Cultural Resistance and the Visual Image: The Case of Dura Europos," *ClassPhilol* 96 (3, '01) 269-304.

The majority of polytheistic temples at Dura Europos in the first half of the 3rd century A.D. produced images celebrating their own—locally based—deity through the act of sacrifice. Judaism, Mithraism, and Christianity adopted a different strategy of visual propagation, emphasizing mythologies accessible only to initiates and avoiding the normative pagan model of cult sacrifice. The frescoes of the synagogue are unique among the arts of Dura in actively representing the failure of other cults in direct competition with its own. In the polyglot context of a Roman frontier town in Syria, the various sacred images of Dura evoke an interrelated set of religious definitions and propagations of cult identity through art, within which the issue of cultural resistance cannot be denied. Photographs of relevant materials appear on pp. 284-298.—D.J.H.

1858. A. FRUMKIN AND Y. ELITZUR, "The Rise and Fall of the Dead Sea," *BibArchRev* 27 (6, '01) 42-50.

The water level of the Dead Sea has fluctuated considerably over the millennia. When the water level is relatively low, the southern basin of the lake dries up, exposing the shelf underneath. When the water level rises, the southern shelf is submerged and the shoreline around the lake is higher. It is possible to chart the history of the level of the lake by taking into account a combination of geomorphic, archaeological, and biblical evidence.—D.J.H.

1859. E. HABAS (RUBIN), "The Dedication of Polycharmos from Stobi: Problems of Dating and Interpretation," *JewQuartRev* 92 (1-2, '01) 41-78.

The Polycharmos inscription found at Stobi in Macedonia is the only Jewish example of a well known type of foundation inscription and should be dated to the 2nd century A.D. (and more precisely to A.D. 163/4). After a transcription and translation of the text as well as a philological commentary, the article discusses criteria for dating the inscription, aspects of its form and content, and (as an appendix on pp. 73-75) the evidence for a Jewish community in Stobi.—D.J.H.

1860. D. M. JACOBSON, "Herod the Great Shows His True Colors," *NearEastArch* 64 (3, '01) 100-104.

The largest bronze coin of Herod the Great (ca. 37 B.C.) portrays the tripod of Apollo on the obverse, while the reverse image includes the characteristic Dioscuri cap, a pointed hat topped with a star to denote the cosmic connection. These symbols indicate that Herod took pride in his name (meaning "hero"), identified himself with the exemplary heroes of classical mythology (the Dioscuri) who were credited with bringing victory, and was a devotee of Apollo-Qos (the deity of his ancestors). These coin emblems demonstrate that while dutifully serving the emperor Augustus, Herod paid allegiance to Greco-Roman religion and culture.—D.J.H.

1861. D. KENNEDY, "Qaryat al-Hadid: A 'Lost' Roman Military Site in Northern Jordan," *Levant* 34 ('02) 99-110.

On the basis of reports from travelers and visitors, aerial photographs, and brief field visits in 1997 and 1998, the article argues that Qaryat al-Hadid in northern Jordan was a significant and extensive site, and suggests that certain structures there formed part of a series of Roman military installations in the area.—D.J.H.

1862. N. LIPHSCHITZ AND G. BONANI, "Wild and Cultivated Date Palm (*Phoenix Dactylifera*) from Qumran Cave 24," *Tel Aviv* 28 (2, '01) 305-309.

Recently some unusually small date palm (*phoenix dactylifera*) seeds were gathered at Qumran Cave 24. They seem to represent a period when date palm trees were still wild and are similar in size to the Neolithic date palm seeds from Tuleilat el-Ghassul.—D.J.H.

1863. A. MASTROCINQUE, "Studies in Gnostic Gems: The Gem of Judah," *JournStudJud* 33 (2, '02) 164-170.

A jaspis gem conserved in Paris at the Cabinet des Médailles contains on the obverse a leontocephaline daemon dressed with armor and military skirt, and on the reverse the Greek inscription ΙΟΥΔΑΣ. This gem is immediately related to Jewish traditions concerning Judah the son of Jacob (see Gen 49:9).—D.J.H.

1864. M. O'HEA, "Note on a Roman Milestone from Gadora (al-Salt) in the Jordan Valley," *Levant* 34 ('02) 235-238.

A late 2nd-century A.D. inscribed (mainly in Latin, with some Greek) milestone recently reerected on the edge of the Jordan Valley road near Tell Deir 'Alla provides new evidence for a road from al-Salt down to the better known Roman route running down the valley, probably in the modern fields to the west of the present road. Roman epigraphic references to al-Salt that use its Hellenistic name, Gadora or Gedora, are rare (if not nonexistent).—D.J.H.

1865. Y. PELEG, "Gender and Ossuaries: Ideology and Meaning," *BullAmSchOrRes* 325 ('02) 65-73.

The task of collecting bones into ossuaries around Jerusalem (Giv'at ha-Mivtar, Giv'at Shapira, North Talpiyot, Mount Scopus) and Jericho (Tomb H) in the late Second Temple period and inscribing the names of the deceased created a situation in which more women than men were buried with children and babies, more men had personal ossuaries, more extended male names expressing lineage were indicated in the ossuary inscriptions, and more men were indicated by inscriptions about their public persona. By means of burial of the dead, the living members of the family shaped the gender ideal, legitimized the accepted male and female images, and passed the message on to the next generation.—D.J.H.

1866. K. AND L. RITMEYER, "Divergent Visions of the Holy Land," *BibArchRev* 28 (4, '02) 52-55.

C. Barry's sketches of the great monuments of Egypt and the landscapes of the Bible made between 1818 and 1820 tell a remarkably faithful truth about these places that was unequaled for their time. For the Finden project in 1833 J. M. W. Turner based fourteen paintings on Barry's sketches, but the master landscapist did not regard it his duty to reproduce the Holy Land as Barry had observed it.—D.J.H.

1867. J.-L. Rivard, B. C. Foster, and S. E. Sidebotham, "Emerald City," *Archaeology* [New York] 55 (3, '02) 36-41.

The "emerald city" in Wadi Sikait in Egypt's Eastern Desert contains buildings, temples, graves, and mine shafts associated with the search for emeralds that began in Roman times and possibly earlier. After an overview of the pertinent literary evidence, the article reports on recent archaeological surveys and plans for small-scale excavations there.—D.J.H.

1868. A. Runesson, "A Monumental Synagogue from the First Century: The Case of Ostia," *JournStudJud* 33 (2, '02) 171-220.

Continuing the dialogue with L. M. White about the synagogue at Ostia [§§ 42-577; 44-1309], this article assesses White's response [see § 44-1309], takes up some matters of definition (insula, private and public buildings, synagogue), offers comments on the original design of several areas (B, C, D, and G), considers the connection between the different parts of the complex and the alleged second story, interprets the design and function of the original building (monumentality, size, internal features), and discusses the major phases of the building and their dating. It concludes that the development of the building may be divided into three major phases (from the second half of the 1st century A.D. to the mid-4th century or slightly later), and that the first phase of the building included public space that was most likely used by Jews for religious and other purposes.—D.J.H.

1869. H. Shanks, "Is It or Isn't It — A Synagogue?" *BibArchRev* 27 (6, '01) 51-57.

E. Netzer claims that he has found near Jericho the oldest synagogue building in the biblical land of Israel. But not everyone agrees that it is a synagogue. Meanwhile, V. Corbo and S. Loffreda say that they have found a synagogue about as old near the Sea of Galilee, at Migdal (sometimes called Magdala). Netzer, however, does not think that the Migdal building is a synagogue at all. The article seeks to present the evidence and invites readers to decide for themselves.—D.J.H.

1870. H. Shanks, "Searching for Essenes. At Ein Gedi, Not Qumran," *BibArchRev* 28 (4, '02) 18-27, 60.

According to Y. Hirschfeld, Qumran featured the manor house of a large agricultural estate and was not an Essene settlement at all, and the scrolls found there came from a library in Jerusalem. He contends that the Essene settlement mentioned by Pliny the Elder (in *Natural History* 5.73: *infra hos Engada oppidum fuit*) was Upper Ein Gedi, where thirty "cells" could accommodate a group of hermits (possibly Essenes). However, D. Amit and J. Magness contest Hirschfeld's interpretations of the archaeological and literary evidence.—D.J.H.

1871. W. Thiel, "Zwischen Widerstand und Anpassung. Archäologische Zeugnisse der Makkabäerzeit," *BibKirch* 57 (2, '02) 95-103.

The article discusses archaeological discoveries that pertain to the Maccabean period: the siegeworks of Bethbasi (see 1 Macc 9:64), Beth-zur as a stronghold on the border of Judea and Idumea (1 Macc 4:61; 6:26), the new founding of Gezer/Gazara by Jonathan and Simon (1 Macc 13:43-48), Jerusalem (new buildings, a new city-quarter, new walls), and the general settlement pattern (archaeological finds, literary traditions). An excursus (p. 103) deals with the family tomb of the Maccabees in Modein.—D.J.H.

1872. M. Vickers, "Pots of Silver?" *History Today* [London] 52 (2, '02) 29-35.

Until recently, some Greek pottery vessels were ranked among the most precious surviving relics, in the belief that the ancients held them in equally high esteem. But in fact, their status in antiquity seems to have been exaggerated. It appears that even lower class residents of classical Athens purchased and used domestically finely painted pottery.—D.J.H.

1873. Z. ZEVIT, "Three Debates about Bible and Archaeology," *Biblica* 83 (1, '02) 1-27.

For almost twenty-five years the Biblical Archaeology debate, the Minimalist-Maximalist debate, and the Tenth Century debate have kept scholars busy correcting history lectures, writing articles, and trying to keep their theology attuned to their understanding of history. This article seeks to disentangle issues beclouded by fuzzy terminology by considering each debate in its unique intellectual context, and to indicate how this approach can promote an intellectually healthy climate within which historical research may advance.—D.J.H.

Archaeology, §§ 46-1506, 1852, 1951, 1957.

Dead Sea Scrolls

1874. A. CAQUOT, "Malédictions et bénédictions qoumrâniennes," *RevHistPhilRel* 82 (1, '02) 3-14.

The article presents translations and comments for five texts from Qumran: two curses on the wicked and their angelic prince who is called Melchireshaᶜ (4Q280) or Belial (4Q286 7 ii); two blessings, one that ascends to God to celebrate his throne (4Q286 1 ii) and a second (11Q14 ii) that descends from God to the faithful through the mediation of a priest; and a hymn of self-celebration (4Q491 11 i). Bibliographical information is provided on pp. 13-14.—D.J.H.

1875. H. M. COTTON AND W. ECK, "*P. Murabba'at* 114 und die Anwesenheit römischer Truppen in den Höhlen des Wadi Murabba'at nach dem Bar Kochba Aufstand," *Zeitschrift für Papyrologie und Epigraphik* [Bonn] 138 ('02) 173-183.

P. Benoit's dating of P. Murabba'at 114 to A.D. 171 (see DJD 2, p. 241) is too late, and so this document cannot be taken as evidence for the presence of Roman troops in the caves of Wadi Murabba'at in the late 2nd century A.D. Rather, P. Murabba'at 114 is better dated to the period between the two Jewish revolts and viewed as left behind at Murabba'at in the aftermath of the Bar Kokhba Revolt.—D.J.H.

1876. J. R. DAVILA, "The Macrocosmic Temple, Scriptural Exegesis, and the Songs of the Sabbath Sacrifice," *DeadSeaDisc* 9 (1, '02) 1-19.

Songs of the Sabbath Sacrifice envisions a macrocosmic temple conceived on the model of the earthly tabernacle and the Jerusalem Temple. This paper seeks to reconstruct some of the implicit exegetical strategies used by the composers of this work (and probably their predecessors) to support their mining of the biblical accounts about the tabernacle (Exodus 25–40), the Jerusalem Temple (1 Chronicles 28–29), and Ezekiel's imagined temple (Ezekiel 40–48), as well as other pertinent texts (Exod 23:20-23; Isa 63:7-14; Ezekiel 1; *1 Enoch* 14–15) for details of the cosmic temple.—D.J.H.

1877. K. DE TROYER, "Qumran Research and Textual Studies: A Different Approach," *Rel StudRev* 28 (2, '02) 115-122.

The article reviews classics on Jews in Hellenistic times (E. Bickerman, V. Tcherikover), books on Septuagint studies, and jubilee volumes published on the occasion of fifty years of Qumran research. It concludes that the Dead Sea scrolls show how Scripture was reread and interpreted as referring to situations, expectations, practices, and beliefs of different communities such as the Essene community of Qumran.—D.J.H.

1878. H. ESHEL, "ʿl hšymwš bśph hʿbryt btʿwdwt klklywt šntglw bmdbr yhwdh (Hebrew in Economic Documents from the Judaean Desert)," *Lĕšonénu* [Jerusalem] 63 (1-2, '00-'01) 41-52.

New evidence found in the Judean Desert in recent years proves that some groups of Jews in the late Second Temple period wrote their economic documents in Hebrew. Of the five documents discovered at Wadi Murabbaʻat that were written during the First Revolt, three were in Hebrew. Thus the use of Hebrew in some economic documents dated to the Bar Kokhba Revolt was not an innovation.—D.J.H.

1879. D. GREEN, "4QIs^c: A Rabbinic Production of Isaiah found at Qumran?" *JournJew Stud* 53 (1, '02) 120-145.

The use of paleo-Hebrew script in 4QIsa^c when writing divine titles correlates so closely with the divine titles listed as inerasable by the rabbis that it is possible to posit a single halakic/legislative motivation. It would appear that both the "normative" and the "sectarian" circles had exactly the same understanding of the negative injunctions found in Lev 24:16 and Deut 12:3-4. This shared phenomenon may be one aspect of a much larger "common Judaism."—D.J.H.

1880. V. A. HUROWITZ, "*Rwqmh* in Damascus Document 4QD^e (4Q270) 7 i 14," *Dead SeaDisc* 9 (1, '02) 34-37.

The word *rwqmh* in *Damascus Document* 4QD^e (4Q270) 7 i 13-15 is a Hebrew form or phonetic variant of the well known Akkadian term *rugummû* meaning "legal claim." The text says that the "mothers" have a priori no legal claim (*rwqmh*) on one who complains against them, and so one who maligns them is punished less severely than one who maligns the "fathers."—D.J.H.

1881. M. Z. KADDARI, "Mšpṭy 'šĕ' b'mqṣt mʿśy htwrh' (*Še-* Clauses in *Miqsat Maʻaśe Ha-Torah*)," *Lĕšonénu* [Jerusalem] 63 (3-4, '00-'01) 203-207.

The *šĕ-* clauses in 4QMMT are frequently substantivized as object clauses complementing the verbs *ḥšb, ʾmr, ydʿ, hkyr, bqš,* and *ktb*. Other *šĕ-* clauses are substantive or relative clauses (mainly restrictive ones). A few adverbial *šĕ-* clauses are found.—D.J.H.

1882. M. KISTER, "Šlwš mylym mṣpwny mgylwt mdbr yhwdh (Three Unknown Hebrew Words in Newly-Published Texts from Qumran)," *Lĕšonénu* [Jerusalem] 63 (1-2, '00-'01) 35-40.

The article deals with three Hebrew words found in recently published Qumran texts: (1) *mlwš* (4Q439 1 i), a word well attested in Aramaic dialects (borrowed from Akkadian) and meaning "star, horoscope"; (2) *ʿwr* (4Q433 1), meaning "chaff," which is well known in Aramaic; and (3) *mblgwt* (4Q429 2), meaning "poisonous bites (of snakes)" (see Jer 8:17-18).—D.J.H.

1883. R. Kugler, “Making All Experience Religious: The Hegemony of Ritual at Qumran,” *JournStudJud* 33 (2, ’02) 131-152.

The Qumran texts provide evidence for political rituals, feasting and fasting rites, rites of passage, calendrical rites, rites of affliction, and rites of exchange and communion. It appears that ritual exercised a measurable hegemony over the lives of people at Qumran (making large portions of their experience “religious” in a certain sense), that some of their ritual practice set them apart from their neighbors in faith, and that the basis for the group’s ritual practices was their interpretation of Scripture.—D.J.H.

1884. K. B. Larsen, “Visdom og apokalyptik i *Musar l^{e}Mevin* (1Q/4QInstruction)” [Wisdom and Apocalyptic in *Musar l^{e}Mevin* (1Q/4QInstruction)], *DanskTeolTids* 65 (1, ’02) 1-14.

4QInstruction combines traditional sapiential material containing ethical instructions based on experience and apocalyptic passages dealing with the insight of the elect into the hidden dualistic world order, the last things, and the *rāz nihyeh* (“the mystery to come”). The claim that wisdom is a hidden mystery only attainable by the in-group through revelation expresses a radical rejection of experiential knowledge. Only access to the *rāz nihyeh* imparts the ability to distinguish between good and evil, wisdom and folly, truth and iniquity—even between the bitter and the sweet. As such the work must be understood as reflecting an apocalyptic worldview within the literary genre of sapiential instruction.—D.J.H.

1885. R. D. Miller, “The Greek Biblical Fragments from Qumran in Text-Critical Perspective,” *BibOr* 48 (4, ’01) 235-248.

The Greek biblical fragments from Qumran reveal an enormous variety of textual traditions. 4QLXXLev^{a} may be either a clarifying revision that is paraphrasing, a recension toward some unknown Hebrew text, or an accurate text of the Old Greek. Pap4QLXXLev^{b} is largely the Old Greek text, with the strange use of ΙΑΩ. 4QLXXNum is a recension toward the Masoretic text but independent of the Kaige text. The scrolls from Cave 7 are really too small to judge, but pap7QLXXExod may be a Kaige text and 7QLXXEpJer may be Lucianic.—D.J.H.

1886. M. Mishor, “Myyḥwdy hlšwn šl htʿwdwt mzmn hmrd hgdwl (Some Linguistic Peculiarities of First Revolt Period Documents),” *Lĕšonénu* [Jerusalem] 63 (3-4, ’00-’01) 327-331.

Recent research has established that certain documents from Murabbaʿat, three of which (nos. 22, 29, and 30) are Hebrew deeds, which were first attributed to the Bar Kokhba period, actually belong to the First Revolt period. Certain linguistic features in these documents attest to a stage earlier than the language of the Bar Kokhba documents: the use of *ʿeṣ* (“tree”) rather than *ʾilan,* the use of *ʾeta* as an accusative particle before a definite article, the elision of final *nun* of the preposition *min* (“from”) before a definite article, and the conservation of *he* of the definite article after the preposition *l-*.—D.J.H.

1887. J. A. Naudé, “The Distribution of Independent Personal Pronouns in Qumran Hebrew,” *JournNWSemLang* 27 (2, ’01) 91-112.

This study of the syntax of independent personal pronouns as represented in mainly the nonbiblical Hebrew writings of the Qumran community argues that they can be used as covert and overt pronominal subjects, subject topics, dislocated constituents and resumptives, and markers (saving devices) for specificational verbless clauses.—D.J.H.

1888. C. A. NEWSOM, "Apocalyptic Subjects: Social Construction of the Self in the Qumran Hodayot," *JournStudPseud* 12 (1, '01) 3-35.

After noting that "subjectivity" concerns the ways in which people represent themselves to themselves and to one another, the article considers the formation of subjectivity at Qumran and discusses the authorship and life-setting of *Hodayot*. Then it deals with the uses of "I" and "you" in *Hodayot,* and explores how in this work the self is formed in the conflict between God and the wicked (with particular attention to 1QH x 20-30 and xi 1-18).—D.J.H.

1889. A. ROFÉ, "Moses' Mother and her Slave-Girl according to 4QExod^b," *DeadSeaDisc* 9 (1, '02) 38-43.

According to the addition to Exod 2:3b in 4QExod^b ("And she said to her maid, 'Go!'"), a female slave belonging to Moses' mother placed him among the reeds by the bank of the Nile. This secondary variant is best explained midrashically: The wife of the great leader Amram must have had a maid whom she sent to put the basket in the reeds (rather than do it herself).—D.J.H.

1890. A. SHEMESH, "Expulsion and Exclusion in the Community Rule and the Damascus Document," *DeadSeaDisc* 9 (1, '02) 44-74.

The Qumran sect's penal code (see CD xiv 18-23 and 1QS vi 24–vii 26) includes two basic types of punishments: exclusion and expulsion. These two punishments are based on the biblical paradigms of exile and excision. Exile and exclusion are temporary in nature, and apply to those who transgress the laws unintentionally. But according to Numbers 15, those who act defiantly and sin intentionally will have no forgiveness and will be cut off from among the people. The sectarian implementation of this punishment is permanent expulsion from the community. An appendix (pp. 72-74) treats an apparent exception to this distinction in 1QS viii 16-18.—D.J.H.

Dead Sea Scrolls, §§ 46-1510, 1522, 1599, 1603, 1751, 1856, 1858, 1862, 1870, 1915, 1929.

Jewish World

1891. M. BARKER, "Wisdom: the Queen of Heaven," *ScotJournTheol* 55 (2, '02) 141-159.

Evidence from the OT, *1 Enoch* and other Jewish writings, early Christian texts, and archaeological discoveries indicates that Wisdom became the name by which the ancient Hebrew female deity known as the Queen of Heaven was best known.—D.J.H.

1892. D. BAUER, "Der Tod von Märtyrern und die Hoffnung auf die Auferstehung," *BibKirch* 57 (2, '02) 82-86.

The article first reviews the earliest evidence (Isa 26:19; Dan 12:2-3) and models (Ezekiel 37; Hos 6:2; Ps 16:10-11) for resurrection hope in the OT. Then with particular reference to 2 Maccabees 7 it notes that at the beginning of the 2nd century B.C. with the violent collision of Hellenistic culture and Jewish piety, the traditional scriptural view of a definitive end of life at death (see still Sir 41:3-4; Qoh 3:19-20) was reinterpreted in the direction of a resurrection of the righteous—especially those martyred in the struggle for the "laws of the fathers" (2 Macc 7:2, 9). Faith in the resurrection of the righteous was motivated by the conviction that the justice of God reached beyond the boundaries of death.—C.R.M.

1893. E. Bons, "Le vocabulaire de la servitude dans la Septante du livre de Ruth," *Journ StudJud* 33 (2, '02) 153-163.

This comparison of the Hebrew and Greek terms used to describe those who worked for Boaz in the book of Ruth gives special attention to the meaning of the Greek words νεᾶνις, παῖς, κοράσιον and παιδάριον, δούλη, and παιδίσκη. It concludes that the Greek translator did not work in a mechanical fashion and that he may have lived in a Egyptian milieu.—D.J.H.

1894. S. Burkes, "Wisdom and Apocalypticism in the Wisdom of Solomon," *HarvTheol Rev* 95 (1, '02) 21-44.

The article first explores the Wisdom of Solomon as a vehicle for an apocalyptic worldview with reference to its treatments of death, appearances and reality, the cosmos, epistemology, and Wisdom as savior. Then it considers Wisdom as a sapiential work and reflects on the implications of its straddling of genres for understanding Jewish wisdom literature in the Hellenistic and Roman periods.—D.J.H.

1895. S. Cheon, "Three Characters in the Wisdom of Solomon 3–4," *JournStudPseud* 12 (1, '01) 105-113.

The paper examines the functions of three righteous characters in Wisdom 3–4 and the author's argumentation in the passage. It first examines the antitheses of the sterile woman (3:13) versus the wives of the wicked, the eunuch (3:14) versus the husband, and the youth who died young (4:7) versus the progeny of the wicked. Then it discusses the literary function of the three antitheses, and the sociopolitical implications of the characters, respectively. It concludes that the three righteous characters have not been selected for praise in themselves but function as a literary device to indict the wrong thoughts and deeds of the wicked.—C.R.M.

1896. S. D. Chepey, "Samson the 'Holy One': A Suggestion Regarding the Reviser's use of ἅγιος in Judg 13,7; 16,17 LXX Vaticanus," *Biblica* 83 (1, '02) 97-99.

While the use of the Greek term ἅγιος ("holy one") as a reference to Samson and rendering of the Hebrew religious technical term *nzyr* in the Vaticanus manuscript of the Septuagint of Judg 13:7 and 16:17 seems odd given their lexical disparity, an association between the terms does occur in the law for the Nazirite to be holy with respect to the growth of hair in Num 6:5, 8. A contextual similarity between the Numbers passage and Judg 13:5, 7 and 16:17 occurs in that Samson is accorded only one proscription—the use of a razor on his head.—D.J.H.

1897. J. R. C. Cousland, "Dionysus *theomachos*? Echoes of the *Bacchae* in 3 Maccabees," *Biblica* 82 (4, '01) 539-548.

Examination of suggestive literary and thematic echoes of Euripides' *Bacchae* (hybris and divine nemesis or retribution) in *3 Maccabees,* especially Pentheus' hapless opposition to Dionysus, suggests that *3 Maccabees* has something to do with Dionysus. In adducing these echoes the author of *3 Maccabees* drew on the literary heritage of the Greeks in order to pillory Ptolemy IV Philopator's Dionysiac pretensions. In this theomachy YHWH effortlessly triumphs over the "new Dionysus" with Dionysus' own devices: sleep and oblivion.—D.J.H.

1898. F. J. DEL BARCO DEL BARCO, "A Survey of Semitic Studies in Spain (1975-2000) I: Hebrew Bible, Jewish, and Ancient Near East Studies," *RelStudRev* 28 (2, '02) 131-137.

The edition and study of Hebrew manuscripts is still a very important task for Spanish scholars, as the activities of the *Biblia Poliglota Matritense* project shows. Hebrew grammar and linguistics, rabbinic language and literature, Qumran, and the history of Spanish Jews and Sephardic studies are, besides Spanish Hebrew literature, the main fields of research in Jewish studies. And today Spanish scholarship is thriving in fields like biblical archaeology, Sumerology, Egyptology, and especially Ugaritic studies.—D.J.H.

1899. L. DÍEZ MERINO, "El hombre, imagen y semejanza de Dios en la literatura judía antigua," *Ciencia Tomista* [Salamanca] 128 (2, '01) 277-315.

With reference mainly to early Jewish and rabbinic texts, this article deals with how the human person was understood as the image and likeness of God (see Gen 1:26-27), the formation of the human body, the formation of the human soul, Adam as the perfect human, the human person in relation to the creation of the world, and the human person in relation to the creation of the angels.—D.J.H.

1900. P. F. ESLER, "Ludic History in the Book of Judith: The Reinvention of Israelite Identity?" *BibInt* 10 (2, '02) 107-143.

When analyzed in the light of recent anthropological perspectives relating to the production of history and an ethnography of the past, the book of Judith presents a ludic, even carnivalesque, reworking of key themes in Israelite history. Judith equals or surpasses the achievements of great heroes in her people's past such as David or Judas Maccabeus in a manner unknown to Greco-Roman or Israelite traditions. All this is achieved through the agency of a decidedly liminal character in the form of a beautiful and wealthy Israelite widow, the full impact of whose achievements can only be assessed in the context of the honor-obsessed Mediterranean culture within which she functions. The book succeeds in reimagining and reinventing Israelite identity, and in reengendering Israel.—D.J.H.

1901. N. FERNÁNDEZ MARCOS, "On the Borderline of Translation Greek Lexicography: The Proper Names," *JournNWSemLang* 27 (2, '01) 1-22.

The article examines the treatment of proper names in the historical books especially of the Antiochene recension of the Septuagint under the following headings: transliteration, adaptation to the Greek declensions, substitution of the name, translation of the names, translation and etymology, and "ghost-names" (though this term is judged to be not entirely accurate).—D.J.H.

1902. J. GEIGER, "The Hasmonaeans and Hellenistic Succession," *JournJewStud* 53 (1, '02) 1-17.

The article analyzes the circumstances of the ascent to power by Alexander Jannaeus/Jonathan (103-76 B.C.) and of his widow Alexandra Salome (76-67 B.C.) against the background of several cases of royal succession in Hellenistic dynasties that may prove relevant for understanding the events of 103 B.C. in Jerusalem. It suggests that Alexander Jannaeus' marrying his deceased brother's wife and handing on the power to her (rather than to one of his sons) upon his own death would have appeared to the other Hellenistic royal houses as perfectly rational, conventional, and expected.—D.J.H.

1903. M. GILBERT, "Les livres sapientaux de l'Ancien Testament. IV. La Sagesse de Ben Sira," *EspVie* 112 (53, '02) 19-23; (54, '02) 18-23; (55, '02) 14-18; (56, '02) 14-18; (57, '02) 16-20.

The first article [see §§ 46-1258–1259] continues the exposition of key passages in the book of Sirach: the quest for wisdom (6:18-37), and the wisdom of a poor man (10:19–11:6). The second article discusses texts pertaining to the themes of responsible freedom and the mercy of the Lord (15:11–18:14), and prayer to master one's tongue and sexual appetites (22:27–23:6). The third article focuses on the "praise of Wisdom" in Sir 24:1-34 with reference to Wisdom's discourse (24:1-22), Ben Sira's interpretation of the discourse (24:23-29), and Ben Sira's own role (24:30-34). The fourth article considers texts pertaining to the themes of helping one's neighbor financially (29:1-20) and proper etiquette at a banquet or "symposium" (32:1-13). The fifth article deals with Ben Sira's presentation of the glory of the Lord in the world (42:15–43:33) and his praise of the Fathers (44:1–50:24), and notes that Ben Sira's book is faithful to the wisdom tradition, a work of synthesis, and manifestly original.—D.J.H.

1904. M. GILBERT, "Les livres sapientaux de l'Ancien Testament. V. La Sagesse de Salomon," *EspVie* 112 (58, '02) 13-17.

After general comments on the book of Wisdom, this first installment deals with the exordium of the discourse in 1:1–6:25: its arrangement, the discourse giving the program of the wicked (2:1-20), and the major themes of Wisdom 1–6 (God's original project, eschatology, wisdom).—D.J.H.

1905. C. GRAPPE, "Jésus parmi d'autres prophètes de son temps," *RevHistPhilRel* 81 (4, '01) 387-411.

Prophetic figures abounded in 1st-century Palestine. They included (1) those who usually limited themselves to individual actions and uttered oracles about judgment or salvation in line with the classical OT prophets, and (2) those who started small or large movements and were convinced that they had a role to play either as agents or as heralds in the process by means of which God determined to grant an imminent triumph to his kingdom or to his people. Our perception of the historical Jesus and of the Jesus of the Gospels can be clarified greatly by taking these figures into account.—D.J.H.

1906. E. HAAG, "Das Tobitbuch und die Tradition von Jahwe, dem Heiler Israels (Ex 15,26)," *TrierTheolZeit* 111 (1, '02) 23-41.

After observations on textual and literary aspects of the book of Tobit, the article provides form-critical analyses of its four major parts (1:1-2; 1:3–3:17; 4:1–13:18; 14:1-15) and notes parallels with the book of Judith. Then it traces the OT tradition of Yahweh as the healer of Israel with particular attention to the Marah episode in Exod 15:22-27, and considers how this tradition influenced each of the four major parts. It concludes that the final form of the book of Tobit was composed in the late 2nd century B.C., most likely at Jerusalem.—D.J.H.

1907. R. HIGGINS, "Adam and Eve's Journey. An Original Look at Original Sin," *Christ Cent* 119 (7, '02) 8-9.

The article describes the major theses in G. A. Anderson's *The Genesis of Perfection. Adam and Eve in Jewish and Christian Imagination* (2001), along with reactions by R. J. Clifford, J. Levenson, and P. Fredriksen. Anderson contends that Adam and Eve represent the penitential starting point for the human journey back to God, and that the biblical prohibitions on sexuality grew out of Jewish purity restrictions on what humans can do where.—D.J.H.

1908. H. JACOBSON, "Κονάχολ and a Hebrew Liturgical Expression," *JewQuartRev* 92 (1-2, '01) 129-130.

For the names Κονάχολ (Greek) and *Coneacol* (Latin) in onomastic texts, we should read Κολάχολ. This is Hebrew *kl ykwl,* an expression used to designate God. In this case παντοκράτωρ and *omnipotens* will be perfect equivalences of the Hebrew.—D.J.H.

1909. K. JAYAKUMAR, "'Circumcision' in Jewish Religion," *BangalTheolFor* 33 (2, '01) 21-37.

The article discusses the origin of circumcision, circumcision in the OT, and circumcision during the period of Second Temple Judaism (1–2 Maccabees, *Jubilees,* Philo, Josephus, Qumran, other writings, attitude of non-Jews). Jews probably attached special significance to circumcision only during the 7th century B.C. During the Second Temple period it became a Jewish boundary marker and signified responsibility to serve as God's holy people.—C.R.M.

1910. U. KELLERMANN, "Deutschsprachige Kommentare zum Heftthema," *BibKirch* 57 (2, '02) 104-105.

Brief descriptions of German-language commentaries on 1 and 2 Maccabees (S. von Dobbeler, W. Dommershausen), 1 Maccabees (K.-D. Schunk), 2 Maccabees (C. Habicht), and 4 Maccabees (H.-J. Klauck). Some related publications are also noted.—D.J.H.

1911. A. Y. KIM, "Cain and Abel in the Light of Envy: A Study in the History of the Interpretation of Envy in Genesis 4.1-16," *JournStudPseud* 12 (1, '01) 65-84.

Ancient Jewish and Christian interpreters of Gen 4:1-16 magnified elements of sibling rivalry and envy in order to provide the necessary situation of conflict between Cain and Abel. The grave theological problem of God's capriciousness diminishes as rivalry and envy between the brothers is magnified through translation techniques, characterizations, and the incorporation of legendary accretions.—D.J.H.

1912. K.-S. KRIEGER, "Das 3. und 4. Makkabäerbuch," *BibKirch* 57 (2, '02) 87-88.

The article briefly presents the books of 3 and 4 Maccabees. 3 Maccabees shares narrative motifs with 2 Maccabees and is considered to be canonical in the Orthodox churches. 4 Maccabees, which has no canonical recognition, retells the martyrdom stories of 2 Macc 6:18–7:41 to show that "devout reason is sovereign over the emotions" (4 Macc 6:31).—C.R.M.

1913. A. LINDER, "Il galateo della bocca. Studio sulla struttura dei capp. 27-28 del libro di Ben Sira," *Angelicum* 79 (2, '02) 273-301.

After general observations on the book of Sirach, the article considers its title and overall structure, discusses its treatment of etiquette in speech in chapters 27–28 in the context of chapters 24–32, examines the structure of Sir 28:13-26, and contends that the passage consists of three concentrically arranged subunits (28:13-16; 28:17-23; 28:24-26).—D.J.H.

1914. J. LUZARRAGA, "El Cantar des los cantares en el Canon bíblico," *Gregorianum* 83 (1, '02) 5-63.

The Song of Songs was considered as Sacred Scripture before the Christian era. The 2nd-century A.D. rabbinic discussion as to whether it "defiles the hands" referred neither to its canonicity nor to its inspiration, but expressed doubt as to whether for any reason whatever in the text an exception could be applied to it with regard to the general rule that "sacred books defile the hands." The reason for the Song's presence in the canon was not based on its putative author (Solomon) or any allegorical explanation but rather on its sapiential character that shows itself in the literal sense that presents the natural love of a human couple in all its fullness and that by analogy can be referred also to the love of God.—D.J.H.

1915. J. MAIER, "Glaube gegen Unglaube? Jüdische Richtungskämpfe zur Makkabäerzeit im Lichte der Qumranschriften," *BibKirch* 57 (2, '02) 73-78.

The Qumran texts and related writings have helped us to place the events described in 1 and 2 Maccabees in the context of a decisive crisis in the late 3rd and early 2nd century B.C. and in relation to an inner-Jewish conflict over ritual differences. The Maccabean period was part of the last two jubilees before the end-time, a time of apostasy and wickedness. Hellenization played no role in these events. [The same fascicle provides a chart of the Jewish high priests from Onias II to John Hyrcanus (p. 79), as well as brief essays by K. Brodersen on Judea under the rule of Persian and Hellenistic kings (p. 80) and on Antiochus IV Epiphanes (p. 81).]—D.J.H.

1916. S. F. MATHEWS, "The Numbers in Daniel 12:11-12: Rounded Pythagorean Plane Numbers?" *CathBibQuart* 63 (4, '01) 630-646.

When the numbers of days in Dan 12:11-12 (1,290 and 1,335) are added together, they equal 2,625. For theological and literary purposes, Dan 12:11-12 gives expression to the fullness of time, the consummation of history, and the inauguration of God's kingdom by augmenting one week of seven days (of years) (i.e. 7 x 365 = 2,555) by adding 70 (= 2,625). The seventy weeks of years of Daniel 9 (and the seventy years of the hero's service) are thus associated with 1,290 and 1,335 to show that the ultimate consummation of time, the end of Daniel's work, and the struggle of Jerusalem described in Daniel 9 are closely related.—D.J.H.

1917. M. NEL, "Danielboek as apokaliptiek" [The Book of Daniel as Apocalyptic], *Verb Eccl* 22 (2, '01) 366-378.

While the tales in Daniel 1–6 do not have typical apocalyptic features, they form part of a book that includes visions (Daniel 7–12) that exhibit definite apocalyptic features. The article reflects on methodological problems related to Jewish apocalyptic, and concludes that the tales in Daniel 1–6 should be interpreted with the writer's apocalyptic aims in mind.—D.J.H.

1918. J. J. PILCH, "Jesus and the Samaritans," *BibToday* 40 (3, '02) 172-177.

The article first traces the history of the Samaritans from their origins and in Second Temple times (the Persian, Greek, and Roman periods). Then it considers the different portrayals of them in the NT (Matthew, Luke-Acts, John) and asks whether Jesus was pro- or anti-Samaritan.—D.J.H.

1919. E. Regev, "The Two Sins of Nob: Biblical Interpretation, an Anti-Priestly Polemic and a Geographical Error in *Liber Antiquitatum Biblicarum*," *JournStudPseud* 12 (1, '01) 85-104.

In ps.-Philo's *Biblical Antiquities* there are references to Nob in the account of the incident of the Levite's concubine in Judges 19 (*LAB* 45:1-2) and in its retelling of Saul's massacre of the priests described in 1 Sam 22:6-23 (*LAB* 63:1-2). In the former incident the author mistakenly replaced Gibeah ("the hill") with the hill of Nob, while in the latter episode he was influenced by the motif of the evil priests that was common in the Pseudepigrapha and Qumran writings.—D.J.H.

1920. D. R. Schwartz, "Once Again on Tobiad Chronology: Should We Let a Stated Anomaly be Anomalous? A Response to Gideon Fuks," *JournJewStud* 53 (1, '02) 146-151.

This response to Fuks's critique [§ 46-1256] of Schwartz's suggestion that we should accept Josephus' placement of the story of Joseph son of Tobias and Hyrcanus his son (see *Ant.* 12) in the early 2nd century B.C. concludes that Fuks's arguments are either directed at showing that a situation which Josephus claims was anomalous in the 2nd century B.C. would indeed have been anomalous in that century, or they ignore Schwartz's treatment of the sources and the issues upon which they are based, or they ignore their own chronological implications.—D.J.H.

1921. L. Sementchenko, "On the two conceptions of just war in the 'Jewish Antiquities' of Flavius Josephus," *Revue des Études Anciennes* [Bordeaux] 103 (3-4, '01) 485-495.

Josephus' *Antiquities* contains two concepts of the just war and the conditions for divine help in warfare: the Greek notion that divine help is granted to those who follow the rules of war, and the Hellenistic-Jewish idea that the condition for divine help is moral perfection. As Josephus tried to introduce the elements of the Greek concept while paraphrasing his Jewish sources, the Greek dimension became more prominent than the Jewish one.—D.J.H.

1922. A. Spatafora, "La fonction du narrateur en Siracide 24," *Theoforum* 32 (3, '01) 303-320.

In Sirach 24 the praise of Wisdom pronounced by Ben Sira in vv. 1-2 and 30-34 serves as the literary framework for the autobiographical poem in vv. 3-29 that Wisdom speaks. While Ben Sira functions as the implied narrator, the direct discourse by Wisdom allows readers to have direct contact with the divine without recourse to Ben Sira as an intermediary.—D.J.H.

1923. F. Strickert, "Josephus' Reference to Julia, Caesar's Daughter: Jewish Antiquities 18.27-28," *JournJewStud* 53 (1, '02) 27-34.

With reference to the founding of Bethsaida Julias in *Antiquities* 18:27-28, Josephus more likely intended to refer to Livia, the wife of Augustus, rather than to Julia, the daughter of the emperor. Following Augustus's death in A.D. 14, the Roman senate decreed that his wife Livia was officially adopted as daughter and granted the name Julia. Josephus' reference to Livia/Julia as both "wife of the autocrator" and "daughter of Caesar" was intended to enhance her standing.—D.J.H.

1924. J. E. TAYLOR, "Virgin Mothers: Philo on the Women Therapeutae," *JournStudPseud* 12 (1, '01) 37-63.

The study treats issues of women and gender in Philo's *De vita contemplativa* to shed light on an aspect of Jewish women's history in antiquity as well as on Alexandrian Judaism. It discusses Philo's conception of women, women as students of Moses, women as "mothers" of the congregation, and celibacy. Philo addressed potential criticisms of the woman Therapeutae, connected with the ancient perception that women philosophers were unfeminine and dangerously sexual, by insisting on their virginity and characterizing them as maternal (and thereby feminine). Here we find Jewish women engaged in learning and contributing to the very heart of religion.—C.R.M.

1925. R. VAN DE WATER, "'Removing the Boundary' (Hosea 5:10) in First-Century Palestine," *CathBibQuart* 63 (4, '01) 619-629.

There are strong indications that in early rabbinic circles certain biblical texts were modified in the mid-1st century A.D. for ideological purposes. Witnesses to that effort include 8ḤevXIIgr and the recensional movement that it reflects, as well as Qumran documents, Philo, NT writings, apocalyptic literature, rabbinic tradition, and patristic sources. Justin's claims of textual redaction in opposition to early Christian exegesis (see *Dialogue with Trypho* 71–73) provide textual critics with an important clue to the process by which the received texts reached their final form.—D.J.H.

1926. S. VON DOBBELER, "Geschichte und Geschichten. Der theologische Gehalt und die politische Problematik von 1 und 2 Makkabäer," *BibKirch* 57 (2, '02) 62-67.

After discussing politics and theology as related entities in antiquity, the article explains the historical events underlying the books of Maccabees. Then it shows how 1 Maccabees and 2 Maccabees, respectively, can be regarded as theological reactions to historical-political developments. It concludes with reflections on the present significance of the two books. [The same fascicle provides a chronological chart of events from 332 to 100 B.C. (pp. 68-71) and a genealogical table of the Maccabees-Hasmoneans (p. 72).]—D.J.H.

1927. E. VON OPPEN, "'See, the conqu'ring hero comes . . .' Der Makkabäer-Stoff in Musik und Geschichte," *BibKirch* 57 (2, '02) 93-94.

The article first discusses the historical context, the content, and the reception of G. Handel's oratorio "Judas Maccabeus" (1746). Then it considers further musical works pertaining to the Maccabees.—D.J.H.

1928. S. D. E. WEEKS, "Biblical Literature and the Emergence of Ancient Jewish Nationalism," *BibInt* 10 (2, '02) 144-157.

In its claims to territory and its political aspirations as well as its strong consciousness of an ethnic bond, postexilic Judaism bears a very strong resemblance to the modern concept of "nation." The Jews placed a high premium on the written word and possessed texts that authoritatively set out the rights, duties, and history of the people. These texts provided an identity around which national consciousness could crystallize and a common culture that engendered a sense of common community.—D.J.H.

1929. C. WERMAN, "'The *twrh* and the *tʿwdh*' engraved on the Tablets," *DeadSeaDisc* 9 (1, '02) 75-103.

According to *Jubilees*, Moses came down from Mount Sinai carrying two Torahs, both in writing. One, the Torah and the commandment, was written on the stone tablets; the other, the *twrh* and the *tʿwdh,* was written on the heavenly tablets and copied into the book of *Jubilees.* While *tʿwdh* is the preordained march of history, *twrh* comprises the laws and commandments inserted in the *tʿwdh.* The more comprehensive *twrh* and *tʿwdh* contains explanations, interpretations, and expansions of the laws in the book of "the Torah and the commandment." Thus according to *Jubilees,* the people of Israel received at Sinai both the *twrh* and its interpretation (according to the priestly halakah). An appendix (pp. 100-103) lists references to the heavenly tablets in laws and events in *Jubilees.*—D.J.H.

Jewish World, §§ 46-1859, 1863, 1868, 1877, 1969, 1974.

Rabbinics

1930. A. Amit, "'Tgry symṭʾ' w'ʾbn hlqḥ': ʿywn blqsyqwgrpyh htlmwdyt (*Tgry symṭʾ* and the Selling Stone: A Study in Talmudic Lexicography)," *Lĕšonénu* [Jerusalem] 63 (3-4, '00-'01) 227-238.

The phrase *tgry symṭʾ* (*t. Bik.* 2:15-17; *b. Pes.* 50b) should be translated as "slave traders," since *symṭʾ* derives from the Greek σώματα ("bodies") and here (as elsewhere) has the sense of "slaves." And the phrase *ʾbn hlqḥ* in *Sifra* on Lev 25:42 refers to the "selling stone," i.e. the slave trader's block.—D.J.H.

1931. K. Bardski, "Gen 22,1-14. Les intuitions parallèles des traditions juive et chrétienne dans le dialogue créatif entre le texte biblique et la communauté de foi," *CollTheol* 71 (Special Issue, '01) 5-13.

The Jewish and Christian traditions associated with Gen 22:1-14 illustrate the creative dialogue between the biblical text and the community of faith. Whereas the Jewish tradition attributes a special role to the "binding" of Isaac expressed in his absolute submission that results in the important theological concept of the "merits of the fathers," the Christian tradition links the text to the paschal mystery and finds in it literary motifs and personages that prefigure the historical and spiritual dimensions of the sacrifice of Christ.—D.J.H.

1932. T. Hansberger, "'Mose segnete Israel mit *ʾšryk,* und David segnete Israel mit *ʾšry* (MTeh 1,2). Psalm 1 und der Psalter im rabbinischen Midrash zu den Psalmen (MTeh 1)," *BibZeit* 46 (1, '02) 25-47.

Midrash Tehillim 1:1-8 establishes Psalm 1 as the proem of the Psalter, makes David a paradigmatic figure for the readers, views Psalm 1 as David's blessing upon Israel, draws a correspondence between the Torah of Moses and the Psalter of David, and lays the foundation for the intertextual interpretation (between the Torah and the Psalter) that is at the root of the midrash.—D.J.H.

1933r. G. Hasan-Rokem, *The Web of Life. Folklore and Midrash in Rabbinic Literature* [*NTA* 45, pp. 430-431].

D. Ben-Amos, "Lamentations Rabbah: Trauma, Dreams, and Riddles," *Prooftexts* 21 (3, '01) 399-409.—Hasan-Rokem set out to explore the interpretive possibilities that folklore methods have to offer to the understanding of midrash. While it presents Jewish society in its daily (but not mundane) actions, *Lamentations Rabbah* is a literature of disaster, of personal and collective tragedy that leaves the reader pondering the meaning of life. The breadth of folklore enables Hasan-Rokem to explore these tales in a multifaceted analysis that situates them in their textual, historical, and comparative contexts, and that transcends them all by presenting narratives and riddles as a search for meaning.—D.J.H.

1934. J. Hauptman, "How Old Is the Haggadah?" *Judaism* 51 (1, '02) 5-18.

The Tosefta (see *Pesaḥim* 10) preserves a description of the Passover Seder as it was evolving in the period from A.D. 70 to 200. The absence of a haggadah (the telling of the exodus story) in the Tosefta and its presence in the Mishnah imply that this key feature of the Seder took a longer time to appear than is generally thought.—D.J.H.

1935. D. Henshke, "A Non-Rabbinic Law Rejected by the Tannaim," *JewQuartRev* 92 (1-2, '01) 79-103.

Whereas Exod 13:13 (see 34:20) limits the law requiring the redemption of unclean animals to the ass, Num 18:15 refers to an "unclean animal" in general. While the rabbis restricted the law to the ass, they were also aware of (but rejected) the interpretation that the firstborn of any unclean animal must be redeemed. They also offered various explanations both for the singling out of the ass and for the general formulation "unclean animal."—D.J.H.

1936. I. Kalimi, "'He Was Born Circumcised': Some Midrashic Sources, Their Concept, Roots and Presumably Historical Context," *ZeitNTWiss* 93 (1-2, '02) 1-12.

According to *Midrash Psalms* 9:7, thirteen persons in the biblical period were born circumcised: Adam, Seth, Enoch, Noah, Shem, Terach, Jacob, Joseph, Moses, Samuel, David, Isaiah, and Jeremiah. The article considers the rabbinic concept of being (un)circumcised, the roots and continuity of the concept, and the meaning of being born circumcised (being without blemish and a sign of future importance). Then it explores the historical setting for this motif in the dispute with Pauline Christianity concerning circumcision and the Hadrianic ban on circumcision.—D.J.H.

1937. J. Kalmanofsky, "Sins for the Sake of God," *ConsJud* 54 (2, '02) 3-24.

According to Rabbi Naḥman ben Yitzḥak, "a sin done for God's sake is greater than a commandment done for ulterior motives" (*b. Nazir* 23b; *b. Horayot* 10b). There are at least two distinct ways to describe why Rabbi Naḥman would call upon people to perform "sins for God's sake": the teleological suspension of the legal (to paraphrase S. Kierkegaard), and the idea that "commandments require inner direction" (to quote Resh Lakish). The Talmud texts can support both readings, and *pôsěkîm* from Rashba to Rav Kook have made use of each interpretation.—D.J.H.

1938. R. Krygier, "The Multiple Meanings of the Mourner's Kaddish," *ConsJud* 54 (2, '02) 67-77.

The recitation of the Mourner's *Qaddish* was considered a source of revitalization not only for the mourner who recites it for the deceased but also for God. Through this act of sanctification, one is able to transcend the limits of the world and to attempt to reestablish an equilibrium where inner harmony has been disrupted and to restore the flow of blessings in both directions, from God to the human person and from the human person to God, thereby freeing each from "infernal" banishment. An appendix (pp. 75-76) provides a translation of the Mourner's *Qaddish*.—D.J.H.

1939. D. LEVENE AND B. ROTHENBERG, "Early Evidence for Steelmaking in the Judaic Sources," *JewQuartRev* 92 (1-2, '01) 105-127.

Already in the Hebrew Bible iron is portrayed as something more than just the common metal that it is, indicating an awareness of hardening and steeling techniques. Postbiblical (especially talmudic) literature provides evidence of the processes of case hardening (carburization and quenching), the forge welding of steel tips, and the involvement of the Babylonian Jewish community in the trade of the highest quality Indian steel already in the 4th century A.D.—D.J.H.

1940. N. LEVINE, "Reading Crowned Letters and Semiotic Silences in Menachot 29b," *JournJewStud* 53 (1, '02) 35-48.

The midrash about Moses and Rabbi Aqiba in *b. Menaḥot* 29b uses the dislocation of time, place, and motifs to express a paradox of religious mystery: God has for inexplicable reasons put in the Torah the possibility of interpretation beyond the text. The source for this room for creativity was as authoritatively originary as originary authority itself. In fact, it was given to Moses at Sinai. The enigmatic midrash asks questions left eloquently unanswered. It does this by using textual devices about silences to describe textual innovation ontologically rooted in divine silence.—D.J.H.

1941. R. MEYER AND I. RÜHLE, "Die makkabäische Bewegung im Talmud und im jüdischen Gebetbuch," *BibKirch* 57 (2, '02) 89-92.

After noting various celebrations of the Maccabees as heroes by Jews and Christians, the article discusses how they were regarded in the Talmud (not heroism but divine miracle) and the Jewish prayerbook (honor to God, not to men). Then it considers the rediscovery of the Maccabees by the Zionists.—D.J.H.

1942. J. NEUSNER, "Augustine and Judaism," *JournJewStud* 53 (1, '02) 49-65.

Both Augustine (A.D. 354-430) in his *City of God* and the rabbinic sages who produced Talmud Yerushalmi and midrash compilations on Genesis and Leviticus (ca. A.D. 400-500) confronted a situation in which the old order was coming to an end and was acknowledged to be closing. Their systems bore nothing in common except the fundamentally same messages about the correspondence of the individual's life to the social order, the centrality of relationships, the rule of God, and the response of God to what transcended all rules. In the rabbinic documents, especially Talmud Yerushalmi, the concept of *zĕkût* (the heritage of merit) is critical.—D.J.H.

1943. B. OSTRER, "Leviticus 13:13 and its Mishnaic Parallel," *JournJewStud* 53 (1, '02) 18-26.

According to Lev 13:13, a leper becomes ritually clean when discoloring spots cover the whole body. Isolation of the leper and seclusion of the sanctuary make them similar. The composite midrash formed by *m. Negaim* 1:1 and *m. Middot* 3:4 complies with the inner logic of Lev 13:13.—D.J.H.

1944. R. SHEMESH, "Pwʿly hʾmyrh hbsysyym 'ʾmr' w'dybr' blšwn hmšnh (The Basic Verbs of Saying *ʾmr* and *dybr* in Mishnaic Hebrew)," *Lĕšonénu* [Jerusalem] 63 (3-4, '00-'01) 209-219.

In Mishnaic Hebrew *ʾmr* is the most common verb of "saying" (5475 occurrences) and focuses mainly on the content of the message, while *dybr* (only 39 occurrences) is used mainly as a verb of speech production and conversing. Compared to biblical Hebrew, there is in Mishnaic Hebrew a reduction in the use of *dybr* and a huge expansion of *ʾmr,* as well as a reduction in the number of the basic verbs of saying.—D.J.H.

1945. A. TAL, "Llqsyqwn htlmwdy: ʿl byṣym, hṭltn wbqyʿtn (Laying and Hatching Eggs: Additions to the Talmudic Lexicon)," *Lĕšonénu* [Jerusalem] 63 (3-4, '00-'01) 221-226.

This note concerns three Babylonian Aramaic expressions found in the first chapter of tractate *Beṣah*: (1) In certain contexts *bt* can mean "egg," as in Syriac; (2) the phrase *byʿy ddpyʾ* means "eggs that are hatched"; and (3) the verb *rmʾ,* which usually means "throw," here denotes "lay an egg."—D.J.H.

1946. R. B. K. ULMER, "Response to Chaim Milikowsky, 'Further on Editing Rabbinic Texts,' *JQR* 90 (1999) 137-149," *JewQuartRev* 92 (1-2, '01) 131-132.

The article corrects some minor misquotes of Ulmer's work in Milikowsky's review article [§ 45-703r] of her *Pesiqta Rabbati. A Synoptic Edition* [*NTA* 43, p. 438; 44, p. 434].—D.J.H.

1947. G. VELTRI, "Letteratura Talmudica palestinese: edizioni, traduzioni e studi recenti," *Laurentianum* 42 (3, '01) 543-556.

The article reports on recent publications on Palestinian talmudic literature: the Berlin edition of Talmud Yerushalmi (texts in the Orders of *Neziqin, Toḥarot,* and *Nashim*), the German translation from Tübingen (with particular attention to the translations of tractates *Yoma* and *Qiddushin*), and C. Hezser's monograph *Form, Function, and Historical Significance of the Rabbinic Story in Yerushalmi Neziqin* (1993).—D.J.H.

Rabbinics, §§ 46-1879, 1899.

Greco-Roman World

1948. J. ALVARES, "Love, Loss, and Learning in Chariton's *Chaireas and Callirhoe,*" *ClassWorld* 95 (2, '02) 107-115.

In Chariton's *Chaireas and Callirhoe,* the characters Chaireas, Artaxerxes, and Dionysius represent three different stages in the erotic career: young lover, mature husband, and widower. Chariton's romance presents the delights and difficulties of these roles as each of the three men fails his respective lover due to the temptations appropriate to his particular career stage. Whereas Chaireas and Artaxerxes learn and correct their mistakes, Dionysius does not and ends up the poorer for it.—D.J.H.

1949. P. BARCELÓ, "Augustus und die Macht der Worte," *ZeitRelGeist* 54 (2, '02) 97-121.

The article first considers the power of various kinds of words in the transformation of Gaius Octavius into *Imperator Caesar Augustus:* titles, inscriptions on coins and statues, accounts of heroic deeds, tributes from literary figures, *Res gestae,* and so on. Then it discusses the words used by others in adulation of the emperor Augustus, and reflects on how words served to extend and stabilize his empire. It concludes that the logical turning point of this process was reached with the divinization of the dead emperor, which at the same time marked the new beginning and renewal of the principate.—D.J.H.

1950r. C. A. BARTON, *Roman Honor* [*NTA* 45, p. 613].

G. WOOLF, "Can these bones live?" *Times Literary Supplement* [London] April 19 ('02) 10-11.—With honor as the focal point for her examination of the Roman psyche, Barton marshals ancient testimony to explore the inner life of the Romans. The cumulative effect of her work is very powerful and very emotive. But there are problems with building cultural history out of soundbites and using literary discourse as a substitute for the subject's utterance.—D.J.H.

1951. S. CAREY, "A Tradition of Adventures in the Imperial Grotto," *Greece & Rome* [Oxford] 49 (1, '02) 44-61.

At the heart of the debate about originality in Roman art are four sculptural groups illustrating episodes from the Homeric cycle that were uncovered in 1957 in a cave belonging to a Roman villa complex at Sperlonga on the coast south of Rome. The article explores how the repeated display of Odyssean sculptures in imperial grottoes testifies to a sustained imperial tradition of commissioning and display, and considers how the blinding of Polyphemus and the encounter with the Scylla not only became canonical for display in imperial grottoes but also helped to define and articulate a particular kind of imperial space.—D.J.H.

1952. E. P. CUEVA, "Euripides, Human Sacrifice, Cannibalism, Humor and the Ancient Greek Novel," *Classical Bulletin* [Wauconda, IL] 77 (1, '01) 103-114.

In ancient Greek novels (e.g. Iamblichus' *Babyloniaca,* Lollianus' *Phoinikika,* and Achilles Tatius' *Leucippe and Clitophon*) where human sacrifice and cannibalism seem present, there is some mechanism that allows the reader either to attain emotional distance from the incident or to come to the realization that what had been described was not what it seemed to be. When such incidents occur in the ancient Greek novels, one may hear Euripidean echoes. However, such incidents share none of the seriousness of the Euripidean models; they are meant to be humorous.—D.J.H.

1953. J. DUGAN, "Preventing Ciceronianism: C. Licinius Calvus' Regimens for Sexual and Oratorical Self-Mastery," *ClassPhilol* 96 (4, '01) 400-428.

C. Licinius Calvus (82-54/47 B.C.) was both a younger rival for Cicero's forensic supremacy and a leading "new poet" on a par with Catullus. An anecdote in Pliny's *Natural History* 34.166 records Calvus' practice of putting lead plates on his kidneys to control his wet dreams, which Pliny observes was designed "to preserve the strength of his body for the labor of his studies." The article seeks to restore the lost Greco-Roman medical context of Calvus' therapy and reveal the convergence it enacts between his medical regimen and his rhetorical program. The treatment is designed to bring about effects upon Calvus' body that are identical to the apparently figurative goals of Atticism. His regimen of bodily control literally fulfills the metaphorical terms of his rhetorical aesthetics.—C.R.M.

1954. D. FELTON, "The Animated Statues of Lucian's *Philopseudes,*" *Classical Bulletin* [Wauconda, IL] 77 (1, '01) 75-86.

In his *Philopseudes,* Lucian satirized beliefs and rituals associated with animated statues by trivializing them, since in the stories told by Eucrates and others the animated statues exhibit ordinary behavior and do nothing so lofty as uttering oracles. While Eusebius and Clement of Alexandria joined Lucian in calling for an end to this sort of fraud and to people's credulity, some Christians were no less guilty than the Greeks of believing that their statues were imbued with supernatural power.—D.J.H.

1955. M. Finkelberg, "Virtue and Circumstances: On the City-State Concept of *Arete,*" *AmJournPhilol* 123 (1, '02) 35-49.

The Greek concept of *arete* from which Aristotle proceeded applied only to those who were able to make themselves useful to the community in the accepted ways of war and politics. In the Hellenistic age this concept gave way to the notion that *arete* resides in a person's character and therefore does not depend on external circumstances, including civic status. Thus *arete* became accessible to both rich and poor, freeborn and slaves, men and women, and Greeks and barbarians.—D.J.H.

1956. P. Green, "The methods of ancient magic," *Times Literary Supplement* [London] April 19 ('02) 5-6.

Noting that the study of magic has become a flourishing and fashionable growth industry, the article discusses five recent publications and some methodological questions that they raise: D. Ogden, *Greek and Roman Necromancy;* M. Meyer and P. Mirecki (eds.), *Ancient Magic and Ritual Power;* M. W. Dickie, *Magic and Magicians in the Greco-Roman World;* S. R. Asirvatham, C. O. Pache, and J. Watrous, *Between Magic and Religion;* and M.-L. Thomsen and F. H. Cryer, *Witchcraft and Magic in Europe.*—D.J.H.

1957. C. G. Johnson, "*OGIS* 98 and the Divinization of the Ptolemies," *Historia* [Stuttgart] 51 (1, '02) 112-116.

Although honored by their subjects as gods, Ptolemies I through IV did not use divine titulature in official documents (royal decrees and letters) or in their own dedications. This tradition ended in the reign of Ptolemy V with a dedicatory inscription that he made ca. 186-180 B.C. at Philiae (see W. Dittenberger [ed.], *Orientis Graeci Inscriptiones Selectae* [1903] no. 98, p. 172). For the first time in surviving inscriptions and papyri, a Ptolemy employed the title θεοὶ ἐπιφανεῖς for himself and his wife.—D.J.H.

1958. C. Keane, "Satiric Memories: Autobiography and the Construction of Genre," *ClassJourn* 97 (3, '02) 215-231.

The educational autobiographies by Juvenal, Horace, and Persius express characteristics of the satiric genre and particularly of the satirist figure that the tradition constructs. The young versions of themselves that these Roman satirists present are primarily and by definition satirists-to-be, not candid asides or incidental snapshots of typical Roman schoolboys. Their origin and generic context make their identities. The educational autobiography functions both as a genre-wide convention and as a device for the expression of each satirist's particular method.—D.J.H.

1959. M. G. Lancellotti, "Médecine et religion dans les gemmes magiques," *RevHistRel* 218 (4, '01) 427-456.

The magical gems from the 2nd to the 4th century A.D. are engraved semiprecious stones with various types of iconography and inscriptions of a "magical" type. Study of these gems along with ancient lapidaries, medical-astrological treatises, and magical papyri reveals the religious universe (and the underlying ideology of *sympatheia*) from which they emanated. In a highly structured cosmos ruled by the movements of the stars and semiparalyzed by the law of necessity, magic was not only a defense against the troubles deriving from this situation but also a way to know the functioning of the cosmic machine and its ruling powers.—D.J.H.

1960. R. LATOUSEK, "Evaluating Classical Software," *Classical Bulletin* [Wauconda, IL] 77 (2, '01) 199-208.

The article considers what sort of terminology and taxonomy—or hierarchy of types—is useful for evaluating software in the case of "classical computing." It treats the terminology of software evaluation, types of instructional software, evaluating educational software, creating successful scenarios for computer usage, and the effectiveness of computer-assisted instruction. [In the same issue (pp. 187-197) J. Alvares presents an overview of some options for creating online exercises (e.g. Greek and Latin); see http://chss2.montclair.edu/classics/jawebart.html for examples.]—C.R.M.

1961. J. E. LENDON, "Primitivism and Ancient Foreign Relations," *ClassJourn* 97 (4, '02) 375-384.

After describing the struggle between "modernists" and "primitivists" in the study of ancient foreign relations, the article discusses three books that represent a "softer primitivism": L. G. Mitchell, *Greeks Bearing Gifts. The Public Use of Private Relationships in the Greek World, 435-323 B.C.* (1997); C. P. Jones, *Kinship Diplomacy in the Ancient World* (1999); and S. P. Mattern, *Rome and the Enemy. Imperial Strategy in the Principate* (1999).—D.J.H.

1962. J. LINDERSKI, "*Imago Hortorum:* Pliny the Elder and the Gardens of the Urban Poor," *ClassPhilol* 96 (3, '01) 305-308.

In *Natural History* 19.59 Pliny refers not to paintings of gardens in the windows of the urban poor at Rome but rather to imitation gardens, of window boxes (see Martial 11.18).—D.J.H.

1963. I. C. MANTLE, "The Roles of Children in Roman Religion," *Greece & Rome* [Oxford] 49 (1, '02) 85-106.

In Roman religion between the 3rd century B.C. and the 4th century A.D., children served as members of choirs and other groups, acted as assistants or acolytes (*camilli, camillae*) to priests and other sacrificiants in carrying out rituals, and participated in wedding processions and in private cults. In general it appears that the religious status of children was associated with their social status.—D.J.H.

1964. M. MARIN, "La 'debolezza' della compassione secondo Aristotele e gli Stoici," *Salesianum* 64 (2, '02) 203-219.

In the Greco-Roman world compassion as the sentiment that moves people to share in the suffering of others was not always considered in a positive way. Aristotle viewed it as a "passion" that derives from the link between body and soul, while the Stoics regarded it as a "vice" to be uprooted because of its incompatibility with human virtues.—D.J.H.

1965. À. A. NAGY, "*Superstitio* et *Coniuratio*," *Numen* 49 (2, '02) 178-192.

To Pliny the Younger, Christianity differed from the Bacchanalia only in that Christians did not commit crimes and so had not yet changed from being a *superstitio prava* into a *con-*

iuratio (like the Bacchanalia). However, the terminology used by Tacitus, Suetonius, and Celsus, as well as the descriptions of the Christian persecutions at Lyon and Vienne, shows that most Romans did not make this distinction. In their eyes the Christian community was so similar to the *coniuratio* of the Bacchanalia that it was a real threat to the existence of traditional society and deserved to be punished as such—by extermination.—D.J.H.

1966. J. L. SEBESTA. "Textbooks in Greek and Latin," *ClassWorld* 95 (3, '02) 219-263.

This survey covers all Greek and Latin textbooks, as well as language and etymology textbooks, that are in print, updating the 2000 full survey [§ 44-2114] and the 2001 supplementary survey [§ 45-2110]. The categories under Greek and Latin are as follows: author/genre, beginner's books, grammars and grammatical aids, readers, composition, dictionaries and word lists, and NT Greek or later Latin. The NT Greek section lists beginner's books; grammars; readers and texts; and dictionaries, concordances, and word lists. [The same issue (pp. 345-350) contains a directory of publishers.]—D.J.H.

1967. J. SIEGEL, "Audio-Visual Materials in Classics," *ClassWorld* 95 (3, '02) 265-343.

This revision of the 2000 survey [§ 44-2115] lists audio-visual materials (CD-ROMs, instructional videos, slides, etc.) under twelve headings: archaeology, ancient world civilizations, Greco-Roman civilization (general, mythology, philosophy), Greek civilization (general, art and architecture), Greek literature in translation (the epic and Homer, classical drama), Greek language instruction, Roman civilization, Latin literature in translation (poetry, drama), Latin language instruction, the classical legacy, specifically for elementary/middle school teachers, and miscellaneous. The companion Web site to this survey can be accessed at http://lilt.ilstu.edu/drjclassics. [The same issue (pp. 345-350) contains a directory of publishers.]—D.J.H.

1968. J. C. THOM, "Die godsdienshistoriese agtergrond van die Nuwe Testament: Kommentaar op 'n onlangse publikasie (The religio-historic background of the New Testament: Commentary on a recent publication)," *HervTeolStud* 57 (1-2, '01) 397-407.

The religio-historical background of the NT is of cardinal importance for its interpretation, but it is far from easy for NT scholars to attain a thorough knowledge of this background. H. J. Klauck's *The Religious Context of Early Christianity. A Guide to Graeco-Roman Religions* (2000; German 1995 and 1996) is an exceptional aid insofar as it presents not only an "external," theoretical framework for understanding textual materials in context but also an "internal" perspective emanating from close interaction with the ancient texts themselves.—C.R.M.

1969. M. R. YOUNG-WIDMAIER, "Quintilian's Legal Representation of Julia Berenice," *Historia* [Stuttgart] 51 (1, '02) 124-129.

In *Institutio* 4.1.19 Quintilian states that he pleaded before Julia Berenice ("while I myself, when I appeared on behalf of Queen Berenice, actually pleaded before her"), a Jewish queen and daughter of King Agrippa I, when she was in residence at Rome (A.D. 75-79). Berenice would have proved useful in providing a repository of essential experience and information on Jewish practices (see Acts 25–26). Her appointment to an imperial *consilium* might be defended on grounds of temporary necessity, in which Vespasian was able to combine the advantages of personal choice with the maximum of practical experience.—D.J.H.

Greco-Roman World, §§ 46-1497, 1568, 1733, 1897.

1970. G. Alves de Sousa, "A penitência no *Pastor de Hermas*, mensagem de esperança," *Annales Theologici* [Rome] 15 (2, '01) 551-566.

Shepherd of Hermas addresses Christians who through their infidelity had compromised the new life that they had assumed in baptism. After taking as its starting point God's mercy, the article considers the optimistic context and Hermas as a messenger of repentance. Then it treats the work's teachings about the new penitence, the time of penitence, the universality of forgiveness, and the cooperation demanded from penitents.—D.J.H.

1971. P. Argárate, "Τότε ἔσομαι μαθητὴς ἀληθῶς Ἰησοῦ Χριστοῦ. El concepto de 'discípulo' en Ignacio de Antioquía," *Studia Monastica* [Barcelona] 43 (2, '01) 269-296.

After considering recent scholarly debates about the extent of the Ignatian corpus and about sources, the article discusses the concept of "disciple" in the OT and in the NT, with particular attention to John's Gospel. Then it examines the texts pertaining to the theme of discipleship in the letters of Ignatius, and concludes that, for Ignatius, the process of becoming a disciple meant communion with Christ and mystical union with God (θέωσις).—D.J.H.

1972. J. Bernardi, "Les successeurs immediats de saint Pierre à Rome s'appelaient-ils Clet et Anaclet?" *Augustinianum* 41 (2, '01) 287-290.

The list of Peter's successors at Rome as given by Eusebius—Linus, Anencletus, and Clement—is preferable to other lists. The name Cletus most likely derives from the Greek κλητός and was attached to Linus. But whether this was a matter of strict episcopal succession from the beginning (as Eusebius indicates) is open to question.—D.J.H.

1973. W. W. Blakeley, "Flavians, Celts, and Christians: A Study of the Earliest Christianity in the British Isles," *JournHighCrit* 7 (2, '00) 211-232.

The paper examines those parts of the histories of the Venerable Bede and Geoffrey of Monmouth that cover the 1st and 2nd centuries and compares them with the histories mainly of Tacitus and Suetonius to establish a clear understanding of the earliest foundation on which Christianity of any sort came to the British Isles. It argues that it was in A.D. 156, when Anicetus was pope, that the Christian message was first heard by the Flavianized King Lucius and peoples of the southwest of Britain from the lips of a Montanist missionary.—C.R.M.

1974. J. R. Branham, "Bloody Women and Bloody Spaces. Menses and the Eucharist in Late Antiquity and the Early Middle Ages," *Harvard Divinity Bulletin* [Cambridge, MA] 30 (4, '02) 15-22.

This examination of the relationship between blood and space focuses on three spatial settings within late-antique Judaism and Christianity: (1) the sacrificial courtyard of the Jewish Temple in ancient Judaism—a palpably bloody sphere; (2) the altar area of ecclesiastical architecture—a bloody arena dedicated to the sacrificial blood of Christ, in the Eucharist; and (3) women's bloody space—the monthly locus of generative, reproductive blood or menses. It suggests that the apparent absolute antipathy between sacrificial blood and menses may arise from their kindred or similar powers of purification, life, and rebirth.—D.J.H.

1975r. D. K. BUELL, *Making Christians. Clement of Alexandria and the Rhetoric of Legitimacy* (Princeton, NJ: Princeton University Press, 1999).

R. S. KRAEMER AND M. R. D'ANGELO (EDS.), *Women & Christian Origins* [*NTA* 44, pp. 370-371].

S. ELM, "Uncovering the Roots of Christian Origins," *ClassPhilol* 96 (3, '01) 309-316.—Buell's work is a scholarly examination of a specific set of texts addressed to a scholarly audience and is an essential contribution to the task of setting free the history of Christianity from its centuries' old corset of binary narratives. Kraemer and D'Angelo have produced a very interesting anthology that will become a staple for those who teach early Christianity and also for those who are interested in feminist studies and in women and religions in imperial Rome in general.—D.J.H.

1976. M. CONLEY, "St. Ignatius: the Insidious Pragmatism of the *Episkopoi* of Rome and the Rise of Christianity," *JournHighCrit* 7 (2, '00) 242-285.

The Roman bishop and his clique dreamed of hegemony in the Roman empire already late in the 1st century and pursued at the latest early in the 2nd century a strategy that would make sense only in this context (see *1 Clement*). The letters attributed to Ignatius were composed at Ephesus between ca. A.D. 117 and 132 by a collective that regarded the public execution of Christians as an excellent means of recruiting new members. Ignatius' suggested trip to the arena in Rome was described in language that clearly implied that his dramatic acts confronted the Romans with a superior, spiritual, alternative power. Those who decided to exclude the letters of Ignatius from the NT canon (in Rome ca. A.D. 200) were fearful that later readers might see behind the veneer of humble self-sacrifice and hit upon the genuine message being broadcast.—D.J.H.

1977. S. J. DAVIS, "Crossed Texts, Crossed Sex: Intertextuality and Gender in Early Christian Legends of Holy Women Disguised as Men," *JournEarlyChristStud* 10 (1, '02) 1-36.

Between the late 5th and 7th centuries church writers produced a series of monastic legends about women disguised as men. After surveying scholarship on these texts, the article approaches them from the perspective of poststructuralist theory and the study of intertextuality. It focuses on how the texts themselves are composites of intertextual references. Thus the structural elements of ascetic retreat, transvestism, and revelation of sexual identity are part of a larger set of cultural signs, allusions, and echoes that shift from one legend to the next. The five cultural "texts" reworked in the legends are (1) the lives of earlier transvestite saints, especially St. Thecla; (2) the lives of famous early Christian holy men like St. Anthony; (3) late antique cultural discourse about eunuchs, including the story of Philip and the Ethiopian eunuch in Acts 8:26-40; (4) the story of Joseph and Potiphar's wife from Genesis, and later variations on the theme of the spurned female temptress; and (5) early Christian discourse on the female body.—C.R.M.

1978. A. DI BERARDINO, "Patterns of *Koinonia* in the First Christian Centuries," *Concilium* (3, '01) 45-58.

What really created communion among the early churches was meeting and communication. The article traces this development with reference to the "great church" as a communion of saints, the care offered through letters, the development of a common symbol of faith, ordinations and episcopal assemblies, the care of all the churches, and communion in the liturgy.—D.J.H.

1979. J. L. DUNCAN, "The Covenant Idea in Melito of Sardis: An Introduction and Survey," *Presbyterion* 28 (1, '02) 12-33.

The article first reviews the broad outlines of NT covenant thought in the Synoptic Gospels and Acts, Pauline literature, Hebrews, and the Johannine writings, respectively. Next it considers covenant in Josephus and Philo. Then it examines the covenant idea in Melito of Sardis, and focuses on his use of covenant thought in *Peri Pascha.* It concludes with nine observations based on a comparison of Melito's covenant thought with that of his predecessors and contemporaries.—C.R.M.

1980. S. EMMEL, "The Recently Published *Gospel of the Savior* ('Unbekanntes Berliner Evangelium'): Righting the Order of Pages and Events," *HarvTheolRev* 95 (1, '02) 45-72.

Before study of *Gospel of the Savior* (P. Berolinensis 22220) goes any further, it is essential to revise the *editio princeps* [see *NTA* 43, pp. 622-623; 46, p. 589] in one all-important respect: the pages of the manuscript and thus the sequence of events must be put into their correct order (pages 97/98, 99/100, 113/114, 115*/116*, 121*/122*, 107/108, 105/106). Furthermore, there are no gaps in this sequence, which is to be renumbered as pages 97-110. The basis for this rearrangement is strictly codicological. The article presents a summary of *Gospel of the Savior,* a translation (using a new 119-verse numbering), detailed technical comments on the codicology of the manuscript, and notes on the collation of the text. The rearrangement results in a sequence of events that is much more satisfactory than the sequence presented in the *editio princeps.* A new edition is warranted. Two plates of manuscript pages 109 and 110 are included.—C.R.M.

1981. J. FREY, "Leidenskampf und Himmelsreise. Das Berliner Evangelienfragment (Papyrus Berolinensis 22220) und die Gethsemane-Tradition," *BibZeit* 46 (1, '02) 71-96.

The Berlin Gospel fragment (Pap. Berol. 22220 [see §§ 43-1488; 46-1980; 43, pp. 622-23; 46, p. 589]) is in many respects an extremely interesting text, even if it is not so old or revolutionary as its discoverers first thought. The article first discusses the problem of the fragment's designation—"Gospel of the Savior" or "Berlin Gospel fragment" (opting for the latter), its principal characteristics, and its two accounts of the apostles' visionary ascents connected with Jesus' transfiguration and his prayer in Gethsemane, respectively. Then it examines the Markan Gethsemane scene (Mk 14:32-42) and its early reception history, and in this light characterizes the Berlin fragment as an example of the free development of Gospel material in the 2nd century.—C.R.M.

1982. K. L. GACA, "Driving Aphrodite from the World: Tatian's Encratite Principles of Sexual Renunciation," *JournTheolStud* 53 (1, '02) 28-52.

Tatian's argument that Christians must renounce all sexual activity in order to gain salvation develops from the encounter between two deeply rooted religious convictions about sexual activity. The first is the Greek belief that Aphrodite wields the power of sexuality with human beings as her eager yet tormented slaves. The second is Paul's adaptation of the Pentateuchal teaching that Christians must avoid sexually fornicating idolatry or fall away from God and suffer punitive death. For Tatian and his fellow encratite Christians these two beliefs combined to produce the innovative stance that sexual activity as a whole is unconditionally forbidden, even within marriage, as idolatry and brings retributive morality in its wake.—C.R.M.

1983. A. Gerber, "Some Remarkable Aspects of Clement of Rome's Letter to the Corinthians," *Prudentia* [Auckland] 33 (2, '01) 130-148.

The plethora of Septuagint quotations on which *1 Clement* builds its rationale of peace and concord was intended to provide a "neutral" scriptural basis that would be perceived as sacred by both Roman and Corinthian Christians, and consequently reduced the likelihood of the letter being interpreted as meddlesome interventionism by Rome. Its unique "Bible quoting" approach should be acknowledged as an integral part of the author's resourceful rhetorical repertoire.—D.J.H.

1984. P. Grech, "Problemi di interpretazione dell'Antico Testamento nei primi secoli," *StudPat* 49 (1, '02) 25-39.

In the 2nd century A.D. the doctrine of justification by faith and not through the works of the Law raised the problem of the value of the OT for Christians. While Marcion rejected the OT, some gnostics had recourse to an unrealistic exegesis. Irenaeus and Justin laid the foundation for a valid exegesis that took seriously the authority of the OT. Origen proposed an allegorical interpretation, which was later contradicted by the Antiochian school with its insistence on historicity and *theoria.* A compromise was reached by the Cappadocians and Augustine who maintained a literal exegesis enriched with a profound spiritual reading.—D.J.H.

1985. C. W. Hedrick, "The ~~Four~~ 34 Gospels," *BibRev* 18 (3, '02) 20-31, 46-47.

After describing the discovery of the "Gospel of the Savior" at the Berlin Egyptian Museum and noting that scholars have copies of nineteen Gospels (either complete, in fragments, or in quotations) written in the 1st and 2nd centuries A.D., the article discusses what makes a Gospel with reference to both the canonical and noncanonical Gospels, and considers what the abundance of Gospels indicates about the nature of early Christianity. Information on the thirty-four Gospels referred to in the title is provided on pp. 27-28.—C.R.M.

1986. J. Joosten, "The *Gospel of Barnabas* and the Diatessaron," *HarvTheolRev* 95 (1, '02) 73-96.

The article first reviews the history of the Diatessaron in Europe to show how and to what extent it is possible to detect the influence of Tatian's Gospel text in late medieval writings. Next it examines a number of variant readings that are shared by *Gospel of Barnabas* and textual witnesses of the Diatessaron that make dependence of the former on the later very probable [see § 45-1041]. Then it evaluates the relation between the Italian and Spanish manuscripts of *Gospel of Barnabas* from the perspective of the Gospel text they employ. It concludes that *Gospel of Barnabas* used a Middle Italian harmony closely related to the existing Venetian and Tuscan texts.—C.R.M.

1987. M. J. Kruger, "P. Oxy. 840: Amulet or Miniature Codex?" *JournTheolStud* 53 (1, '02) 81-94.

Only its miniature size fits with P. Oxy. 840 being an amulet. On the contrary, it is remarkable how well P. Oxy. 840—as a tiny parchment codex containing an apocryphal story of Jesus—fits within the general pattern of other miniature books. Thus it seems evident that P. Oxy. 840 was created to be a miniature codex and not an amulet.—D.J.H.

1988. W. A. Lohr, “Das antike Christentum im zweiten Jahrhundert — neue Perspektiven seiner Erforschung,” *TheolLitZeit* 127 (3, ’02) 247-262.

The scholarly consensus that in the 2nd century A.D. Christianity fully developed into a religious tradition with a canon of Holy Scriptures, a creed, and a hierarchy of offices is slowly disintegrating. As the scholarly “grand narrative” suffers a loss of plausibility, recent developments in research are making room for the description of a rich and complex landscape of theological discourse and the discovery of a matrix and “laboratory” of ancient Christian theology.—D.J.H.

1989. D. Minns, “Martyrdom and apostasy in the early church,” *Priests & People* 16 (4, ’02) 138-142.

If some early Christians all too readily abandoned their witness in time of persecution, there were others who so identified that witness with martyrdom that they threw themselves upon Roman magistrates and demanded to be put to death. This enthusiasm was not universally approved, and some Christian writers were anxious to point out that it was no part of a good Christian’s duty to seek out persecution in order to become a martyr.—D.J.H.

1990. C. Osiek, “Perpetua’s Husband,” *JournEarlyChristStud* 10 (2, ’02) 287-290.

The various elements about Vibia Perpetua’s family in *Passion of Perpetua and Felicitas* fall into place if Perpetua’s husband and the father of her child was Saturus, who was also sufficiently alienated from his family by his faith that they would have nothing to do with him or his wife. Perhaps their marital relationship was so well known that it did not need to be stated.—D.J.H.

1991. J. Z. Pastis, “Dating the *Dialogue of Timothy and Aquila*: Revisiting the Earlier *Vorlage* Hypothesis,” *HarvTheolRev* 95 (2, ’02) 169-195.

This paper argues that the earlier form of the 5th-century *Dialogue of Timothy and Aquila* was originally composed in the second half of the 3rd century and subsequently underwent two recensions. The earlier form was a text without historical fixity, without proper names for discussants, without reference to the consubstantial trinity, and was intended for a diverse though simplistic Christian audience. Among the reasons for interest in this text are its unusual NT quotations and its status as an *adversus Judaeos* text and contribution to the broader historical question of Jewish and Christian relations in antiquity.—C.R.M.

1992. M. Penn, “Performing Family: Ritual Kissing and the Construction of Early Christian Kinship,” *JournEarlyChristStud* 10 (2, ’02) 151-174.

After a chronological overview of ritual kissing in early Christianity and a brief look at the kiss’s use as a familial gesture in the Greco-Roman world, the study explores three ways in which early Christian leaders combined the widespread familial connotations of kissing with the specifics of Christian ritual performance to influence emerging Christian communities: how the act of exchanging a kiss helped early Christians characterize their community as a family, how the exaltation of individuals who refused to kiss non-Christian relatives modeled the use of religious affiliation instead of biological filiation as the primary kinship marker, and how the restraint shown in the ways Christians kissed reinforced early Christian claims to moral superiority.—C.R.M.

1993. J.-M. PRIEUR, "'Si vous ne faites pas ce qui est à droite comme ce qui est à gauche'. Crucifixion et renversement des attitudes dans la littérature chrétienne ancienne," *RevHistPhilRel* 81 (4, '01) 413-424.

This article examines the saying of Jesus about making what is right left and what is high low cited in *Acts of Peter* 38 and known from a number of other early Christian sources. It first considers the logion and its other forms, and identifies two families with respect to structure and meaning in canonical (Mt 18:3 parr.; Jn 3:3, 5) and noncanonical literature (*Gospel of the Egyptians, 2 Clem.* 12:2; *Gospel of Thomas* 22), respectively. Then it treats the logion in *Acts of Peter,* in the ps.-Linus text, in *Acts of Philip,* in *Testament of Our Lord Jesus Christ* (5th century in Syria), and in magical-religious texts in Ethiopic. Despite real differences, the saying enjoys a stability that permits us to recognize it in all of these texts and to distinguish three principal developments of its meaning: a declaration on Jesus crucified or his cross, an exhortation to abolish duality to achieve unity, and a call to be converted to know the kingdom.—C.R.M.

1994. F. RIVAS REBAQUE, "Protagonismo y marginación de la mujer en el cristianismo primitivo: Asia Menor (siglos I-II)," *MiscCom* 59 (115, '01) 709-737.

In Christian communities in Asia Minor in the first two centuries A.D., women at first exercised public leadership but eventually were marginalized and relegated to domestic and intraecclesial contexts. After surveying the evidence for women as leaders, the article considers the patriarchalizing tendencies, further developments in the 2nd century, and the influence of these developments in later centuries.—D.J.H.

1995. R. ROUKEMA, "La transcendance et la proximité de Dieu dans le christianisme ancien," *RevHistPhilRel* 82 (1, '02) 15-31.

The acceptance of the Jewish Scriptures by the early Christians presented them with the problem of reconciling the passions of Yahweh such as jealousy and wrath (see e.g. Judges 13–16; Num 25:1-13; cf. 1 Cor 10:8) with the Greek view that God was good and without passions. Marcion and most gnostics distinguished between the inferior or malicious God of the OT and the good and transcendent God proclaimed by Jesus Christ. In order to maintain God's unity throughout history, the Church Fathers made use of negative theology (mystical and paradoxical approaches), which both affirmed God's transcendence and allowed his proximity to human beings created in his image.—C.R.M.

1996. D. TRAKATELLIS, "Voices from the Past Addressing Our Present," *Harvard Divinity Bulletin* [Cambridge, MA] 30 (4, '02) 12-14.

The article considers three early Christian figures whose voices are especially relevant to our times: Ignatius of Antioch (the absolute priority of God), Justin Martyr (dialogue in the realm of religion), and Basil the Great (language as an expression of life, connectedness, and humor).—D.J.H.

1997. M. VAN ESBROECK, "Some Earlier Features in the Life of the Virgin," *Marianum* 63 (1-2, '01) 297-308.

The article seeks to underline how a complete *Life of the Virgin* is not to be excluded even before A.D. 451, and how the Dormition can justify the existing church of Gethsemane. After objecting to S. C. Mimouni's idea of an opposition in Marian literature between the Dormition and the Assumption, it stresses four testimonies that are relevant for explaining some developments in contemporaneous reports on the Dormition: a passage of the treatise of Epiphanius of Cyprus on measures and weights, a homily on the Ascension of the Lord attributed to Eusebius of Alexandria, the close relation of *Pistis Sophia* with literature about the Assumption, and the episode of the reconstruction of the Temple by the Jews under Julian the Apostate.—C.R.M.

1998. B. WAGEMAKERS, "De vlucht naar Pella. Een oude discussie en een nieuwe suggestie" [The Flight to Pella: A Old Discussion and a New Suggestion], *NedTheol Tijd* 56 (2, '02) 89-98.

The main part of the article reviews scholarship in the second half of the 20th century regarding the tradition about the flight of Christians to Pella before the destruction of Jerusalem in A.D. 70. It treats the following questions: What was the source of the Pella-tradition? Was the flight a historical event? and Why did they go to Pella? Finally it suggests that while some Jerusalem Christians may have gone to Pella to join a community that included some close followers of Jesus, it is unlikely that the whole church at Jerusalem migrated to Pella.—D.J.H.

Early Church, §§ 46-1655, 1730, 1907, 1931, 1965.

Gnosticism

1999. A. D. DECONICK, "The Original *Gospel of Thomas,*" *VigChrist* 66 (2, '02) 167-199.

The article first reviews previously proposed compositional models that seek to account for the present form of *Gospel of Thomas,* and points out persistent problems with all of them. Next it outlines the criteria for a new compositional model that will not be subject to the difficulties of the current models (e.g. premises borrowed from Q research). Then it proposes three principles (development, responsiveness, constituency) for discerning the "intra-traditions" that make up *Thomas* and applies them to identify the various layers of the text. It concludes that preliminary analysis of the resulting "kernel Gospel" suggests a "probable" scenario that begins with a very old Gospel of sayings of Jesus that was apocalyptic in orientation and likely originated with the Jerusalem church.—C.R.M.

2000. S. R. JOHNSON, "The Hidden/Revealed Saying in the Greek and Coptic Versions of *Gos. Thom.* 5 & 6," *NovTest* 44 (2, '02) 176-185.

After reviewing previous attempts to explain the variations between the Greek and Coptic texts of *Gospel of Thomas* 5-6, the article offers three proposals: (1) The Coptic recension of *Thomas* contains the more original versions of sayings 5-6 with regard to the number of strophes in the logia; (2) a copyist in Oxyrhynchus moved the last strophe of logion 6 up to logion 5 and modified it to create a strophe concerning burial and resurrection; and (3) the Greek text behind Coptic 6:5-6 largely paralleled the content of the Q saying found at Lk 12:2/Mt 10:26. It concludes that at least in the case of these sayings the extant Greek recension of *Thomas* (P. Oxy. 654) was derived from a text that is reflected in the extant Coptic recension of the Gospel.—C.R.M.

Gnosticism, §§ 46-1863, 1995.

BOOK NOTICES

THE NEW TESTAMENT: GENERAL

G. AICHELE AND R. WALSH (EDS.), *Screening Scripture. Intertextual Connections Between Scripture and Film* (Harrisburg, PA: Trinity Press International, 2002, paper $28) xvi and 335 pp., 2 plates, 2 figs. Bibliography. Indexed. LCN: 2001008555. ISBN: 1-56338-354-3.

After the editors' ten-page introduction ("Scripture as precursor"), this volume presents thirteen essays on intertextual links between Scripture and films: Walsh on finding a non-American revelation—*End of Days* and the book of Revelation; T. Pippin on gods and demons—blood sacrifice and eternal life in *Dracula* and Revelation; N. R. McCrillis on atomic anxiety in Cold-War Britain—science, sin, and uncertainty in nuclear monster films; R. J. Brabban on alienation, sex, and an unsatisfactory ending—themes and features of stories old and new (Ruth and *Midnight Cowboy*); J. Rohrer-Walsh on coming-of-age in *The Prince of Egypt;* Aichele on sitcom mythology; R. Boer on non-sense—*Total Recall,* Paul, and the possibility of psychosis; J. Kelso on gazing at impotence in H. King's *David and Bethsheba;* E. Runions on why girls cry—gender melancholia and sexual violence in Ezekiel 16 and *Boys Don't Cry;* J. L. Staley on meeting Patch again for the first time—purity and compassion in M. Borg, Mark's Gospel, and *Patch Adams;* C. Dyke on learning from *The Life of Brian*—saviors for seminars; F. Burnett on the characterization of Martin Riggs in *Lethal Weapon 1*—an archetypal hero; and M. Roncace on paradoxical protagonists—*Sling Blade*'s Karl and Jesus Christ.

R. ALTHANN (ED.), *Elenchus of Biblica, 1998,* Elenchus of Biblical Bibliography 14 (Rome: Editrice Pontificio Istituto Biblico, 2002, paper) 708 pp. Indexed. ISBN: 88-7653-618-3.

This volume [see *NTA* 45, p. 366] contains all the 1998 material of the *Elenchus.* The 12,052 entries appear in the following general categories: bibliography, introduction, texts and versions, exegesis of the whole OT or with the NT, OT historical books, OT didactic books, OT prophetic books, NT general exegesis, NT commentaries—Gospels, Acts, the Johannine corpus, Paul and others, biblical theology, biblical philology, postbiblical sources, parabiblical religions, history of the biblical Middle East, archaeology, biblical geography, and history of biblical studies. Book reviews can be accessed on the Internet at http://bildi.uibk.ac.at.

J. BARTON (ED.), *The Biblical World* (2 vols.; London—New York: Routledge, 2002, $190) xxiii and 525 pp., viii and 539 pp. Illustrated. Bibliographies. Indexed. LCN: 2001045714. ISBN: 0-415-16105-3.

These two volumes seek to provide a comprehensive guide to the contents, historical setting, and social context of the Bible. The first volume contains twenty-six essays on the Bible in general (three), genres (eight), documents (eight), and history (seven). The chapters most pertinent to the NT field are by A. Reinhartz on the Apocrypha, C. Tuckett on the NT, C. Rowland on apocalypticism, L. M. Wills on the Jewish novel, J. Muddiman on the Gospels, H. Gamble on letters in the NT and the Greco-Roman world, D. Parker on text and versions of the NT, G. J. Brooke on the Dead Sea scrolls, A. H. B. Logan on the gnostic Gospels, A. Salvesen on early Jewish biblical interpretation, M. Edwards on early Christian biblical interpretation, L. L. Grabbe on Israel under Persia and Greece, and S. Pearce on Judea under Roman rule (63 B.C.-A.D. 135). The second volume offers twenty-three essays on institutions (ten), biblical figures (five), religious ideas (five), and the Bible today (three). They include studies by J. Huehnergard and J. A. Hackett on the Hebrew and Aramaic languages, Muddiman on the Greek language, J. D. M. Derrett on law and administration in the NT world, J. Fossum on Judaism at the turn of the era, J. J. Meggitt on the social life of the first churches and on their religious practice, R. Morgan on Jesus, D. G. Horrell on Paul, A. Chester on salvation in Christian thought, C. H. Williams on interpretations of the identity and role of Jesus, J. J. Collins on death and afterlife, H. Wansbrough on Christian Bible translation, and W. R. Telford on modern biblical interpretation.

K. BERGER, *Sind die Berichte des Neuen Testaments wahr? Ein Weg zum Verstehen der Bibel* (Gütersloh: Kaiser—Gütersloher-Verlagshaus, 2002, paper € 19.95) 213 pp. ISBN: 3-579-05193-8.

Berger, professor of NT on the Evangelical theological faculty at the University of Heidelberg, examines critically the criteria for truth as they are used in discussions about the NT with regard to the credibility of various accounts. At the center of this book is a critique of the criteria evoked by E. Troeltsch for making "scientific" statements about the Bible. It offers a positive countersketch that treats not only such topics as resurrection, miracles, the end of the world, and the virgin birth but also the existence of God and mystical facts. After considering doubts about truth, it discusses the rediscovery of historicity, the Bible's concept of truth, and the truth of particular facts. Berger concludes that liberal exegesis has become so intertwined with idealistic philosophy since Kant and Hegel that a new kind of exegesis is needed.

The Bible Documents. A Parish Resource (Chicago: Liturgy Training Publications, 2001, paper $15) xi and 224 pp., 3 tables. Bibliographies. Indexed. ISBN: 1-56854-249-6.

After a five-page introduction by E. LaVerdiere, this volume presents an overview, an outline, and the English text of six key 20th-century Catholic church documents pertaining to the study of Holy Scripture and its acutalization in church life: *Divino afflante Spiritu* (1943)—on the most opportune way to promote biblical studies (with an overview by M. Watson); *Sancta mater ecclesia* (1964)—on the historical truth of the Gospels (overview by J. Prior); *Dei verbum* (1965)—Dogmatic Constitution on Divine Revelation (overview by M. Moeser); *Lectionary for Mass* (1981)—introduction (overview by G. S. Sloyan); *The Interpretation of the Bible in the Church* (1993) (overview by R. D. Witherup); and *Catechism of the Catholic Church* 74-141 (1992) (overview by M. Cameron).

M. G. BOYER, *Using Film to Teach New Testament* (Lanham, MD—New York—Oxford: University Press of America, 2002, paper $41) x and 280 pp. ISBN: 0-7618-2242-9.

Boyer, who teaches NT courses in the religious studies department at Southwest Missouri State University, investigates how feature-length films can be used to communicate more clearly scenes or themes from NT books. After a chapter on teaching literature with reference to *The Wizard of Oz,* he shows how certain films can contribute to teaching Mark's Gospel (*The Good Mother, Phenomenon, Sommersby, The Shawshank Redemption*), Matthew's Gospel (*Being There, Willow*), Luke's Gospel (*Witness*), John's Gospel (*Jeremiah Johnson, Powder, The Shawshank Redemption*), Acts (*The Mission*), Pauline theology (*Regarding Henry, The Doctor*), Revelation (*Pale Rider, The Milagro Beanfield War, Waterworld*), the "vineyard" metaphor (*A Walk in the Clouds*), and hermeneutics (*Romeo and Juliet*).

R. S. BRIGGS, *Words in Action. Speech Act Theory and Biblical Interpretation. Toward a Hermeneutic of Self-Involvement* (Edinburgh—New York: T&T Clark, 2001, $41.95) xvi and 352 pp. Bibliography. Indexed. ISBN: 0-567-08809-X.

Based on a doctoral dissertation directed by A. C. Thiselton and submitted to the University of Nottingham, this volume first presents an introduction to the nature and claims of speech act theory and reflects on its applicability to biblical interpretation. Next it considers the problem of criteria with reference to past forms and present functions of speech act theory, speech acts and texts, and the issue of construal—construction without reduction, respectively. Then it discusses aspects of self-involvement in interpreting NT speech acts: exploring a hermeneutic of self-involvement—the work of D. Evans, the confession of faith, the forgiveness of sin, and teaching. Finally Briggs explores some hermeneutical implications and concludes that all manner of acts represented in and effected by the NT text need to be addressed from D. Evans's speech act perspective of the logic of self-involvement.

R. BULTMANN, *Theologie als Kritik. Ausgewählte Rezensionen und Forschungsberichte*, ed. M. Dreher and K. W. Müller (Tübingen: Mohr Siebeck, 2002, € 104) xiv and 638 pp. Bibliography. Indexed. ISBN: 3-16-147406-6.

Between 1908 and 1969 Bultmann wrote over 250 reviews and surveys of research. This volume presents ninety-seven of these publications, with particular attention to the topics of form criticism, the history of religion, Jesus and the primitive church, Paul, and John, and with the hope of illustrating his theological development and place in the history of NT studies and theology in the 20th century. The books reviewed include A. Deissmann, *Licht vom Osten* (1908); A. Schweitzer, *Geschichte der paulinischen Forschung* (1911); M. Dibelius, *Die Formgeschichte des Evangeliums* (1919); G. Dalman, *Orte und Wege Jesu* (1921); E. Fascher, *Die formgeschichtliche Methode* (1924); W. Bauer, *Das Johannesevangelium* (1925); E. Lohmeyer, *Die Offenbarung des Johannes* (1926); G. Kittel, *Die Probleme des palästinischen Spätjudentums* (1926); A. Schlatter, *Der Glaube im Neuen Testament* (1927); R. Reitzenstein, *Die hellenistischen Mysterienreligionen* (1927); H. Lietzmann, *Geschichte der Alten Kirche* (1932, 1936); J. Dupont, *Gnosis* (1949); C. H. Dodd, *The Interpretation of the Fourth Gospel* (1953); and R. Schnackenburg, *Die Johannesbriefe* (1963). The surveys of research treat such topics as the NT writings and Hellenism (1911), John's Gospel (1927), Jesus books (1927), primitive Christianity and the history of religion (1932), recent Pauline research (1936), Christianity and antiquity (1944), Jesus' eschatological preaching (1947), and the interpretation of John's Gospel (1962). Three appendixes and several indexes (pp. 521-638) are provided.

W. DIETRICH AND U. LUZ (EDS.), *The Bible in a World Context. An Experiment in Contextual Hermeneutics* (Grand Rapids—Cambridge, UK: Eerdmans, 2002, paper $10) xii and 80 pp., table. LCN: 2001058457. ISBN: 0-8028-4988-1.

After a six-page introduction by the editors, this volume presents three programmatic studies in contextual hermeneutics: E. Tamez on reading the Bible under a sky without stars, J. Ukpong on inculturation hermeneutics—an African approach to biblical interpretation, and S. Yagi on ego and self in the NT and in Zen. Then there are three contextual Bible studies on Luke 2: Tamez on a star illuminates the darkness, Ukpong on the story of Jesus' birth—an African reading of Luke 1–2, and Yagi on Mary and Maya. Dietrich concludes with a four-page parable on theological astronomy.

M. W. DUBE (ED.), *Other Ways of Reading: African Women and the Bible*, SBL Global Perspectives on Biblical Scholarship 2 (Atlanta: Society of Biblical Literature, 2001, paper $24.95; Geneva: WCC Publications) viii and 254 pp. Bibliographies. LCN: 2001020562. ISBN: 1-58983-009-1 (SBL), 2-8254-1340-2 (WCC).

After a nineteen-page introduction by Dube, this volume presents ten essays by African women on other ways of reading the Bible under the following headings: storytelling methods and interpretations (three), patriarchal and colonizing translations (two), reading with and from nonacademic readers (two), womanhood and womanist methods (two), and the divination method of interpretation (one). The papers most pertinent to the NT field are by Dube on fifty years of bleeding—a storytelling feminist reading of Mk 5:24-43, M. R. A. Kanyoro on cultural hermeneutics—an African contribution, and G. K. Plaatjie on a post-apartheid black feminist reading of the Bible—the case of Lk 2:36-38. Also included are three responses by P. A. Bird, N. J. Njoroge, and T. S. Maluleke.

A. ERIKSSON, T. H. OLBRICHT, AND W. ÜBELACKER (EDS.), *Rhetorical Argumentation in Biblical Texts. Essays from the Lund 2000 Conference*, Emory Studies in Early Christianity 8 (Harrisburg, PA: Trinity Press International, 2002, paper $47) xviii and 436 pp. Bibliography. Indexed. ISBN: 1-56338-355-1.

This volume contains the edited proceedings from the July 2000 conference on rhetorical argumentation in biblical texts held in Lund, Sweden. The twenty-three contributors are F. H. van Eemeren on argumentation theory—an overview of approaches and research themes;

V. K. Robbins on argumentative textures in sociorhetorical interpretation; R. D. Anderson on the use and abuse of H. Lausberg in biblical studies; L. Thurén on whether there is biblical argumentation; M. Kraus on theories and practice of the enthymeme in the first centuries B.C. and A.D.; C. Poster on the economy of letter writing in Greco-Roman antiquity; R. K. Duke on the strategic use of enthymeme and example in the argumentation of the books of Chronicles; A. J. Hauser on whether Ahab should go into battle or not—ambiguity as a rhetorical device in 1 Kings 22; L. G. Bloomquist on the role of the audience in the determination of argumentation—Luke's Gospel and Acts; R. B. Sisson on instructions for "broker" apostles—a sociorhetorical analysis of Matthew's mission discourse; H. W. Attridge on argumentation in John 5; R. Meynet on the question at the center—a specific device of rhetorical argumentation in Scripture; J. S. Vos on "to make the weaker argument defeat the stronger"—sophistical argumentation in Paul's letter to the Romans; C. J. Swearingen on the tongues of men—understanding Greek rhetorical sources for Romans and 1 Corinthians; Erikkson on enthymemes in Pauline argumentation—reading between the lines in 1 Corinthians; D. F. Watson on Paul's boasting in 2 Corinthians 10–13 as defense of his honor—a sociorhetorical analysis; J. D. Hester (Amador) on rereading 2 Corinthians—a rhetorical approach; M. R. Cosby on Galatians—red-hot rhetoric; R. R. Jeal on rhetorical argumentation in the letter to the Ephesians; R. A. Ramsaran on living and dying, living is dying (Phil 1:21)—Paul's maxim and exemplary argumentation in Philippians; J. L. Sumney on the argument of Colossians; Olbricht on anticipating and presenting the case for Christ as high priest in Hebrews; and J. W. Marshall on revelation and romance—genre bending in *Shepherd of Hermas* and *Acts of Peter.* Olbricht has provided a six-page introduction.

G. D. FEE, *New Testament Exegesis. A Handbook for Students and Pastors* (3rd ed.; Louisville, KY—London: Westminster John Knox, 2002, paper $16.95) xxviii and 195 pp. Bibliographies. Indexed. ISBN: 0-664-22316-8.

The first two editions of this work were described in *NTA* 27, p. 321, and 38, p. 112, respectively. The major revisions in this third edition are bibliographical—to include the new literature and Internet resources that have appeared in the last ten years. Fee, professor of NT at Regent College in Vancouver, BC, also has revised various sections to make use of the new editions of the Greek text (UBS^4/NA^{27}) and W. Bauer's lexicon (BDAG), included treatments of social science criticism and intertextuality, emphasized more the Evangelist's own narrative, and added an appendix on the task of theological exegesis and reader-response criticism.

A. GIBSON, *Biblical Semantic Logic. A Preliminary Analysis,* Biblical Seminar 75 (2nd ed.; London—New York: Sheffield Academic Press, 2001, cloth £60 or $82.50, paper £16.99 or $26.95) xxxvi and 244 pp. Bibliography. Indexed. ISBN: 1-84127-338-4 (cloth), -173-X (paper).

The first edition (1981) of this attempt to introduce insights from mathematical logic and logic theory of meaning into biblical studies was described in *NTA* 26, p. 312. After an introduction to the topic, Gibson treats various aspects of meaning, proper names, reference and predication, reference to roots, and generality. This edition features a new 22-page prologue in which he comments on his work in the light of recent developments in scholarship and provides a twelve-page bibliographical supplement. Formerly director of studies in philosophy at Cambridge University, Gibson is currently at the University of Surrey Roehampton, London.

É. GOICHOT, *Alfred Loisy et ses amis,* Histoire (Paris: Cerf, 2002, paper € 21) 197 pp. Bibliography. ISBN: 2-204-06895-0.

Based primarily on Loisy's memoirs, this biography of him (1857-1940) takes account not only of the fifteen years (1893-1908) when he was at the heart of the debate about Modernism in the Catholic church but also of his entire life of seeking to reconcile the tradition of the church with the demands of the modern spirit. The eight chapters deal with Loisy's vocation, his tribulations and retreats, at the origins of the "seven years war," the dark years, Loisy as *vitandus* ("someone to be avoided"), from *Choses passées* (1913) to the religion of the future, relationships with his "friends," and the final harvest. A list of some of his major publications and of studies about him is included. Goichot taught modern and contemporary literature at the Université Marc Bloch in Strasbourg from 1970 to 1990.

H. HAAG ET AL., *Schön bist du und verlockend. Grosse Paare der Bibel* (Freiburg—Basel—Vienna: Herder, 2002, € 35) 191 pp., frontispiece. Illustrated. Indexed. ISBN: 3-451-27616-X.

This volume presents essays on the "great couples of the Bible" along with many famous artistic representations of them. After introductory essays by Haag and K. Elliger on love, eros, and sexuality and by C. Wetzel on biblical couples, there are treatments of Adam and Eve as the first couple (by H. Schüngel-Straumann), the patriarchs and matriarchs (M. Grohmann), ancestors of David (Schüngel-Straumann and Grohmann), women around David (Wetzel), royal couples (Grohmann), poetic-literary couples (Elliger and Schüngel-Straumann), destructive lusts (Schüngel-Straumann), and men with foreign wives (Schüngel-Straumann and Elliger). D. Sölle has contributed a final essay on "where love is, there is God."

P. HELM AND C. R. TRUEMAN (EDS.), *The Trustworthiness of God. Perspectives on the Nature of Scripture* (Grand Rapids—Cambridge, UK: Eerdmans, 2002, paper $28) xiv and 289 pp. LCN: 2001059238. ISBN: 0-8028-4951-2.

The fourteen papers in this volume appear under three headings: OT (four); NT (four); and historical, systematic, and philosophical perspectives (six). The essays most pertinent to the NT field are by D. Macleod on Jesus and Scripture, D. Williams on "Let God be proved true"—Paul's view of Scripture and the faithfulness of God, D. Peterson on God and Scripture in Hebrews, D. Instone-Brewer on Paul's literal interpretation of "do not muzzle the ox," G. Bray on the Church Fathers and their use of Scripture, and T. Ward on the diversity and sufficiency of Scripture. There are responses by C. Gunton and F. Watson.

"Imaginer la théologie catholique", Permanence et transformations de la foi en attendant Jésus-Christ. Mélanges offerts à Ghislain Lafont, ed. J. Driscoll, Studia Anselmiana 129 (Rome: Centro Studi S. Anselmo, 2000, paper € 77.47) 670 pp., frontispiece. Bibliography. Indexed. ISBN: 88-8139-089-2.

The twenty-eight articles in this *Festschrift* honoring Professor Lafont appear under five headings: theologians (four), theology and culture (seven), theology (eleven), exegesis (two), and monastic theology (four). The papers most pertinent to NT study are by B. Studer on Jn 5:19-20 in the trinitarian teaching of the Church Fathers, L. Maluf on "the least among all of you is the great one"—Lk 9:46-48 in light of the Two-Gospel hypothesis, and K. Belsole on "with the joy of the Holy Spirit" (1 Thess 1:6)—the Pauline background to joy in Lent in the *Rule of Benedict* 49. The other contributors include E. Bianchi, R. Fisichella, B. Forte, R. Haight, M. Pfeifer, and A. de Vogüé. Also included are a photograph of the honoree, a five-page introduction by the editor, and a list of Lafont's publications (compiled by F. J. Jiménez Ríos).

J. JOBLING, *Feminist Biblical Interpretation in Theological Context. Restless readings,* Ashgate New Critical Thinking in Theology & Biblical Studies (Aldershot, UK—Burlington, VT: Ashgate, 2002, $69.95) vi and 180 pp. Bibliography. Indexed. LCN: 2002100761. ISBN: 0-7546-0791-7.

Jobling, who teaches at Liverpool Hope University College, UK, seeks to put forward constructive proposals for a paradigm of feminist and theological interpretation in dialogue with the approaches represented by E. Schüssler Fiorenza and P. Trible. After a four-page introduction, she analyzes the contributions made by Schüssler Fiorenza (the historical paradigm, biblical interpretation and the *ekklesia*) and Trible (redeeming the text, the terrors of the text). Then she identifies two primary principles for interpretation (remembrance and destablization) and the development of an eschatological hermeneutic, a metaphysical framework that takes eschatology as its structuring principle (truth, God, and interpretation), and the *ekklesia* as the feminist discursive community (set in opposition to the structures, worldviews, and ideologies that operate on patriarchal logics). She concludes that within the *ekklesia* as the discursive location for feminist hermeneutics interpretation could proceed according to an eschatological hermeneutic within a metaphysics constituted by the eschatological imagination in connection with an ethical orientation and praxis.

Kirche und Volk Gottes. Festschrift für Jürgen Roloff zum 70. Geburtstag, ed. M. Karrer, W. Kraus, and O. Merk (Neukirchen Vluyn: Neukirchener, 2000, paper € 44) x and 342 pp., plate. Bibliography. Indexed. ISBN: 3-7887-1828-5.

This *Festschrift* honoring Professor Roloff on his 70th birthday contains essays by E. Grässer on "Paulinism as apostolic primitive Christianity"—A. Schweitzer's understanding of Paul in his Strasbourg lectures; Kraus on *ʾereṣ yiśrāʾēl*—the territorial dimension in the Jewish tradition as a challenge to Christian theology; H.-J. Klauck on Junia Theodora and the community at Corinth; K. Müller on research on the theme of "Jesus and the Law"; N. Walter on whether "those who seem to be pillars" in Jerusalem were community leaders or exemplary for their piety; U. Schnelle on whether a Gentile must first become a Jew in order to be a Christian; J. Alsup on the church as οἶκος; R. Gebauer on charism and building the community—the edifying relevance of the Pauline doctrine of the charisms; O. Wischmeyer on the state and Christians according to Rom 13:1-7; Merk on the relationship of community, petitionary prayers, and mission in the Deuteropaulines; T. K. Heckel on the church and the people of God in Ephesians; M. Meiser on perfection in the Qumran writings and in Matthew's Gospel; M. Müller on προσκύνησις and Christology according to Matthew; U. Wilckens on the understanding of the church in the Johannine writings; Karrer on "and I would heal them"—the hardening motif from Isa 6:9-10 in Acts 28:26-27; E. Schweitzer on the foundations and experience of faith in the church of the general priesthood—1 Pet 2:1-10; F. Hahn on the new Jerusalem—the portrayal of the fullness of salvation in the framework of the concluding vision in Revelation; R. Oechslen on "synagogue and church"—a sermon by W. Lüthi; and H. Bald on "the church in the NT" as a theme for religious education. Also included are a photograph of the honoree and a list of his publications between 1991 and 2000.

B. Lang (ed.), *International Review of Biblical Studies.* Vol. 47, *2000-2001* (Leiden—Boston—Cologne: Brill, 2002, paper $119) xvi and 539 pp. Indexed. ISBN: 90-04-12503-5.

This fascicle [see *NTA* 45, p. 573] presents bibliographic information and summaries (in German or English) for 2115 books and articles under the following headings: text and versions (nos. 1-50); theological and exegetical approaches (51-125); OT exegesis (126-693); NT exegesis (694-1139); extrabiblical sources (1140-1280); philology (1281-1319); civilizations of the biblical world (1320-1370); archaeology and topography (1371-1447); realia (1448-1462); institutions and rituals (1463-1542); biblical persons (1543-1636); history of Israel (1637-1682); Judaism, early Christianity, gnosticism, and Islam (1683-1726); biblical theology (1727-1874); concepts and symbols (1875-1925); Bible in theology and church life (1926-1955); history of exegesis (1956-2015); Bible in art, literature, film, and music (2016-2058); and history of religions (2059-2115).

S. Moyise, *The Old Testament in the New. An Introduction,* Continuum Biblical Studies (London—New York: Continuum, 2001, cloth $82.95, paper $19.95) v and 153 pp. Bibliographies. Indexed. ISBN: 0-8264-5413-5 (cloth), -5414-3 (paper).

After an eight-page introduction to the use of the OT in the NT, Moyise, senior lecturer in theology at University College, Chichester, and author of *The Old Testament in the Book of Revelation* (1995), considers how the OT was used in various Qumran texts (1QpHab, 4QFlorilegium, 1QH, 11QMelchizedek, CD) and in other Jewish works. Next he examines the uses of the OT in Mark, Matthew, Luke-Acts, John, Paul, Hebrews, 1–2 Peter and Jude, and Revelation, respectively. Then he outlines the main interpretive positions on the use of the OT in the NT, and distinguishes between interpretations that emphasize continuity, discontinuity, and continuity and discontinuity, respectively.

F. NEIRYNCK (ED.), *Colloquium Biblicum Lovaniense 1-50, 1949-2001,* Studiorum Novi Testamenti Auxilia 19 (Leuven: Leuven University Press—Peeters, 2001, paper € 10) 116 pp., frontispiece, table. Bibliography. ISBN: 90-5867-150-X (LUP), 90-429-1045-3 (P).

This volume provides information about the first fifty sessions (from 1949 to 2001) of the Colloquium Biblicum Lovaniense (also known as the Journées Bibliques de Louvain and Bijbelse Studiedagen te Leuven). After a list of the presidents of all the meetings, it presents the tables of contents from the published volumes, a list of contributors, and the full list of volumes in the series Bibliotheca Ephemeridum Theologicarum Lovaniensium from 1947 to 2001.

New Testament Textual Criticism and Exegesis. Festschrift J. Delobel, ed. A. Denaux, Bibliotheca Ephemeridum Theologicarum Lovaniensium 161 (Leuven: Leuven University Press—Peeters, 2002, paper € 60) xviii and 391 pp., frontispiece. Bibliography. Indexed. LCN: 2001055174. ISBN: 90-5867-197-6 (LUP), 90-429-1085-0 (P).

The *Festschrift* honoring Professor Delobel contains nineteen essays by B. Aland on criteria for evaluating smaller papyrus fragments of the NT; J. Lust on whether the textual criticism of the OT and of the NT are stepbrothers; W. L. Petersen on the genesis of the Gospel; J. K. Elliott on the parable of the two sons—text and exegesis; C. Focant on silence that speaks (Mk 16:8); T. Baarda on a "noncanonical version" of Lk 7:42b—the reading τίνα [αὐτῶν] πλεῖον ἠγάπησεν ascribed to the Diatessaron; C. M. Tuckett on Lk 22:43-44—the "agony" in the garden and Luke's Gospel; F. Neirynck on whether Lk 24:12 is an antidocetic interpolation; G. Van Belle on Κύριος or Ἰησοῦς in Jn 4:1; M.-É. Boismard on "the prince of this world will be cast down" (Jn 12:31); R. Bieringer on the Spirit's guidance into all truth—the text-critical problems of Jn 16:13; C. Amphoux on the variants and the history of the "apostolic decree" (Acts 15:20, 29; 21:25); E. J. Epp on text-critical, exegetical, and sociocultural factors affecting the Junia/Junias variation in Rom 16:7; R. F. Collins on the case of the wandering doxology (Rom 16:25-27); V. Koperski on "mystery of God" or "testimony of God" in 1 Cor 2:1—textual and exegetical considerations; D. C. Parker on the development of the critical text of the epistle of James—from C. Lachmann to the *editio critica maior;* J. Lambrecht on Rev 13:9-10 and exhortation in the Apocalypse; J. N. Birdsall on Irenaeus and the number of the beast (Rev 13:18); and J. Verheyden on assessing Gospel quotations in Justin Martyr. Also included are a photograph of the honoree, a list of his publications (compiled by Van Belle), and a *tabula gratulatoria.*

H. O. OLD, *The Reading and Preaching of the Scriptures in the Worship of the Christian Church.* Vol. 4, *The Age of the Reformation* (Grand Rapids—Cambridge, UK: Eerdmans, 2002, paper $45) xiii and 556 pp. Bibliography. Indexed. LCN: 97-30624. ISBN: 0-8028-4775-7.

The first three volumes in this projected seven-volume history of Christian biblical interpretation and preaching were described in *NTA* 42, p. 572, and 44, p. 153. This fourth volume traces developments in the age of the Reformation in eight chapters: the Reformation (M. Luther, U. Zwingli, J. Oecolampadius, Strasbourg, J. Brenz, J. Calvin, England), the Counter-Reformation (Spanish preaching in the golden age, the Jesuits, C. Borromeo, French Catholic humanism), the Puritans (W. Perkins, R. Sibbes, J. Preston, T. Goodwin, T. Manton, T. Watson, J. Flavel), Anglican preaching (L. Andrewes, J. Donne, J. Taylor, R. South, J. Tillotson), the flowering of Protestant orthodoxy in Germany (P. Nicolai, V. Herberger, J. Gerhard, C. Scriver, H. Müller), the flowering of Protestant orthodoxy in France (P. du Moulin, J. Daillé, J. Mestrezat, J. Claude), the flowering of Protestant orthodoxy in the Netherlands (W. Teellinck, G. Voetius, J. Cocceius, J. van Lodenstein), and the age of

Louis XIV (J. Bossuet, L. Bourdaloue, J.-B. Massillon, F. Fénelon). Old is a scholar at the Center of Theological Inquiry in Princeton, NJ.

A. G. Patzia and A. J. Petrotta, *Pocket Dictionary of Biblical Studies* (Downers Grove, IL—Leicester, UK: InterVarsity, 2002, paper $6.99) 128 pp. LCN: 2001059399. ISBN: 0-8308-1467-1 (USA), 0-85111-268-4 (UK).

This concise dictionary of approximately five hundred entries provides brief definitions of significant terms (abomination of desolation, acrostic, agora, agraphon, Akedah, Akkadian, etc.) and key names (e.g. W. F. Albright, K. Barth, F. C. Baur, G. Bornkamm) that students encounter in introductory courses and beginning textbooks on the OT and the NT. Also included is a two-page list of common abbreviations. Patzia is professor of NT and academic director at Fuller Northern California, and Petrotta is interim associate professor of OT at Fuller Northern California.

Proceedings: Eastern Great Lakes and Midwest Biblical Societies, vol. 21, ed. B. Fiore (Buffalo, NY: EGLMBS, 2001, paper $10.50) iii and 157 pp., 12 figs. ISSN: 0887-7165.

Of the eleven major papers in this fascicle [see *NTA* 45, p. 574], those most pertinent to the NT field are by J. D. Charles on angels and asses—the moral paradigm in 2 Peter 2, E. P. Meadors on idolatry and the hardening of hearts in Romans 1–2, and M. Jackson-McCabe on the law of freedom (Jas 1:25)—light from early exegesis. The other contributors are D. G. Likins-Fowler, C. S. Leeb, L. K. Handy, B. Conklin, M. D. Matlock, S. Richard, J. E. Cook, and J. B. Burns. Also included are review-articles on P. McNutt's *Reconstructing the Society of Ancient Israel* (1999) by P. Thimmes, J. R. Spencer, and D. C. Duling, respectively.

E. Reinmuth, *Hermeneutik des Neuen Testaments. Eine Einführung in die Lektüre des Neuen Testaments,* UTB für Wissenschaft 2310 (Göttingen: Vandenhoeck & Ruprecht, 2002, paper € 14.90) 118 pp. Bibliography. Indexed. ISBN: 3-525-03236-6.

Reinmuth, professor of NT at the University of Rostock and author of *Pseudo-Philo und Lukas. Studien zum Liber Antiquitatum Biblicarum und seiner Bedeutung für die Interpretation des lukanischen Doppelwerks* (1994), provides an introduction to reading and interpreting the NT in four chapters: understanding the story (of Jesus Christ), speaking in images, seeking after truth, and dealing with texts. In his presentations he illustrates various methodological points with reference to specific NT texts.

M. Simonetti, *Biblical Interpretation in the Early Church. An Historical Introduction to Patristic Exegesis,* trans. J. A. Hughes, ed. A. Bergquist and M. Bockmuehl (Edinburgh—New York: T&T Clark, 2001, paper $24.95) ix and 154 pp. Bibliography. Indexed. ISBN: 0-567-29249-5.

The paperback edition of the work described in *NTA* 40, p. 330, this volume considers Scripture in the church of the 1st and 2nd centuries, Scripture in the Alexandrian milieu, the high point of exegetical literature in the East, exegetical activity in the West, and exegetical literature from the 5th to the 6th century. The appendix offers observations on the theological interpretation of Scripture in the patristic period. Simonetti teaches at the University of Rome and the "Augustinianum" in Rome.

J. S. Ukpong et al., *Reading the Bible in the Global Village: Cape Town,* SBL Global Perspectives on Biblical Scholarship 3 (Atlanta: Society of Biblical Literature, 2002, paper $24.95) 221 pp. Bibliography. LCN: 2002006306. ISBN: 1-58983-025-3.

The seven essays in this volume are by Ukpong on reading the Bible in a global village—issues and challenges from African readings; M. W. Dube on villagizing, globalizing, and biblical studies; G. O. West on unpacking the package that is the Bible in African biblical scholarship; A. Masoga on redefining power—reading the Bible in Africa from the peripheral and central positions; N. K. Gottwald on the role of biblical politics in contextual theologies; J. Punt on moving toward a postcolonial reading of freedom in Paul; and T. S. Maluleke on what if we are mistaken about the Bible and Christianity in Africa. Also included are a two-page preface by K. H. Richards and a five-page response by V. L. Wimbush.

K. J. VANHOOZER, *First Theology. God, Scripture & Hermeneutics* (Downers Grove, IL: InterVarsity, 2002, paper $25; Leicester, UK: Apollos) 384 pp. Indexed. LCN: 2001051998. ISBN: 0-8308-2681-5 (IV), 0-85111-267-6 (A).

Vanhoozer, research professor of systematic theology at Trinity Evangelical Divinity School in Deerfield, IL, describes this work as an argument for the importance of treating the questions of God, Scripture, and hermeneutics as one problem. After discussing "first theology" (meditations in a postmodern toolshed), he considers under the heading "God" whether the Trinity belongs in a theology of religions (on angling in the Rubicon and the "identity" of God), the love of God (its place, meaning, and function in systematic theology), and God's saving grace as effectual call or causal effect (summons, sovereignty, and supervenient grace). Then under "Scripture" he treats God's mighty speech acts (the doctrine of Scripture today) and from speech acts to Scripture acts (the covenant of discourse and the discourse of the covenant). Finally under "hermeneutics" he deals with the spirit of understanding (special revelation and general hermeneutics); the reader at the well (responding to John 4); the hermeneutics of I-witness testimony (Jn 21:20-24 and the death of the author); body piercing, the natural sense, and the task of theological interpretation (a hermeneutical homily on Jn 19:34); the world well staged? (theology, culture, and hermeneutics); and the trials of truth (mission, martyrdom, and the epistemology of the cross).

P. S. WILSON, *God Sense. Reading the Bible for Preaching* (Nashville, TN: Abingdon, 2001, paper $18) 192 pp. Indexed. LCN: 2001046095. ISBN: 0-687-00632-5.

Wilson, professor of homiletics at Emmanuel College in the University of Toronto, seeks to help preachers and students to be more creative and faith-centered in reading the Bible for preaching. After a chapter on reading Scripture with many lenses, he considers literal readings—historical and theological criticism: the literal sense and historical-critical exegesis, a brief history of the literal sense, the literal sense and God, and theological exegesis and the literal sense. Then he considers spiritual readings—homiletical criticism: the spiritual senses; the moral sense; the allegorical sense in history; and allegory, anagogy, and preaching. The appendix concerns "God's medicine" (a sermon on Lk 3:1-18).

A. E. ZANNONI, *A Beginner's Guide to the New Testament* (Allen, TX: Thomas More, 2002, paper $15) 286 pp., 5 maps. Bibliographies. Indexed. ISBN: 0-88347-491-3.

Intended as a guide to the NT for beginners, the ten chapters in this volume appear under the following headings: the church as a guide to reading the Bible; "written so that you may come to believe" (Jn 20:31); "Who do people say that I am?" (Mk 8:27); "he began to teach them many things in parables" (Mk 4:2); "come and follow me"—the call to discipleship; the crux of the story—the passion narratives; "he has been raised; he is not here" (Mk 16:6); Acts of the Apostles; Paul, his letters, and other NT letters; and the book of Revelation—breaking the code. An eleven-page appendix considers translations and versions of the Bible. Zannoni is the author of *Tell Me Your Story. The Parables of Jesus* (2002).

GOSPELS—ACTS

J. ANSALDI AND E. CUVILLIER, *Il fut transfiguré devant eux. Une oasis rafraîchissante sur le chemin de la foi* (Poliez-le-Grand: Editions du Moulin, 2002, paper) 90 pp. ISBN: 2-88469-010-7. Distributed by Desclée de Brouwer, Paris.

After the authors' five-page introduction, Cuvillier describes the account about Jesus and his disciples on the mountain as a "hinge" narrative, and presents an exposition of Mk 9:2-

10 parr. under the heading "he was transfigured before them": after six days; Peter, James, and John; the high mountain; metamorphosis; Elijah and Moses; and so forth. Then under the heading "seeing and listening—a resting place for faith," Ansaldi reflects on the theological and spiritual significance of Jesus' transfiguration: tearing down, an experience of faith, a space for seeing, and a space for listening. The authors are professors on the Protestant theological faculty at Montpellier in France.

F. AVEMARIE, *Die Tauferzählungen der Apostelgeschichte. Theologie und Geschichte,* Wissenschaftliche Untersuchungen zum Neuen Testament 139 (Tübingen: Mohr Siebeck, 2002, € 104) xii and 546 pp. Bibliography. Indexed. ISBN: 3-16-147639-5.

The slightly revised version of a *Habilitationsschrift* accepted in 2000 by the Evangelical theological faculty at Tübingen, this volume first explores Luke's understanding of baptism: the rite and its conceptuality, baptism in the name of Jesus, occasions and persons, preparations for baptism, forgiveness of sin and salvation, and baptism and the Spirit. Then it treats the tradition and history underlying the following baptismal texts in Acts: the report about baptism and the understanding of baptism in the Pentecost chapter (Acts 2:1-47), baptism and reception of the Spirit in Samaria (8:4-25), the conversion and baptism of the Ethiopian official (8:26-40), the baptism of Saul in Damascus (9:18 and 22:16), the conversion and baptism of Cornelius (10:1–11:18), conversion-baptism in the Pauline mission (16:14-15; 16:30-34; 18:8), and the second baptism in Ephesus (19:1-7). A 23-page appendix lists 178 "Lukanisms" in the baptismal accounts in Luke-Acts. Avemarie observes that, according to Luke, John's eschatological ritual of repentance and its promise of the forgiveness of sins were linked in Christian baptism with Jesus' atoning death and the expectation of his return. He also notes that in spite of the gaps in Luke's theology of baptism in Acts (caused either by lack of knowledge or unsuitability to Luke's own historical-theological conception), his narratives on this topic are of immeasurable worth for our understanding of the earliest Christian theological history.

R. BAUCKHAM, *Gospel Women. Studies of the Named Women in the Gospels* (Grand Rapids—Cambridge, UK: Eerdmans, 2002, paper $22) xxi and 343 pp., 8 tables. Indexed. LCN: 2001059216. ISBN: 0-8028-4999-7.

After an eleven-page introduction, this volume presents eight essays on women who are named in the Gospels: the book of Ruth as a key to the gynocentric reading of Scripture (1997), the Gentile foremothers of the Messiah [see § 40-814], Elizabeth and Mary in Luke 1—reading a gynocentric text intertextually, Anna of the tribe of Asher [see § 42-1007], Joanna the apostle, Mary of Clopas (1992), the two Salomes and *Secret Gospel of Mark* [see § 36-191], and the women and the resurrection—the credibility of their stories. Bauckham is professor of NT studies at the University of St. Andrews in Scotland.

C. BENNEMA, *The Power of Saving Wisdom. An Investigation of Spirit and Wisdom in Relation to the Soteriology of the Fourth Gospel,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 148 (Tübingen: Mohr Siebeck, 2002, paper €59) xii and 318 pp. Bibliography. Indexed. ISBN: 3-16-147746-4.

The slightly revised version of a doctoral dissertation directed by M. Turner and accepted in 2001 by Brunel University (UK), this volume contends that in the Fourth Gospel the Holy Spirit accomplishes his soteriological role as a life-giving cognitive agent and as an affective agent, and that the soteriological functions of the Spirit in the Fourth Gospel are best understood against the background of the concept of the Spirit in Jewish wisdom literature as the revelatory and interpretative power of saving W/wisdom. After a 39-page introduction, it treats the conceptual background to John's pneumatic Wisdom soteriology: Spirit, Wisdom, and salvation in sapiential Judaism. Then it discusses John's pneumatic Wisdom soteriology: an introduction to and a model of Johannine soteriology; Spirit, Wisdom, and salvation in Jesus' ministry (Jn 1–12); and Paraclete, truth, and salvation after Jesus' departure (Jn 13–17). Four excursuses and two appendixes are included. Bennema concludes that in John's Gospel the Spirit serves as a life-giving cognitive (and affective) agent who creates and sustains a life-giving relationship between the believer and the Father and Son (salvation).

C. G. BINKLEY AND J. M. MCKEEL, *Jesus & His Kingdom of Equals. An Interdenominational Curriculum for 4th-7th Grades on the Life and Teaching of Jesus* (Santa Rosa, CA: Polebridge, 2001, paper $50) viii and 295 pp. Illustrated. Bibliography. ISBN: 0-944344-84-4.

Based on recent research about the historical Jesus and on the work of the Jesus Seminar in particular, this volume provides a 33-unit program of religious education for young people that is focused on Jesus' most consistent, underlying message: the "good news" that all people are created equal and have an obligation to help bring and sustain equal treatment for all. Developed at the Unitarian Universalist Church of Arlington, VA, the lessons appear under four major headings: background and setting (eight), Jesus' ministry (eighteen), Jesus' final days (five), and summary and conclusion (two). Dramas, simulations, crafts, songs, social service initiatives, and other activities are suggested as ways of reinforcing teachings about respect for all, sharing worldly goods, conflict resolution, friendship, and forgiveness. Also included are a 22-page introduction, a songbook, lists of resources, and a glossary.

D. L. BOCK, *Studying the Historical Jesus. A Guide to Sources and Methods* (Grand Rapids: Baker, 2002, paper $18.99; Leicester, UK: Apollos) 230 pp., 3 figs., 3 maps, 5 tables. Bibliography. Indexed. LCN: 2002001510. ISBN: 0-8010-2451-X (B), 0-85111- 273-0 (A).

Bock, research professor of NT studies at Dallas Theological Seminary and author of *Luke 1:1–24:53* (2 vols., 1994, 1996), seeks to give students a better sense of what is going on in the reading of the Gospels today and to show them that there is a way to read them that is far less skeptical than one often hears about on university campuses, in religion courses, or in the media. After an introduction to the major sources relevant to the study of Jesus (Jewish writings and the Gospels), he considers Jesus in his cultural context: nonbiblical literary evidence for Jesus, a basic chronology of Jesus' life, political history, and sociocultural history. Then he discusses methods for studying the Gospels: the three quests for the historical Jesus, historical criticism, source criticism, form criticism, redaction criticism, tradition criticism, and narrative criticism and Gospel genre.

P. BONNARD, *L'Évangile selon saint Matthieu,* Commentaire du Nouveau Testament 1 (4th ed.; Geneva: Labor et Fides, 2002, paper 56 SFr or € 36.45) vi and 465 pp. Bibliography. Indexed. ISBN: 2-8309-1040-0.

The fourth edition of a work published in 1963 and in revised forms in 1970 [*NTA* 16, p. 236] and in 1992, this volume first provides a brief introduction to Matthew's Gospel: text, literary characteristics, historical setting and didactic point, interpretation, and bibliography. Then it presents a chapter-by-chapter exposition of Matthew's Gospel, along with a 37-page appendix from the 1970 edition that included further comments and bibliographical updating. Bonnard was professor of NT on the theological faculty of the University of Lausanne.

F. BOVON, *Luke 1. A Commentary on the Gospel of Luke 1:1–9:50,* trans. C. M. Thomas, ed. H. Koester, Hermeneia—A Critical and Historical Commentary on the Bible (Minneapolis, MN: Fortress, 2002, $59) xxxvi and 440 pp. Bibliographies. Indexed. LCN: 2001059786. ISBN: 0-8006-6044-7.

Bovon, professor of the history of religion at Harvard Divinity School, describes Luke as a theologian of God's word and as developing all his Christology (as well as his eschatology and ethics) in the context of relationships with Christ and with people who participate in the church and remain loyal to the gospel. This English version of *Das Evangelium nach Lukas.*

1. Teilband, *Lk 1,1-9,50* [*NTA* 34, p. 106; French version, *NTA* 36, p. 261] first introduces Luke's work with reference to its text, structure and style, language, genre and purpose, sources, author, and theology. Then it provides expositions (bibliography, translation, literary analysis, commentary, etc.) for each pericope in Lk 1:1–9:50: prologue (1:1-4), proclamation to Zechariah (1:5-25), annunciation to Mary (1:26-38), the meeting of Mary and Elizabeth (1:39-56), and so on. Excursuses on the virgin birth and the history of religions, the devil, the word of God, and the forgiveness of sins are included. The German and French versions of the second and third volumes were described together in *NTA* 41, pp. 353-354 and in 46, p. 148, respectively. A fourth volume is in preparation. English versions of these volumes are also underway.

A. J. BROWN (ED.), *Novum Testamentum ab Erasmo Recognitum. II. Evangelium secundum Iohannem et Acta Apostolorum.* Vol. 6/2 of *Opera omnia Desiderii Erasmi Roterodami* (Amsterdam—New York: Elsevier, 2001, €/$204) xii and 516 pp., 2 plates. Indexed. LCN: 71-89942. ISBN: 0-444-50942-9.

This volume contains the second part of Erasmus' edition of the *Novum Testamentum* (Greek and Latin texts), which was first published in five major editions between 1516 and 1535. It presents in parallel columns the Greek and Latin texts of John's Gospel and the Acts of the Apostles on the left-hand pages, along with text-critical and other notes for each pericope at the bottom of the left-hand pages and on the right-hand pages. The Greek and Latin texts printed in this edition are based on the last folio edition (1535). In matters of wording and spelling, the only changes that have been made are corrections of evident printing errors, all of which are noted in the accompanying apparatus. The textual apparatus printed below the texts give the variants of Erasmus' 1516, 1519, 1522, 1527, and 1535 editions where they differ from the printed text. The commentary discusses those passages where Erasmus' Latin or Greek texts differ from the Latin Vulgate, and also those passages where his Greek text differs from the Greek manuscripts that were used as printer's copy. The book is available from Elsevier Science, Inc., in Amsterdam or at P.O. Box 945, Madison Square Station, New York, NY, 10160-0757, USA.

S. M. BRYAN, *Jesus and Israel's Traditions of Judgement and Restoration,* Society for New Testament Studies Monograph Series 117 (Cambridge, UK—New York: Cambridge University Press, 2002, $60) xv and 278 pp., 2 tables. Bibliography. Indexed. ISBN: 0-521-81183-X.

Based on a doctoral dissertation directed by A. Chester and J. C. Paget and submitted in 1999 to the faculty of divinity at Cambridge University, this volume attempts to make sense of Jesus as one whose intentions were decisively shaped not only by Jewish restoration eschatology but also by his own creative reworking of restorationist expectations. After a twenty-page introduction (with an excursus on Jesus and the end of exile), it treats the following topics: Jesus and signs of national restoration, Jesus and the Scriptures of Israel, Jesus and the restoration traditions of Israel, Jesus and the purity of Israel, and Jesus and the eschatological temple. Bryan concludes that Jesus drew on alternative Jewish traditions to support his belief that even constitutional features of the eschaton—the shape of eschatological Israel, the purity of God's people, and even the temple of the eschaton—were already coming into existence.

A. BUNINE, *Une légende tenace: le retour de Paul à Antioche après sa mission en Macédoine et en Grèce (Actes 18,18 - 19,1),* Cahiers de la Revue Biblique 52 (Paris: Gabalda, 2002, paper € 21) 142 pp. Bibliography. ISBN: 2-85021-136-9.

This study examines whether Paul's travel from Ephesus to Antioch and back (via Caesarea and Jerusalem) reported in Acts 18:18–19:1 corresponds to historical reality or whether it is a literary fiction. After presenting the problems posed by this passage, Bunine explains the theory proposed by M.-É. Boismard and A. Lamouille regarding the double recension of the text of Acts and the three redactions of the book of Acts. Next he presents a detailed analysis of the passage (textual, literary, source, redaction, etc.), relates this material to other parts of Acts, and shows how it has passed through three redactions. Then he seeks to go beyond the text by exploring problems of historicity with reference to Paul's travels, the place and date of his letter to the Galatians, and the collection. He concludes that this analysis of Acts 18:18–19:1 contributes to a better understanding of the three successive redactions of Acts, the value of the variants in the Western text, the problematic nature of the historical value of Acts, the narrative coherence of Acts, and Pauline chronology.

N. CASALINI, *Teologia dei Vangeli. Lezioni e ricerche,* Studium Biblicum Franciscanum 57 (Jerusalem: Franciscan Printing Press, 2002, paper $35) 455 pp. Bibliographies. ISBN: 965-516-032-7.

For each Gospel, Casalini, professor of exegesis and biblical theology at the Studium Biblicum Franciscanum in Jerusalem and author of *Le Lettere di Paolo. Esposizione del loro sistema di teologia* (2001), provides discussions of its sources, plot, and composition, along with treatments of specific issues: Mark—the "secret" of the Son of God and the mystery of the Son of Man, the theory of parables, the Son of Man sayings, the portrait of Jesus, the problem of Jesus' identity, the ethics of the cross, and the saving power of faith; Matthew—Jesus as the Son of David, the ethics of righteousness and entering God's kingdom, Jesus as teacher and Wisdom of God, the formation and constitution of the church, and the figure of Peter and his function in the church; Luke—God's plan, the problem of salvation, salvation and forgiveness of sins, the ethics of conversion, Jesus' death, and the Gospel as the story of the Lord; and John—presentation of Jesus, the mystery of the Logos and only begotten Son (1:1-18), the self-revelation of the Son as the manifestation of the Father, the destiny of the Son of Man, the Spirit-Paraclete, and the ethics of sacrifice.

E. G. CHÁVEZ, *The Theological Significance of Jesus' Temple Action in Mark's Gospel,* Toronto Studies in Theology 87 (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen, 2002, $109.95) xxi and 250 pp. Bibliography. Indexed. ISBN: 0-7734-7141-3.

Prepared as a doctoral dissertation under the direction of R. J. Taylor and presented to the Pontificia Studiorum Universitas a Sancto Thoma Aquinate in Urbe (Rome)—the Angelicum, this volume argues that Jesus' "Temple act" as transmitted in Mk 11:15-17 was his eschatological execution and fulfillment of the "purification" of the Temple as might be expected from such OT texts as Mal 3:1-5 and Zech 14:21, except that this purification is linked by the uses of ἐκβάλλω and διδάσκω to Jesus' exorcistic activity and to his new teaching. After a five-page introduction, it treats the Son of Man, pure and impure, the Temple, the Temple act (Mk 11:15-17), and the meaning of the Temple act. Chávez contends that Mark presents Jesus' activity as the final victory of the Son of God over evil, and that Jesus obviated the need for the Jewish cult and built the new sanctuary (the community of disciples).

R. L. COLAVECCHIO, *Perfeito no seu amor. O itinerário de Jesus Cristo diante do Pai no Evangelho de Mateus,* Série Bíblica 11 (Aparecida, Brazil: Editora Santuário, 2002, paper) 111 pp. Bibliography. ISBN: 85-7200-761-X.

Not so much a work of exegesis as one of meditation, this commentary on Matthew's Gospel is written from the perspective of the experience of Jesus. After treating the prologue (Mt 1–2) under the heading "Out of Egypt I have called my Son," it deals with the experiences of God reflected in the words and deeds of Jesus as they are presented in Matthew's Gospel: "thus it is fitting for us to fulfill all righteousness" (3:1-15); "this is my beloved Son, in whom I am pleased" (3:16-17); "Jesus was led up by the Spirit to be tested by the devil" (4:1-11); "repent, for the kingdom of heaven is near" (4:12-25); "so that you may be children of your Father" (5–7); "go and learn what this means, 'I desire mercy, not sacrifice'" (8–9); "the Spirit of your Father is the one who speaks in you" (10); "no one knows the Son except the Father, and no one knows the Father except the Son" (11:1–12:45); and so forth. Colavecchio, an American Jesuit who has worked in Brazil for thirty-three years, teaches at the archdiocesan seminary in Manaus.

M. H. CROSBY, *The Prayer that Jesus Taught Us* (Maryknoll, NY: Orbis, 2002, paper $19) xv and 208 pp. Indexed. LCN: 2002000618. ISBN: 1-57075-409-8.

Crosby, author of *House of Disciples. Church, Economics, and Justice in Matthew* (1988), describes Jesus' prayer according to Mt 6:9-13 as "the original antiestablishment household prayer." After general observations on Jesus' "official prayer," he seeks to explain how people would have understood the words at the time when they were finally written down (redacted): "Our Father in heaven," "on earth as it is in heaven," "hallowed be your name on earth as it is in heaven," "your kin(g)dom come on earth as it is in heaven," "your will be done on earth as it is in heaven," "give us this day our daily bread," "forgive us our debts as we forgive those who trespass against us," and "lead us not into temptation but deliver us from evil." He concludes that those who make Jesus' household prayer their own will be able to serve as prophetic challenges to whatever is unjust in the church or in society.

S. B. CROWDER, *Simon of Cyrene. A Case of Roman Conscription*, Studies in Biblical Literature 46 (New York—Bern: Lang, 2002, $45.95) xv and 130 pp. Bibliography. Indexed. LCN: 2001034681. ISBN: 0-8204-5686-1.

Using cultural studies as an interpretive base, this volume reexamines the role of Simon of Cyrene during Jesus' crucifixion as this is presented in Luke's Gospel (see 23:26). Crowder first explains her "reading foundation" with reference to the African-American interpretive tradition, ideological criticism, African-American criticism, narrative criticism, and sociohistorical criticism. Next she considers the portrayal of Simon of Cyrene in Luke's Gospel with reference to his identity as a Cyrenian, Jews in Cyrene, who conscripted him, why he was conscripted, and his function in Luke-Acts. Then she discusses aspects of the cultural setting of Luke's story of Simon: hospitality, Romans and Africans, conscription, and Romans writers and subversive rhetoric. She concludes that Luke portrayed Simon not as a disciple of Jesus but rather as a victim of Roman xenophobia, oppression, and prejudice against Africans.

M. DIEFENBACH, *Der Konflikt Jesu mit den "Juden." Ein Versuch zur Lösung der johanneischen Antijudaismus-Diskussion mit Hilfe des antiken Handlungsverständnisses*, Neutestamentliche Abhandlungen, Neue Folge 41 (Münster: Aschendorff, 2002, paper € 47) viii and 360 pp. Bibliography. Indexed. ISBN: 3-402-04789-6.

The slightly revised and updated version of a *Habilitationsschrift* accepted in 2001 by the Catholic theological faculty at the Leopold-Franzens-Universität in Innsbruck, this volume investigates the depiction of "the Jews" (*hoi Ioudaioi*) in the Fourth Gospel in the light of ancient theories about dramatic performance, and argues that "the Jews" refers neither to empirical Judaism nor to a certain group of Jews in Jesus' time but rather to people who embody an exclusive faith-conviction (as opposed to "the Jews" who believe in Jesus). After a 25-page introduction, it treats the concept of dramatic performance according to ancient theorists such as Aristotle, and establishes some perspectives for understanding the Fourth Gospel. Next it analyzes the individual texts in John's Gospel in which "the Jews" appear as opponents of Jesus (Jn 1:19-28; 2:18-25; 3:1-21; 4:9 and 4:22; 5:1-18; etc.), and considers the concept of *hoi Ioudaioi* in the macrostructural constellation of characters in the Fourth Gospel. Then it reflects on the consequences of this interpretation for Johannine theology and its reception-history. Diefenbach is the author of *Die Komposition des Lukasevangeliums unter Berücksichtigung antiker Rhetorikelemente* (1993).

M. ENDO, *Creation and Christology. A Study on the Johannine Prologue in the Light of Early Jewish Creation Accounts*, Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 149 (Tübingen: Mohr Siebeck, 2002, paper € 54) xx and 292 pp. Bibliography. Indexed. ISBN: 3-16-147789-8.

Prepared as a doctoral dissertation under the direction of R. Bauckham and presented in 2000 to the University of St. Andrews in Scotland, this volume explores the hypothesis that the Johannine Christology in the Prologue of the Fourth Gospel was developed on the basis of the biblical and early Jewish exegetical traditions of the Genesis creation account. After a nine-page introduction, it treats various types of early Jewish (ca. 2nd century B.C. to 1st century A.D.) creation accounts: narrative accounts of creation (*Jubilees* 2:1-16; *2 Enoch* 24–33; *4 Ezra* 6:38-54; etc.), descriptive accounts of creation (*1 Enoch* 69:16-25; *2 Enoch* 47–48; 65–66; *4 Ezra* 3:4-5; etc.), and brief references to creation (*Jubilees* 12:4; 12:26; *Liber Antiquitatum Biblicarum* 60:2-3; etc.). Also included are literary and thematic considerations, as well as an excursus on Philo's cosmogonic account. Then it considers the Johannine Prologue in the light of the early Jewish creation accounts: structural analysis of Jn 1:1-18, thematic analysis, and the relation of the Prologue to the rest of the Gospel.

D. F. FORD AND M. HIGTON (EDS.), *Jesus*, Oxford Readers (Oxford—New York: Oxford University Press, 2002, paper $23.95) xix and 572 pp. Bibliography. Indexed. ISBN: 0-19-289316-5.

After a ten-page general introduction, this volume presents 343 short extracts from the NT and doctrinal statements, as well as devotional, popular, liturgical, historical-critical, philosophical, and mystical texts that pertain to Jesus of Nazareth. They appear under seven main headings: biblical and patristic—to A.D. 451 (the life of Jesus, Jesus the Savior, typology and apology, the development of Christology), Byzantine and early medieval—451-1208 (contemplating Christ, Christ and culture, Byzantine and early medieval debates, Christ beyond Christianity), later medieval and Renaissance—1209-1516 (following Christ, the benefits of Christ's passion, Jesus and Judaism), Reformation and Counter-Reformation—1517-1600 (Christ and his benefits, Christ in word and sacrament, Christ in two natures, pursuing Christ), early modernity—1601-1789 (the drama of Christ, crucified for me, union with Christ, discussing doctrine, the Enlightenment), the 19th century—1790-1913 (the historical Jesus, humility, Christ and the Spirit, life in Christ, looking eastwards), and the 20th century—1914-2000 (crisis, the historical Jesus question, Christ and salvation, retelling the story, God incarnate, Jesus beyond Christianity, the face of Christ).

L. J. FRANCIS AND P. ATKINS, *Exploring Luke's Gospel. Personality Type and Scripture* (London—New York: Mowbray, 2000, paper $24.95) x and 244 pp. Bibliography. ISBN: 0-264-67524-X.

Following the pattern set in the volume on Mark's Gospel [*NTA* 42, p. 580], this volume uses Jungian psychological type theory (sensing, intuition, feeling, thinking) to explore fifty-one passages from Luke's Gospel (Lk 1:26-38; 1:39-55; 2:1-14; 2:8-20; 2:22-40; 2:41-52; etc.) that are included in the *Revised Common Lectionary*. Francis is professor of practical theology at the University of Wales, and Atkins is an Anglican bishop and scholar in retirement in New Zealand. They have prepared a similar volume on Matthew's Gospel [*NTA* 46, pp. 371-372].

R. W. FUNK, *A Credible Jesus. Fragments of a Vision* (Santa Rosa, CA: Polebridge, 2002, paper $18) vi and 185 pp. Bibliography. Indexed. ISBN: 0-944344-88-7.

Seeking to "place" Jesus by utilizing the subject matter of his speech and the modes of his public discourse, this volume presents seventeen short essays based on aphorisms, parables, dialogues, and deeds. They concern the invisible realm, a trust ethic, celebration, outsiders and outcasts, transcending tribalism, kinship, flora and fauna, values as counterintuitive, new symbols parodying the old, subverting the system, no room for demons, intrinsic rewards, humor and humility, the end of brokered religion, the unkingdom of the unGod, the domain of God as mythic destination, and the cross as symbol of integrity. Three appendixes are included. Funk, founder of the Jesus Seminar and director of the Westar Institute, concludes that God's domain is an alternative reality, and that by scrutinizing Jesus' admonitions, pronouncements, and parables we can see how he imagined God's rule to be realized.

R. W. FUNK ET AL., *The Once and Future Jesus* (Santa Rosa, CA: Polebridge, 2000, paper $20) v and 183 pp. Bibliographies. LCN: 00-042768. ISBN: 0-944344-80-1.

This volume brings together the various keynote addresses, all by fellows of the Jesus Seminar, from the "Once & Future Jesus" celebration held in 1999 at Santa Rosa, CA. After a four-page introduction by G. C. Jenks, there are nine essays by R. W. Funk on the once and future Jesus, T. Sheehan on from divinity to infinity, M. J. Borg on re-visioning Christianity, J. S. Spong on Christ and the body of Christ, K. L. King on back to the future, J. D. Crossan on a future for the Christian faith, L. Geering on the legacy of Christianity, G. Lüdemann on from faith to knowledge, and W. Wink on the Son of Man.

M. S. GOODACRE, *The Synoptic Problem. A Way Through the Maze,* Biblical Seminar 80 (London—New York: Sheffield Academic Press, 2001, paper £14.99 or $24.95) 178 pp., 4 figs., 7 tables. Bibliography. Indexed. ISBN: 1-84127-238-8.

Written for anyone with an interest in entering, exploring, and emerging from the maze of the Synoptic problem, this volume first looks at what the Synoptic problem is and why it is worth studying, and lays out the data as clearly as possible. Next it makes the case for the priority of Mark's Gospel and explores its ramifications. Then it introduces the Q hypothesis and presents the case against Q. Goodacre, lecturer in NT in the department of theology at the University of Birmingham and author of *The Case Against Q. Studies in Markan Priority and the Synoptic Problem* (2001), favors A. Farrer's theory (which maintains Markan priority and Luke's knowledge of Matthew) as the best solution to the Synoptic problem. The companion web site for the book is located at www.ntgateway.com/maze/.

H. HENDRICKX, *The Third Gospel for the Third World.* Vol. 4A, *Jesus in the Temple (Luke 19:45–21:38)* (Collegeville, MN: Liturgical Press, 2001, paper $19.95) viii and 237 pp. Bibliography. LCN: 96-34651. ISBN: 0-8146-5119-4.

Earlier volumes in this sociological-literary-pastoral commentary on Luke's Gospel were described in *NTA* 41, p. 358; 42, p. 582; 43, pp. 585-586; 45, pp. 162 and 386. This first part in the fourth and last volume deals with the material in Luke's Gospel that pertains to Jesus' ministry in and around the Jerusalem Temple: preparation of the Temple for teaching (19:45-48), conflicts while teaching in the Temple (20:1–21:4), and the coming of the end (21:5-38).

D. S. JACOBSEN AND G. WASSERBERG, *Preaching Luke-Acts* (Nashville, TN: Abingdon, 2001, paper $15) 160 pp. Bibliography. Indexed. LCN: 00-068989. ISBN: 0-687-09972-2.

After a preface for preachers and an exegetical introduction to Luke-Acts, this volume presents narrative exegetical treatments (by Wasserberg) and homiletical reflections (by Jacobsen) on six passages in Luke-Acts: the presentation of Jesus in the Temple (Lk 2:22-40); proclamation and confrontation at Nazareth (4:14-30); hope for resurrection—a learning experience (Lk 24:13-49); Pentecost—a Jewish spring of the church (Acts 2:1-21; 2:14-41; 2:42-47); the persecuted persecutor—the conversion of Paul (Acts 9:1-31); and divine matching—the breakthrough of the gospel into the Gentile world, or the conversion of Peter (Acts 10:1–11:18). Also included are a conclusion on preaching with "our little hero" Paul in big Athens (Acts 17:22-31), and an appendix on resources for narrative exegesis and preaching on Luke-Acts. Jacobsen is assistant professor of homiletics at Waterloo Lutheran Seminary in Ontario, and Wasserberg is director of education for the Protestant churches of Germany.

L. J. KREITZER, *Gospel Images in Fiction and Film. On Reversing the Hermeneutical Flow,* Biblical Seminar 84 (London—New York: Sheffield Academic Press, 2002, cloth £55 or $105, paper £17.99 or $29.95) 234 pp., 2 figs., table. Bibliography. Indexed. ISBN: 1-84127-343-0 (cloth), -266-3 (paper).

In this effort at interdisciplinary (biblical studies, literature, and cinema) study, each chapter takes a key verse or image from the Gospel accounts of Jesus' life and ministry and examines how these have been taken up in literature and film. The five chapters treat the following topics: "The Journey of the Magi"—intimations of passion in the birth narratives; *Heart of Darkness*—the abominating horror/whore; the decisive hour of judgment—good confronts evil in *High Noon* and *Outland; The Handmaid's Tale*—"blessed are the silent"; and "Bread and Circuses"—Christian history according to the world of *Star Trek.* G. Aichele has provided a four-page foreword. Kreitzer is also the author of *The New Testament in Fiction and Film* (1993); *The Old Testament in Fiction and Film* (1994); and *Pauline Images in Fiction and Film* (1999).

D. LEE, *Flesh and Glory. Symbol, Gender, and Theology in the Gospel of John* (New York: Crossroad, 2002, paper $27.50) viii and 296 pp. Bibliography. Indexed. LCN: 2002004684. ISBN: 0-8245-1981-7.

After considering the meaning of "symbol" in the Fourth Gospel, Lee, professor of NT studies at Theological Hall, Queen's College, Australia, examines various symbols that appear in John's narrative of Jesus and shows how they offer a pathway to divine glory, which is both the location and the means of transformation. With particular attention to how gender and symbol interact, she discusses the following topics: restoring glory (the symbol of Jesus' flesh), quenching thirst (the symbol of living water), abiding on the vine (symbols of love and friendship), authoring life (the symbol of God as father), giving birth to believers (symbols of motherhood), walking in darkness (symbols of sin and evil), costly self-giving (the symbol of anointing), and resurrection and life (symbols of life). She concludes that the Johannine symbols make palpable the spirituality of the divine realm, draw into themselves but never exhaust the inexhaustible life of God, and engage readers at both cognitive and intuitive levels.

A. LOISY, *Écrits évangéliques. Un siècle après les "petits livres rouges,"* ed. C. Chauvin, Textes en main (Paris: Cerf, 2002, paper € 18) 240 pp. ISBN: 2-204-06928-0.

This volume contains twenty-five excerpts from three of Loisy's books on the Gospels: *Les Évangiles synoptiques* (1907); *L'Évangile selon Marc* (1912); and *Le Quatrième Évangile* (1903). The selections deal with the Magi and the flight into Egypt (Mt 2:1-23), the Sermon on the Mount (Mt 5:1-16), Mark's Gospel, the relationship between John the Baptist and Jesus (Mk 1:9-11), plucking grain (Mk 2:23-28), the commentary on the parable of the sower (Mk 4:13-25), the Gerasene demoniac (Mk 5:1-15), Jesus walking on the water (Mk 6:45-52), and so forth. Chauvin has not only selected and edited the texts but has also provided a 31-page introduction and a five-page appendix on how Loisy approached the NT letters.

U. LUZ, *Das Evangelium nach Matthäus.* 4. Teilband, *(Mt 26–28),* Evangelisch-Katholischer Kommentar zum Neuen Testament 1/4 (Düsseldorf—Zurich: Benziger, 2002, paper € 79; Neukirchen-Vluyn: Neukirchener) xii and 483 pp. Illustrated. Bibliography. Indexed. ISBN: 3-545-23134-8 (B), 3-7887-1681-9 (N).

The first three volumes in Luz's commentary on Matthew's Gospel were described in *NTA* 30, p. 98; 36, pp. 111-112; and 43, p. 169, respectively. The English versions of the commentary for Mt 1–7 and 8–20 were noticed in *NTA* 35, p. 103 and 45, p. 389, respectively. This fourth and final volume in the German edition first presents a 48-page introduction to the Matthean passion-and-resurrection narrative: text (structure, sources, prehistory), and effective history (in piety, music, plays, and art). Then it provides the exposition of Mt 26:1–28:20 according to the following general outline: the passion begins (26:1-16); Jesus' last Passover (26:17-29); in Gethsemane (26:30-56); in the palace of the high priest (26:57–27:10); Jesus is condemned by the Romans (27:11-31); Jesus is crucified (27:32-61); and the resurrection of Jesus and the double ending of Matthew's Gospel (27:62–28:20). Also included are retrospectives on the basic statements of Matthew's story of Jesus and on the significance of Matthew's story of Jesus today. Indexes for all four volumes (compiled by S. Äbersold) and inclusive of the revised edition of volume one of the commentary also to be published in 2002 are supplied on pp. 473-483.

J. M. MARTÍN-MORENO, *Personajes del cuarto Evangelio,* Biblioteca de Teología Comillas 7 (Madrid: Universidad Pontificia Comillas, 2002, paper; Bilbao: Desclée De Brouwer) 394 pp. Indexed. ISBN: 84-8468-048-7 (UPC), 84-330-1684-9 (DDB).

After a six-page introduction, this volume presents redaction-critical studies of those characters in John's Gospel who can be said to be "children of the light" (Jn 12:36): the beloved disciple, John the Baptist as the voice of the OT, the first disciples, the mother of Jesus, Nicodemus, the Samaritan woman, the sick, the crowd, the family at Bethany (Lazarus, Mary, Martha), Peter, Mary Magdalene, and Thomas. Then it considers the Johannine portraits of "those who hate the light" (3:20): the blind, other agents of the darkness, Pilate, and the prince of this world. Finally it discusses the only Son as the absolute protagonist. Also included are appendixes that (1) consider the literary and theological constants in John's Gospel, and (2) list the themes of the Fourth Gospel. Martín-Moreno has taught at various seminaries in Spain and Peru as well as at the Pontifical Biblical Institute in Jerusalem.

C. R. MATTHEWS, *Philip: Apostle and Evangelist. Configurations of a Tradition,* Supplements to Novum Testamentum 105 (Leiden—Boston—Cologne: Brill, 2002, € 79 or $92) xvi and 257 pp., plate. Bibliography. Indexed. ISBN: 90-04-12054-8.

The revised and updated version of a doctoral dissertation accepted in 1993 by Harvard Divinity School, this volume argues that all the references to Philip in the NT and other early Christian literature are most properly interpreted with reference to traditions stemming from the single figure of Philip the apostle. After a fourteen-page introduction, it investigates how portrayals of Philip the apostle and his daughters in the 2nd century were used to legitimate social practice and theological reflection in attempts at resolving conflicts. Next it examines Acts 8:4-25 and 8:26-40, respectively, to show how Luke's redactional employment of traditional materials about Philip was motivated by their importance even while it declined to exploit their protagonist's apostolic identity. Then after demonstrating the coherence of pertinent Philip materials in the Synoptic Gospels and John's Gospel with the texts examined previously, it explores the presence of Philip in "gnostic documents" as an apostle invested with particular authority among some groups for the transmission of the revelatory teaching of Jesus. Finally it considers selected portions of *Acts of Philip* to indicate that it provides access in some cases to traditional materials of equal value to those found in the major apocryphal Acts. An eighteen-page précis of *Acts of Philip* is included. Matthews is co-editor of *NTA* as well as of *The Apocryphal Acts of the Apostles* (1999).

R. MEYNET, *La Pasqua del Signore. Testamento, processo, esecuzione e risurrezione di Gesù nei vangeli sinottici,* Retorica Biblica (Bologna: Dehoniane, 2001, paper € 51) 495 pp. Bibliography. Indexed. ISBN: 88-10-25103-2.

The Italian version of *Jésus passe. Testament, jugement, exécution et résurrection du Seigneur Jésus dans les évangiles synoptiques* [*NTA* 44, p. 386], this commentary on the passion and resurrection narratives in the Synoptic Gospels applies the procedures of rhetorical analysis to each episode, with particular attention to the architecture of each passage. Meynet is professor of biblical theology on the theological faculty of the Pontifical Gregorian University in Rome.

R. J. MILLER (ED.), *The Apocalyptic Jesus. A Debate* (Santa Rosa, CA: Polebridge, 2001, paper $18) vi and 168 pp. Bibliography. ISBN: 0-944344-89-5.

The essays in this volume focus on whether the historical Jesus taught that God would soon (within the lifetime of his own generation) put an end to the world as we know it and create a new world of justice and peace. After Miller's thirteen-page introduction, D. C. Allison explains his case for an apocalyptic Jesus, while M. Borg, J. D. Crossan, and S. Patterson argue their cases for a nonapocalyptic Jesus, and Allison responds to them. Then the individual participants take stock of the various positions, and explore further questions about the relationship of the historical Jesus to early Christianity and to contemporary faith, respectively.

J. L. Mitchell, *Beyond Fear and Silence. A Feminist-Literary Approach to the Gospel of Mark* (New York—London: Continuum, 2001, paper $17.95) viii and 152 pp. Bibliography. Indexed. LCN: 2001042203. ISBN: 0-8264-1354-4.

Taking as its starting point the silence and fear of the women at the empty tomb in Mk 16:8, this volume contends that while Mark frequently portrays Jesus' disciples as afraid and amazed, he especially values the witness of the women. After reflecting on Mk 16:1-8 as an invitation to dialogue with these women, it discusses the literary dimensions of Mark's Gospel (history becomes story), feminist suspicion vis-à-vis Mk 16:8, the liberating reading of Mk 16:8, the women of Galilee, numinous fear, the theme of the messianic secret (silence, secrets, and speech), calling a new generation, the narrative and the reader, and emancipatory dialogue with tradition with reference to Mk 7:24-30. Mitchell concludes that the women's silence in Mk 16:8 creates generative potential space between kerygmatic narrative and reader, space in which readers and hearers can respond.

G. D. Nave, *The Role and Function of Repentance in Luke-Acts,* SBL Academia Biblica 4 (Atlanta: Society of Biblical Literature, 2002, paper $32.95) viii and 241 pp., 3 tables. Bibliography. LCN: 2002003320. ISBN: 1-58983-031-8.

Prepared as a doctoral dissertation under the direction of W. A. Meeks and presented to Yale University in 2000, this volume argues that in Luke-Acts everyone is eligible for membership in the community of God's people, and that such inclusivity requires a radical change on the part of many in the emerging religious community so that diverse individuals can receive the salvation of God and live together as the community of God's people. After a brief survey of the history of research regarding repentance in the NT, it considers repentance within the narrative structure of Luke-Acts (authorial intention, the plan of God, salvation, repentance), the meaning of repentance (μετανοέω and μετάνοια in classical and Hellenistic Greek literature, in Hellenistic Jewish literature, and in the NT and other early Christian literature), and the role and function of repentance in Luke-Acts (in the preaching of John the Baptist, of Jesus, and of the disciples).

A. Neagoe, *The Trial of the Gospel. An Apologetic Reading of Luke's Trial Narratives,* Society for New Testament Studies Monograph Series 116 (Cambridge, UK—New York: Cambridge University Press, 2002, $60) xiv and 253 pp. Bibliography. Indexed. LCN: 2001037392. ISBN: 0-521-80948-7.

Based on a doctoral dissertation directed by M. Turner at London Bible College and submitted to Brunel University in 1998, this volume contends that the trial narratives in Luke-Acts function as an important part of Luke's *apologia pro evangelio*—a purpose that was in keeping with Luke's declared wish to give his readers assurance about the matters in which they had been instructed (see Lk 1:4). It argues that the trial narratives provided the means whereby important tenets of the Christian faith were put "on trial" before the reader, with the intended result of the gospel's confirmation. After a 22-page introduction, it treats Jesus on trial: narrative precedents of Jesus' trial, Luke's account of Jesus' trial (Lk 22:66–23:25), and the trial of Jesus in narrative retrospective. Then under the heading "the church on trial," it considers the accounts in Acts regarding the trials of Peter, the "trial" of Stephen, and the trials of Paul.

F. Neirynck, *Q-Parallels. Q Synopsis and IQP/CritEd Parallels,* Studiorum Novi Testamenti Auxilia 20 (Leuven: Leuven University Press—Peeters, 2001, paper € 10) 119 pp. ISBN: 90-5867-165-8 (LUP), 90-429-1058-5 (P).

The first edition (1988) of this Q-synopsis was described in *NTA* 33, pp. 110-111, and a revised edition (1995) was noticed in *NTA* 40, p. 146. This edition first provides on facing pages (pp. 3-63) the parallel Greek texts of Q in Matthew (left pages) and Luke (right pages). Bold face type is used for words and parts of words that are identical, and synonyms and substitutes are marked with asterisks. Then it presents on facing pages (pp. 65-119) the Greek texts of Q as they have been reconstructed in the International Q Project (left pages) and *The Critical Edition of Q* [*NTA* 45, p. 393] (right pages).

The New Interpreter's Bible. Vol. 10, *The Acts of the Apostles; Introduction to Epistolary Literature; The Letter to the Romans; The First Letter to the Corinthians* (Nashville, TN: Abingdon, 2002, $70) xix and 1011 pp., 5 maps. Bibliographies. LCN: 94-21092. ISBN: 0-687-27823-6.

For other volumes devoted to the NT in this project, see *NTA* 40, pp. 146, 524-525; 43, p. 183; and 45, pp. 179-180. The shape and format of the project were described in the notice on the first volume in *NTA* 39, p. 129. This final volume in the twelve-volume set presents introductions, commentaries, and reflections by R. W. Wall on Acts (pp. 1-368), N. T. Wright on Paul's letter to the Romans (pp. 393-770), and J. P. Sampley on 1 Corinthians (pp. 771-1003). Also included is Wall's introduction to epistolary literature (pp. 369-391). A PDF errata file for volume 6 is available, and files for further volumes will be added periodically. The link to the PDF files can be found at both www.AbingdonPress.com and www.Cokesbury.com by searching for the individual product (e.g. *The New Interpreter's Bible,* vol. 6). An index volume encompassing the entire twelve-volume set will be available in the fall of 2003 in the same hardcover fashion as each individual volume.

T. NICKLAS, *Ablösung und Verstrickung. "Juden" und Jüngergestalten als Charaktere der erzählten Welt des Johannesevangeliums und ihre Wirkung auf den impliziten Leser,* Regensburger Studien zur Theologie 60 (Frankfurt—Bern: Lang, 2001, paper $68.95) 484 pp. Bibliography. Indexed. ISBN: 3-631-37615-4.

The slightly revised and updated version of a doctoral dissertation directed by H. Ritt and accepted in 2000 by the Catholic theological faculty at the University of Regensberg, this investigation of John's Gospel approaches the problem of its portrayal of "the Jews" by taking them as characters in the narrative world of the text, examining their role in the whole narrative, and using the implied reader as a bridge between the "narrative" and "real" worlds. After reviewing the history of research on the representation of "the Jews" in John's Gospel, it explains the principles of narrative analysis and how they might illuminate the Johannine portraits of "the Jews" and Jesus' disciples. Then it offers exegetical analyses (textual criticism, syntactical questions, characterization, etc.) for the following passages: the witness of the "Baptist"—part 1 (Jn 1:19-28), the witness of the "Baptist"—part 2 (1:29-34), the call of the first disciples (1:35-51), the conversation with Nicodemus by night (3:1-21), the healing of the lame man on the Sabbath (5:1-18), and the healing of the man born blind (9:1-41). Nineteen excursuses are interspersed through the main text.

L. PADOVESE (ED.), *Atti del VII simposio di Efeso su S. Giovanni apostolo,* Turchia: la Chiesa e la sua storia 13 (Rome: Istituto Francescano di Spiritualità, Pontificio Ateneo Antoniano, 1999, paper) 370 pp., 17 plates, 17 figs. Bibliographies. Indexed.

The ten papers most pertinent to the NT field in this fascicle are by M. Nobile on the Temple as a prominent motif in John's Gospel, A. Destro and M. Pesce on spatial and ritual aspects of Jesus' Last Supper according to John 13–17, I. de la Potterie on the judgment of Jesus in the "great trial" between Jesus and the world according to John, M. L. Rigato on Jesus the Lamb of God who takes away the sin of the world and the Tamid sacrifice on the 13th of Nisan, F. Manns on traces of Jewish liturgy in 1 John, M. Adinolfi on παντοκράτωρ in 2 Maccabees and the book of Revelation, E. Corsini on anti-Judaism and spiritual Judaism in Revelation, P. Vassiliadis on the "Sanctus" and the book of Revelation, S. Patitucci and G. Uggeri on the cities of the Apocalypse, and G. Pani on Paul and John to the seven cities—the Muratorian fragment. Most of the other ten papers treat issues in the history of interpretation, architecture, and archaeology pertaining in various ways to the Johannine corpus.

L. Padovese (ed.), *Atti del VIII simposio di Efeso su S. Giovanni apostolo,* Turchia: la Chiesa e la sua storia 15 (Rome: Istituto Francescano di Spiritualità, Pontificio Ateneo Antoniano, 2001, paper) 374 pp., Illustrated. Bibliographies. Indexed.

The nine papers in this volume that are most pertinent to NT studies are by M. Adinolfi on the man born blind in John's Gospel and blind persons healed at Epidaurus, F. Manns on the symbol of the "cup" in Jn 18:11, A. García-Moreno on Jn 2:4, M. L. Rigato on the royal and provisional burial of Jesus according to Jn 19:38-40, A. Destro and M. Pesce on a confrontation of systems—John's Gospel and the Qumran *Rule of the Community,* R. Penna on the Ephesian hypothesis of Romans 16, G. Pani on convergences between John's writings and *1 Clement,* M. G. Mara on "John the son of Zebedee" in early Christian interpretation, and B. Studer on the patristic exegesis of 1 John. Several of the remaining eleven articles deal with the figure of John.

D. W. Pao, *Acts and the Isaianic New Exodus,* Biblical Studies Library (Grand Rapids: Baker, 2002, paper $29.99) x and 311 pp. Bibliography. Indexed. ISBN: 0-8010-2496-X.

The paperback edition of the work published in 2000 by Mohr Siebeck [*NTA* 45, pp. 391-392], this volume contends that the foundation story of Exodus as developed and transformed through the Isaianic corpus provides the hermeneutical framework for Acts and its construction of the identity of the early Christian movement. Pao is assistant professor of NT at Trinity Evangelical Divinity School in Deerfield, IL.

J. L. Reed, *Archaeology and the Galilean Jesus. A Re-examination of the Evidence* (Harrisburg, PA: Trinity Press International, 2002, paper $17) xv and 253 pp., 6 tables. Illustrated. Bibliography. Indexed. LCN: 00-030280. ISBN: 1-56338-394-2.

The paperback edition of the work described in *NTA* 45, p. 393, this volume synthesizes the archaeological evidence pertaining to Galilee in Jesus' time and interprets the material culture of 1st-century Galilee (with particular attention to Sepphoris and Capernaum) in such a way as to suggest some implications for the study of Jesus and the Gospels (with particular attention to Q).

S. Ruschmann, *Maria von Magdala im Johannesevangelium. Jüngerin — Zeugin — Lebensbotin,* Neutestamentliche Abhandlungen, Neue Folge 40 (Münster: Aschendorff, 2002, paper € 38.90) ix and 269 pp. Bibliography. Indexed. ISBN: 3-402-04788-8.

Prepared as a doctoral dissertation under the direction of L. Oberlinner and accepted in 2001 by the theological faculty of the Albert-Ludwigs-Universität in Freiburg, this volume uses the hermeneutical paradigm of *relecture* to explore the narratological and theological function of Mary Magdalene in John's Gospel. After methodological and hermeneutical observations on studying John's Gospel, it considers the figure of Mary Magdalene in the NT, the Johannine portrayals of her at the cross (19:25) and on Easter morning (20:1-18), and her place in John's Gospel as a whole. Then it examines Mary Magdalene's role in the context of Johannine theology: membership in the new family of God (19:25), the process of faith (20:1-2, 11-18), her relation to the call of the disciples (1:35-51), her relation to the farewell discourse in Jn 13:31–14:31, and her theological profile and function in the Johannine theological macrocontext. Finally it brings together the diachronic and synchronic perspectives, and discusses Mary Magdalene in the framework of the Johannine theology of *relecture* and her role as a mediator "between the times" and a reminder-figure.

J. Schaberg, *The Resurrection of Mary Magdalene. Legends, Apocrypha, and the Christian Testament* (New York—London: Continuum, 2002, $35) 379 pp. Indexed. LCN: 2002001875. ISBN: 0-8264-1383-8.

Schaberg, professor of religious studies and women's studies at the University of Detroit Mercy and author of *The Illegitimacy of Jesus* (1987), traces how through the centuries Mary Magdalene has been variously ignored, labeled harlot/demoniac/patroness, replaced, appropriated and left behind, conflated, diminished, openly opposed; and how she may be utilized, unsilenced, rediscovered, and resurrected. Her project proceeds backwards from the present time to the 1st century A.D. in seven chapters: Virginia Woolf and Mary Magdalene—thinking back through the Magdalene; meditations at Migdal; silence, conflation, distortion, and legends; the woman who understood (too) completely—the gnostic/apocryphal Mary Magdalene; the Christian Testament's Mary Magdalene—scholarly versions, explorations, erasures; Christian Testament converging possibilities; and Mary Magdalene as successor to Jesus. The three appendixes concern works that mention Mary Magdalene, not found at Nag Hammadi; *1 Enoch* 70–71; and the Human One. Schaberg concludes with a reading of John 20 in light of the Elijah/Elisha succession narrative (2 Kings 2) and Jewish Merkabah mysticism in which Mary Magdalene emerges as a successor to Jesus in an alternative to the Petrine tradition.

B. B. SCOTT, *Re-Imagine the World. An Introduction to the Parables of Jesus* (Santa Rosa, CA: Polebridge, 2001, paper $18) xi and 167 pp. Bibliography. Indexed. LCN: 2001054860. ISBN: 0-944344-86-0.

Scott, distinguished professor of NT at the Phillips Theological Seminary, University of Tulsa, contends that in his parables Jesus reimagined the world as the kingdom of God and presented his followers with a new option for living, one that contrasts with the default world of the everyday. After chapters on the parables and Jesus and on parables, he treats the following parables: leaven, mustard seed, empty jar, hidden treasure, Samaritan, prodigals, shrewd manager, unforgiving slave, and dinner party. He concludes that the reimagined world of Jesus' parables can be summarized in three coordinates: God is unclean; God is present in absence, not apocalyptic resolution; and cooperation, not contest, is the basis for the empire of God. Also included is a twelve-page bibliographical essay on parables.

D. E. SMITH, *The Canonical Function of Acts. A Comparative Analysis* (Collegeville, MN: Liturgical Press, 2002, paper $15.95) 136 pp., 2 figs. Bibliography. LCN: 2001038824. ISBN: 0-8146-5103-8.

This investigation of the canonical function of Acts examines the specific role that Acts played in the development of early catholicism in general and the NT canonical process in particular. After a thirty-page introduction, it treats the patristic use of Acts in the late 2nd and early 3rd centuries, in the 4th century, and by Bede, respectively. Then it offers a comparative analysis of the apocryphal Acts (of Peter, John, and Paul), and reflects on the significance of Acts for contemporary theological issues. Smith, who lectures in theology and is a research associate at Avila College in Kansas City, concludes that the association of Acts with Paul and especially its content caused it to achieve canonical status, that it served as a unifier of the developing biblical canon (2nd-3rd centuries) and legitimatized the hermeneutical claims of the catholic bishops (late 4th century), and that its canonization precluded the canonization of other Acts and partially explains how a collection of diverse texts was accepted and promoted in the church as a unified corpus. A four-page appendix lists the references to the Holy Spirit in Acts.

G. VERMES, *Ieder zijn eigen Jezus,* trans. E. Verhoef (Baarn: Ten Have, 2002, paper € 24.90) 336 pp., table. Bibliography. Indexed. ISBN: 90-259-5306-9.

The Dutch version of the work originally published in English under the title *The Changing Faces of Jesus* [*NTA* 46, p. 381].

M. E. VINES, *The Problem of Markan Genre. The Gospel of Mark and the Jewish Novel,* SBL Academia Biblica 3 (Atlanta: Society of Biblical Literature, 2002, paper $29.95) xi and 220 pp. Bibliography. Indexed. LCN: 2002006305. ISBN: 1-58983-030-X.

Prepared as a doctoral dissertation under the direction of J. D. Kingsbury and presented to Union Theological Seminary—Presbyterian School of Christian Education in Richmond, VA, this volume contends that while Mark's Gospel is in some respects similar to Greco-Roman novelistic genres, it compares more favorably with Jewish novelistic literature of the Hellenistic period, and that Mark wrote in the latter narrative tradition. After a brief history of the problem of Gospel genre and a reflection on difficulties encountered in investigating Gospel genre, it considers the fundamental principles of M. Bakhtin's poetics and theory of genre. Then it surveys Greco-Roman novelistic literature in the Hellenistic period, and compares Mark's Gospel first with Greco-Roman novelistic literature and then with Jewish novelistic literature. Vines concludes that Mark's story of Jesus belongs with other popular Jewish stories of divine deliverance mediated through human agency.

N. T. WRIGHT, *The Contemporary Quest for Jesus,* Facets (Minneapolis, MN: Fortress, 2002, paper $6) v and 104 pp. Bibliography. ISBN: 0-8006-3482-9.

This excerpt from Wright's *Jesus and the Victory of God* [*NTA* 41, p. 369] provides an overview of the quest for the historical Jesus under three headings: the "quests" and their usefulness, the new quest renewed?, and back to the future—the "third quest." He also identifies six major questions: How does Jesus fit into Judaism? What were Jesus' aims? Why did Jesus die? How and why did the early church begin? Why are the Gospels what they are? and How does the Jesus we discover by doing "history" relate to the contemporary church and world? Wright is now canon theologian of Westminster Abbey.

F. ZEILINGER, *Zwischen Himmel und Erde. Ein Kommentar zur "Bergpredigt" Matthäus 5-7* (Stuttgart: Kohlhammer, 2002, paper € 19.80) 251 pp. Bibliography. Indexed. ISBN: 3-17-017268-9.

The main title of this commentary on the Sermon on the Mount is based on the symbolic location that Matthew has given to the teachings of Jesus in Mt 5:1-2—on a mountain "between heaven and earth." After treating preliminary questions (Matthew's readers, his speeches of Jesus, rhetoric, and literary sources), Zeilinger, professor of NT studies at the University of Gräz, presents his commentary according to the following general outline: introduction, prologue, opening (5:1-20); righteousness toward human beings (5:21-48); righteousness before God (6:1-18); righteousness in everyday life (6:19–7:12); and the end of the speech (7:13-27). He concludes with reflections on questions and problems: the reaction of the crowd (7:28–8:1), problems from outside, the inner problem, the goal of the "speech," and the great commandment.

EPISTLES—REVELATION

B. BLUMENFELD, *The Political Paul. Justice, Democracy and Kingship in a Hellenistic Framework,* JSNT Supplement Series 210 (London—New York: Sheffield Academic Press, 2001, £60 or $99) 507 pp. Bibliography. Indexed. ISBN: 1-84127-187-X.

Bridging the worlds of classical scholarship and NT studies, Blumenfeld seeks to show that Paul's political views in general and particularly in his letters to the Romans and Philippians are structurally, argumentatively, and conceptually coherent with classical and Hellenistic political thought. After a 24-page introduction, he treats classical and Hellenistic sources: Plato; Aristotle; *ekklēsia, oikos,* and *polis* in Paul; and Hellenistic Pythagoreans—the *polis* group and the *basileia* group, respectively. Then under the heading "the political Paul," he treats Rome and Paul, examines Paul's politics as seen in Philippians, and offers a political reading of his letter to the Romans. He concludes with a colloquy on *dikaiosynē* with reference to the views of E. Käsemann, J. D. G. Dunn, S. K. Stowers, and J. P. Sampley. Blumenfeld contends that Paul took a lot from the Greek and Hellenistic Pythagorean political meditation both in concept and in point of detail, and that many of his key terms (*dikaiosynē, nomos, ekklēsia, euangelion,* etc.) are directly or indirectly political.

R. CANTALAMESSA, *Life in Christ. The Spiritual Message of the Letter to the Romans,* trans. F. L. Villa (Collegeville, MN: Liturgical Press, 2002, paper $14.95) iv and 221 pp. Indexed. ISBN: 0-8146-2799-4.

The English version of *La Vita in Cristo* (1997), which was a revised and simplified version of *La Vita nella Signoria di Cristo* (1986; English version, *Life in the Lordship of*

Christ [*NTA* 36, p. 119]), this spiritual commentary seeks to go to the heart of what animated Paul when he wrote his letter to the Romans. Thus it deals with the letter's major themes: the good news of God's love, the mystery of impiety, justification by faith, the passion of Christ, Christ's resurrection as the source of our hope, the mystery of God's suffering, freedom from sin, the Holy Spirit as the principle of the new covenant, and so forth. Cantalamessa has been the preacher to the Papal Household since 1980.

N. CASALINI, *Lettere Cattoliche, Apocalisse di Giovanni. Introduzione storica, letteraria, teologica,* Studium Biblicum Franciscanum 58 (Jerusalem: Franciscan Printing Press, 2002, paper $30) 368 pp. Bibliographies. ISBN: 965-516-033-5.

In this volume Casalini, author of *Teologia dei Vangeli. Lezione e ricerche* (2002), provides basic historical, literary, and theological information about James, 1 Peter, 2 Peter, 1 John, 2 and 3 John, Jude, and Revelation, respectively. In each case he treats general issues such as authorship, addressees, place and date of composition, literary genre, and argument or structure, as well as special issues such as acting in faith and the relation between faith and works (James), rebirth (1 Peter), the function of Peter (2 Peter), criteria for verifying the experience of faith (1 John), principles of ecclesiastical discipline (2 and 3 John), the use of "apocryphal" writings and ecclesiastical discipline (Jude), and narrative logic and symbolic theology (Revelation).

C. B. COUSAR, *Reading Galatians, Philippians, and 1 Thessalonians. A Literary and Theological Commentary,* Reading the New Testament (Macon, GA: Smyth & Helwys, 2001, paper $24) xx and 235 pp. Bibliography. LCN: 2001018381. ISBN: 1-57312-323-4.

In his expositions of Galatians, Philippians, and 1 Thessalonians, Cousar, professor of NT at Columbia Theological Seminary in Decatur, GA, and author of *A Theology of the Cross. The Death of Jesus in the Pauline Letters* (1990), traces the movement of each letter paragraph by paragraph, and gives particular attention to its literary character and to its theological implications for the church today. He shows how in Galatians Paul contended for the gospel against a group of Jewish-Christian missionaries who had come into the congregations, how in Philippians Paul addressed his favorite community in intimate terms to offer thanks for a gift that they sent him and to urge them to maintain unity in the face of opposing forces, and how in 1 Thessalonians Paul sought to encourage the congregation in that city to lead lives worthy of the gospel.

C. E. B. CRANFIELD, *On Romans and Other New Testament Essays* (Edinburgh: T&T Clark, 2001, paper $24.95) ix and 191 pp. Bibliography. Indexed. ISBN: 0-567–08637-2.

The paperback edition of the collection of thirteen essays by Cranfield on Romans and other NT topics that was noticed in *NTA* 42, p. 593. Cranfield is emeritus professor of theology at the University of Durham.

S. A. CUMMINS, *Paul and the Crucified Christ in Antioch. Maccabean Martyrdom and Galatians 1 and 2,* Society for New Testament Studies Monograph Series 114 (Cambridge, UK—New York: Cambridge University Press, 2001, $65) xviii and 287 pp. Bibliography. Indexed. LCN: 2001035585. ISBN: 0-521-66201-X.

The abbreviated and revised version of a doctoral dissertation directed by N. T. Wright and accepted by the University of Oxford in 1995, this investigation of Paul's account of the Antioch incident in Gal 2:11-21 argues that the nature and significance of the central issues at stake—whether the Torah or Jesus Christ determines who are the people of God—gain clarity and force when viewed in relation to a Maccabean martyr model of Judaism as now christologically reconfigured and redeployed in the life and ministry of Paul. After a sixteen-page introduction, it considers the formative texts and traditions pertaining to Maccabean martyrdom, and discusses Maccabean martyrdom in 1st-century Judaism and Paul. Then with regard to Paul and the crucified Christ at Antioch, it treats Paul as a paradigm of conformity to Christ (the Galatian context, conceptual framework, and autobiography), Jews and Christians in Antioch, Paul and the crucified Christ in Antioch (Gal 2:11-14), and Paul and the crucified Christ in Antioch (Gal 2:15-21). Cummins concludes that Paul emerges from Galatians 2 as one in ironic relation to the Maccabean tradition, who though afflicted by Jewish(-Christian) opponents remains conformed to the Son of God "in him."

M. DUBIS, *Messianic Woes in First Peter. Suffering and Eschatology in 1 Peter 4:12-19,* Studies in Biblical Literature 33 (New York—Bern: Lang, 2002, $56.95) xxiii and 234 pp. Bibliography. Indexed. LCN: 00-064760. ISBN: 0-8204-5186-X.

The slightly revised version of a doctoral dissertation directed by P. J. Achtemeier and accepted by Union Theological Seminary in Virginia, this volume investigates the use of the early Jewish concept of messianic woes in 1 Peter as a way of treating the sufferings of its readers (and of Jesus). After a four-page introduction, it considers the motif of the messianic woes in early Judaism and Christianity, the apocalyptic character of 1 Peter, and the concept of the woes as the transition from exile to restoration. Then it focuses on 1 Peter 4:12-19 according to the following outline: the necessity of the fiery test (4:12), the "sufferings of Christ" (4:13), the "Spirit of glory" and restoration (4:14), lawlessness and apostasy during the woes (4:15-16), the beginning of judgment (4:17), survivors of the messianic woes (4:18), and trusting God in the woes (4:19). Dubis concludes that the theology of suffering in 1 Peter is best understood against the backdrop of the motif of the messianic woes that appears in early Judaism.

E. GRÄSSER, *Der zweite Brief an die Korinther. Kapitel 1,1-7,16,* Ökumenischer Taschenbuchkommentar zum Neuen Testament 8/1 (Gütersloh: Gütersloher-Verlagshaus, 2002, paper € 26; Würzburg: Echter) 280 pp. Bibliographies. ISBN: 3-579-00513-8 (GV).

In his fifteen-page introduction to 2 Corinthians, Grässer, professor emeritus of NT at the University of Bonn, treats the occasion for Paul's correspondence with the Corinthians, the situation, the literary coherence of the letter, hermeneutics, and theme. Then for the individual pericopes he provides a translation, bibliography, literary analysis, and verse-by-verse commentary. He first deals with the initial part of the "letter of reconciliation" in 1:1–2:13: the proem (1:1-11), and Paul not as "the lord of faith" but as a helper to joy (1:12–2:13). Then he considers Paul's apology in 2:14–7:4 with reference to establishing the apostle in his ministry: the legitimated apostle (2:14-17), the minister of the new covenant (3:1-6), the opposition between the old and the new covenant (3:7-18), the criterion of the true apostle (4:1-6), treasure in earthen vessels (4:7-15), and so forth. Finally he takes up the conclusion of the letter of reconciliation in 7:5-16. The series is now edited by R. Hoppe and M. Wolter.

G. L. GREEN, *The Letters to the Thessalonians,* Pillar New Testament Commentary (Grand Rapids: Eerdmans, 2002, $42; Leicester, UK: Apollos) xl and 400 pp. Bibliography. Indexed. LCN: 2002019444. ISBN: 0-8028-3738-7 (E), 0-85111-781-3 (A).

This commentary on 1 and 2 Thessalonians is an attempt to read these letters in the light of relevant materials from the city and the world of that era in order to help us better understand the impact of the gospel of Christ on its first readers. After a 77-page introduction (geography and travel, history, government, social and economic worlds, religion, the gospel, authorship, order, structure), it presents an exposition of 1 Thessalonians: epistolary greeting (1:1); the coming of the gospel and its reception (1:2-10); the body of the letter (2:1–5:22); and final prayer, greetings, and blessing (5:23-28). Then it treats 2 Thessalonians according to this outline: epistolary salutation (1:1-2); thanksgiving and prayers for the faith, love, and steadfastness of the persecuted Thessalonians (1:3-12); the body of the letter (2:1–3:15); and the third prayer and final greetings (3:16-18). Green, professor of NT at Wheaton College in Illinois, contends that what gives the body of these two letters their character and form are Paul's pastoral concerns.

M. Harding, *What Are They Saying About the Pastoral Epistles?* (New York—Mahwah, NJ: Paulist, 2001, paper $12.95) ix and 146 pp. Bibliography. Indexed. LCN: 00-049175. ISBN: 0-8091-3975-8.

After a five-page introduction, Harding, dean of the Australian College of Theology and author of *Tradition and Rhetoric in the Pastoral Epistles* (1998), surveys the contributions of modern scholars toward elucidating the following topics regarding the Pastoral epistles: their authorship, relationship to the Pauline tradition, social setting, literary setting, relation to classical rhetoric, and meaning today. Also included are a sixteen-page select bibliography and a six-page annotated list of suggestions for further study. He concludes that the Pastorals provide a fruitful model for determining how best the legacy of the past might serve the contemporary mission and message of the church.

S. K. Hedahl and R. P. Carlson, *Preaching 1 Corinthians 13,* Preaching Classic Texts (St. Louis, MO: Chalice, 2001, paper $18.99) x and 205 pp. Bibliography. LCN: 2001005983. ISBN: 0-8272-2969-0.

After a three-page introduction, this volume provides an exegetical analysis of 1 Corinthians 13, suggestions about strategies (biblical, liturgical, and rhetorical) for preaching on this text, and a survey of its homiletical history from patristic times to the present. Then it presents an introduction to and the texts of thirty-two contemporary sermons on 1 Corinthians 13 by C. L. Aaron, R. J. Allen, D. Andrews, E. D. Ash, D. Avery, D. V. Biles, D. S. Bringman, and others. Hedahl is associate professor of homiletics and Carlson is associate professor of biblical studies at Lutheran Theological Seminary in Gettysburg, PA.

M. Hengel, *Paulus and Jacobus. Kleine Schriften III,* Wissenschaftliche Untersuchungen zum Neuen Testament 141 (Tübingen: Mohr Siebeck, 2002, € 159) xii and 587 pp. Bibliography. ISBN: 3-16-147710-3.

The first two volumes of Hengel's collected essays were described in *NTA* 41, pp. 579-580, and 43, p. 573, respectively. This third volume contains eleven papers (some expanded): between Jesus and Paul—the "Hellenists," the "Seven," and Stephen (Acts 6:1-15; 7:54–8:3) [§ 20-155]; the pre-Christian Paul (with R. Deines) (1991); Paul in Arabia (2000); Paul's position regarding the Law in the unknown years between Damascus and Antioch (1996); the use of Χριστός by Paul and in the "pre-Pauline" tradition (1982); whether Paul taught preexistence (1997); Paul and early Christian apocalyptic; Paul, Israel, and the church; Paul and the question of pre-Christian gnosis; the letter of James as an anti-Pauline polemic (1987); and whether James the brother of the Lord was the first pope (1985). Also included is a list (compiled by J. Frey) of Hengel's publications between 1999 and 2002.

O. Hofius, *Paulusstudien II,* Wissenschaftliche Untersuchungen zum Neuen Testament 143 (Tübingen: Mohr Siebeck, 2002, cloth € 69, paper € 39) viii and 294 pp. Indexed. ISBN: 3-16-147735-9 (cloth), -147736-7 (paper).

The thirteen essays in this collection of Hofius's Pauline studies concern Paul as a missionary and theologian (1997); "the truth of the gospel"—exegetical and theological observations on the truth claim of the Pauline proclamation (2001); the Psalter as a witness to the gospel—the uses of the Septuagint-Psalms in the first two parts of Romans (1997); the predicates for God in Rom 4:17b [see § 16-621]; the Adam-Christ antithesis and the Law—observations on Rom 5:12-21 (1996); the human person in the shadow of Adam; the interpretation of Rom 9:30-33 (1993); "one is God—one is Lord"—the structure and message of the confession in 1 Cor 8:6 (1997); Christ as mediator of creation and of redemption—the confession of 1 Cor 8:6 in the context of Pauline theology (2000); τὸ σῶμα τὸ ὑπὲρ ὑμῶν in 1 Cor 11:24 [§ 34-285]; "on the third day raised from the dead"—the use of the passive ἐγείρεσθαι in NT christological statements (2002); "firstborn before all creation"—"firstborn from the dead"—the structure and message of the Christ-hymn in Col 1:15-20 (2001); and "chosen before the foundation of the world" in Eph 1:4 [see § 16-270]. Another collection of Hofius's essays appeared in 2000 under the title *Neutestamentliche Studien* [*NTA* 45, pp. 572-573].

M. E. ISAACS, *Reading Hebrews and James. A Literary and Theological Commentary,* Reading the New Testament (Macon, GA: Smyth & Helwys, 2002, paper $22) xii and 259 pp. Bibliography. LCN: 2001055120. ISBN: 1-57312-318-8.

Part of a series that emphasizes how a NT author communicates and what the religious point of the text is, this volume first presents a fifteen-page introduction to the letter to the Hebrews and an exposition according to the following outline: prologue—the exaltation of Jesus the Son of God (1:1-4), Jesus excels the very angels (1:5–2:18), Jesus the faithful Son (3:1–4:14), Jesus the high priest (4:15–10:18), the need for perseverance in faith (10:19–12:13), closing exhortation (12:14–13:21), and a personal note (13:22-25). Then after a ten-page introduction to the letter of James, it treats that text under these major headings: epistolary opening (1:1), trials and temptations (1:2-19a), word and deed (1:19b–2:26), words and wisdom (3:1–4:12), and living in view of the end-time (4:13–5:20). Isaacs, head of the department of biblical studies at Heythrop College in London, is the author of *Sacred Space. An Approach to the Theology of the Epistle to the Hebrews* (1992).

J. H. KALMS, *Der Sturz des Gottesfeindes. Traditionsgeschichtliche Studien zu Apokalypse 12,* Wissenschaftliche Monographien zum Alten und Neuen Testament 93 (Neukirchen Vluyn: Neukirchener, 2001, € 59) xii and 300 pp. Bibliography. ISBN: 3-7887-1859-5.

The slightly revised and abbreviated version of a doctoral dissertation directed by J.-W. Taeger and accepted in 2000 by the Evangelical theological faculty at the Westfälische Wilhelms-Universität in Münster, this investigation of the motif of the overthrow of God's enemy first presents an exegetical analysis of Revelation 12 with reference to its structure and central place in the book and to various features of the dragon's threat against the heavenly woman and her child. Next it provides a history-of-religions and tradition-historical analysis of the dragon as God's enemy, the overthrow of God's enemy according to Isaiah 14, and the development of that tradition in early Jewish writings and in rabbinic literature. Then it explores the theme of the overthrow of God's enemy in Lk 10:18-20 and Jn 12:31-32, respectively. Kalms concludes that the heavenly woman of Revelation 12 symbolizes the eschatological people of God and the mother of the Messiah, and that John's portrayal of the overthrow of God's enemy reflects widespread traditions in Jewish circles and elsewhere.

S. A. LINDSAY, *Revelation. The Human Drama* (Bethlehem, PA: Lehigh University Press—London: Associated University Presses, 2001, $42.50) 216 pp. Bibliography. Indexed. LCN: 2001023430. ISBN: 0-934223-71-8 (LUP).

Using methods of rhetorical analysis developed by K. Burke to understand various levels of symbolic meaning in the book of Revelation, this volume explores how John created a form of symbolic transcendence for early believers. After a nine-page introduction, it treats the historical background of Revelation (in A.D. 69), describes Burke's statistical method, and discusses synecdoche and John's representative anecdote. Then it analyzes the book of Revelation from four different perspectives: poetic, psychological, sociopolitical, and rhetorical. Lindsay, author of *Implicit Rhetoric. Kenneth Burke's Extension of Aristotle's Concept of Entelechy* (1998), concludes that the application of Burke's statistical method to Revelation shows that John's "symbol system" is synecdochically constructed around the protagonist "woman" and the antagonist "dragon."

R. K. MOORE, *Rectification ('Justification') in Paul, in Historical Perspective and in the English Bible. God's Gift of Right Relationship.* Vol. 1, *Paul's Doctrine of Rectification,* Studies in the Bible and Early Christianity 50a (Lewiston, NY—Queenston, Ont.—Lampeter, UK: Mellen, 2002, $119.95) xxi and 336 pp. Bibliography. Indexed. LCN: 2001057941. ISBN: 0-7734-7219-3.

Based on a doctoral dissertation presented in 1978 to the University of Queensland in Australia, this volume contends that the use of "justification" and cognates to describe Paul's doctrine is misleading, and that "rectification" signaling that the essential idea behind

Paul's doctrine has to do with God rectifying what has gone wrong is much more appropriate. This part of the project primarily concerns the meaning that Paul intended to convey when he used words with the stem δικαι- in his letters to the Galatians and Romans. Moore concludes that God's rectification of the ungodly is overwhelmingly brought about on the basis of divine initiative, and that the person's response to God in faith is what the Creator and Redeemer can rightly and justly require of his own creatures. Sixteen appendixes are included. The second volume will consider the history of the doctrine of rectification in church history, and the third volume will examine how the doctrine is conveyed in English translations. Moore is head of the NT department at the Baptist Theological College of Western Australia and a lecturer at Murdoch University.

C. MOUNT, *Pauline Christianity. Luke-Acts and the Legacy of Paul,* Supplements to Novum Testamentum 104 (Leiden—Boston—Cologne: Brill, 2002, € 79 or $92) x and 207 pp. Bibliography. Indexed. ISBN: 90-04-12472-1.

The revised version of a doctoral dissertation accepted by the University of Chicago, this volume argues that the portrayal of Paul in Acts is not indicative of some form of Pauline Christianity as a movement or communities connected to Paul in early Christianity but rather is a literary construct determined by the author's intention to demonstrate the coherence and reliability of Christian stories about the past in the context of Hellenistic culture. After a nine-page introduction to Acts and Pauline Christianity, it treats Acts in early Christianity (Irenaeus, traditions of authorship and titles, Acts and apocryphal Acts in the 2nd century); Luke-Acts, its audience, and the history of Christianity (the prefaces, Paul's farewell speech and literary Paulinism, etc.); the Paul of Acts and Pauline communities in early Christianity (Ephesus, Paul's farewell, Corinth, Thessalonica and Beroea, Philippi, Paul's mission with Barnabas, Rome); and Luke-Acts and the construction of Christian origins in the 2nd century A.D.

S. MOYISE (ED.), *Studies in the Book of Revelation* (Edinburgh—New York: T&T Clark, 2001, cloth $85, paper $28.95) xvii and 206 pp. Indexed. ISBN: 0-567-08804-9 (cloth), -08814-6 (paper).

After a nine-page foreword by C. Rowland on the significance of Revelation for the 21st century, this volume presents twelve essays by E. Schüssler Fiorenza on the words of prophecy—reading the Apocalypse theologically; R. Surridge on Seventh-day Adventism—self-appointed Laodicea; J. Knight on the enthroned Christ of Rev 5:6 and the development of Christian theology; I. Boxall on the many faces of Babylon the great—*Wirkungsgeschichte* and the interpretation of Revelation 17; J.-P. Ruiz on praise and politics in Rev 19:1-10; R. J. McKelvey on the millennium and the second coming; D. L. Barr on waiting for the end that never comes—the narrative logic of John's story; J. Paulien on criteria and the assessment of allusions to the OT in the book of Revelation; I. Paul on the book of Revelation—image, symbol, and metaphor; A. Jack on out of the wilderness—feminist perspectives on the book of Revelation; G. Carey on the Apocalypse and its ambiguous ethos; and Moyise on whether the Lion lies down with the Lamb.

L. PADOVESE (ED.), *Atti del V simposio di Tarso su S. Paolo apostolo,* Turchia: la Chiesa e la sua storia 12 (Rome: Istituto Francescano di Spiritualità, Pontificio Ateneo Antoniano, 1998, paper) 404 pp., plate, 15 figs. Bibliographies. Indexed.

Of the twenty-two papers in this volume, those most pertinent to the NT field are by M. Nobile on the concept of the Torah in Second Temple Judaism; M. Adinolfi on 1 Cor 13:4-7 and diatribes of Epictetus; F. Manns on Paul and the Jewish reading of the Scriptures as illustrated in Gal 4:21-31; P. Vassiliadis on Pauline theology, the origins of Christianity, and the challenge of Q; U. Vanni on the literary structure of Paul's letter to the Philippians; R. Penna on the quotation of Hab 2:4 (MT and LXX) in Gal 3:11 and Rom 1:17; E. R. Martinez on translating ἐξ ἀναστάσεως νεκρῶν in Rom 1:4; P. Grech on the background of Rom 10:5-13 and Paul's discourse at Antioch in Acts 13:16-41; M. Mazzeo on the discernment of God's will in Rom 12:1-2; A. Pitta on the soteriological function of Isaac in the Pauline epistles; A. Destro and M. Pesce on Paul's discourses in Acts 13 and 14—*mise en histoire* and social memory; A. M. Orselli on Paul and the magicians of Egypt; G. Pani on the Paulinism of Polycarp of Smyrna; M. G. Mara on the use of Phil 1:15-18 in the early church; F. Cocchini on the reception of the Antioch "controversy" (Gal 2:11-14) in eastern Christian communities; E. dal Covolo on "rational" knowledge of God, contemplation, and "mystical" experience in Ignatius, Clement of Alexandria, and Origen; G. Luongo on Paul as teacher and companion of martyrs; W. Turek on Paul as master of the spiritual life in Ambrose's letters; D. Mongillo on concern for the "weak in faith" in Thomas Aquinas' reading of Paul's letter to the Romans; and G. Uggeri on the historical-urban profile of Antioch on the Orontes.

L. PADOVESE (ED.), *Atti del VI simposio di Tarso su S. Paolo apostolo,* Turchia: la Chiesa e la sua storia 14 (Rome: Istituto Francescano di Spiritualità, Pontificio Ateneo Antoniano, 2000, paper) 390 pp., 29 figs. Illustrated. Bibliographies. Indexed.

The ten papers most pertinent to the NT and its world in this volume are by M. Adinolfi on καταλλάσσω in 2 Maccabees and the Pauline corpus, M. Nobile on the relationship between Paul and Qumran in their historical-cultural and religious contexts, R. Penna on how to interpret "the δικαίωμα of the Law" in Rom 8:4, U. Vanni on whether Phil 3:2 is anti-Jewish, G. Ghiberti on the Jewish people in Luke-Acts, A. Destro and M. Pesce on Peter's discipleship and initiation in John's Gospel, F. Manns on the ecclesiology of 1 Peter, G. Pani on Paul the apostle in *1 Clement,* M. G. Mara on *Kerygma Petrou,* and M. Maritano on the formation and ministry of deacons in the letters of Ignatius. The remaining eleven papers deal with Peter and Paul in later texts and various other topics.

L. PADOVESE (ED.), *Atti del VII simposio di Tarso su S. Paolo apostolo,* Turchia: la Chiesa e la sua storia 16 (Rome: Istituto Francescano di Spiritualità, Pontificio Ateneo Antoniano, 2002, paper) 440 pp. Illustrated. Bibliographies. Indexed.

Of the twenty-two essays in this volume, those most pertinent to the NT field are by R. Penna on from Adam to Isaiah—biblical prosopography in Romans, M. Nobile on Paul's OT citations, F. Manns on from reality to symbol—2 Cor 3:7-18 in the light of the Jewish tradition, P. Vassiliadis on Paul's *theologia crucis* as an intermediate stage of the trajectory from Q to Mark, U. Vanni on from Paul to Revelation—the religious path of the Jews, M. Pesce and A. Destro on sacrificial "bodies"—the cultural presupposition of Rom 13:1-2, G. Ghiberti on "get behind me, Satan" (Mt 16:23; Mk 8:23)—rejection or key to discipleship, G. Otranto on Paul in Justin's *Dialogue with Trypho,* F. Cocchini on Paul as a reader of Scripture in Origen's interpretation of 1 Cor 15:25-28, M. G. Mara on Pauline prefigurations in ancient Christianity, A. M. Orselli on Thecla as a holy disciple, B. Studer on Jesus Christ as our propitiation in John and Paul, S. Patitucci and G. Uggeri on archaeological aspects of Paul's first missionary journey in Anatolia, and M. C. Ricci on archaeological aspects of Paul's journeys in Greece.

P. PRIGENT, *Les secrets de l'Apocalypse. Mystique, ésotérisme et apocalypse,* Lire la Bible 124 (Paris: Cerf, 2002, paper € 15) 104 pp. ISBN: 2-204-06965-5.

After a four-page introduction, Prigent, author of *L'Apocalypse de saint Jean* [*NTA* 26, p. 208] and *Commentary on the Apocalypse of St. John* [*NTA* 46, p. 172], discusses prediction and prophecy (in the Bible, Judaism, and Revelation), a prophetic reading of Sacred Scripture, prophecy at Qumran and in esoteric Jewish mysticism, prophecy in Revelation, and after Revelation—*Odes of Solomon.* He views Revelation not as a collection of threatening prophecies about the end of the world but rather as a message of life that calls for constant vigilance to serve better the Lord of the universe.

W. A. RICHARDS, *Difference and Distance in Post-Pauline Christianity. An Epistolary Analysis of the Pastorals,* Studies in Biblical Literature 44 (New York—Bern: Lang, 2002,

$59.95) xiv and 282 pp., 14 figs. Bibliography. Indexed. LCN: 2001023991. ISBN: 0-8204-5599-7.

Richards, associate professor of NT language and literature at the College of Emmanuel and St. Chad within the Saskatoon Theological Union, contends that the three "Pastoral Epistles" did not come from the same time, place, and person in Pauline Christianity, but rather are better located at various points along the road after Paul and reveal the differences in Pauline Christianity as it came to the end of the 1st century A.D. He first considers efforts at establishing a literary context for the Pastorals and explains the process of crafting a Hellenistic letter. Then he analyzes in turn the letter to Titus, the letter to the beloved Timothy (2 Timothy), and the letter to Timothy the true (1 Timothy). Finally he describes the differences among them and seeks to measure their distance from Paul. He concludes that the Pastorals are "true" (though fictional) letters and differ in terms of their epistolary structure, type, situation, readership, and author.

T. P. SCHECK, *Origen. Commentary on the Epistle to the Romans, Books 1–5,* Fathers of the Church 103 (Washington, DC: Catholic University of America Press, 2001, $39.95) xiii and 411 pp. Bibliography. Indexed. LCN: 2001028018. ISBN: 0-8132-0103-9.

Origen's commentary on Rom 1:1–6:11 constitutes the oldest extant commentary on Paul's letter to the Romans. Originally composed in Greek in Caesarea Maritima (ca. A.D. 246), it was translated into Latin ca. A.D. 406 by Origen's admirer, Rufinus of Aquileia. In his 48-page introduction, Scheck treats the background of Origen's commentary and presents a thematic essay in which he identifies the principal theme of Romans (according to Origen) as the transfer of religion from Judaism to Christianity, from letter to the spirit, in terms both of salvation history and of the transformation of the individual. He also notes that, according to Origen, the key to unlocking Romans is understanding Paul's use of homonyms; that is, expressions such as "law," "Jew," "circumcision," "death," etc., used repeatedly but with divergent meanings. The body of this volume presents the first English translation of books 1-5 of Origen's commentary on Romans, with brief notes below (mainly biblical references).

R. SCHNACKENBURG, *Ephesians. A Commentary,* trans. H. Heron (Edinburgh: T&T Clark, 2001, paper $34.95) 356 pp. Bibliographies. Indexed. ISBN: 0-567-29556-7.

The paperback edition of the English version [*NTA* 36, p. 279] of *Der Brief an die Epheser* [*NTA* 27, p. 221]. Schnackenburg is emeritus professor of NT on the Catholic theological faculty at the University of Würzburg.

W. SCHRAGE, *Unterwegs zur Einzigkeit und Einheit Gottes. Zum "Monotheismus" des Paulus und seiner alttestamentlich-frühjüdischen Tradition,* Biblisch-Theologische Studien 48 (Neukirchen Vluyn: Neukirchener, 2002, paper € 24.90) ix and 195 pp. Bibliography. ISBN: 3-7887-1862-5.

Schrage, professor emeritus of NT at the University of Bonn and author of *Der erste Brief an die Korinther* (4 vols., 1991-2000), contends that Pauline "monotheism" must be understood in a dynamic-eschatological manner and in terms of process, especially with reference to the one God's relationship to Christ [see § 46-280]. He first treats the uniqueness of God with reference to the OT background, "monotheism" in early Judaism, pagan monotheism, and the one God according to Paul. Then he deals with the unity of God and the relationship between Christ and God: saving figures in the OT and their relationship to YHWH; saviors, mediators, and revealers in relationship to the one God in early Judaism; and christocentrism and theocentrism according to Paul.

J. M. SCOTT, *Paul and the Nations. The Old Testament and Jewish Background of Paul's Mission to the Nations with Special Reference to the Destination of Galatians,* Wissenschaftliche Untersuchungen zum Neuen Testament 84 (Tübingen: Mohr Siebeck, 2002, paper € 49) xvi and 272 pp., frontispiece, 2 maps, 2 tables, folding table. Bibliography. Indexed. ISBN: 3-16-146377-3. [The ISBN as printed has not been updated for this edition.]

The paperback edition of the study published in 1995 [*NTA* 40, p. 539]. Scott investigates the possible influence of the Table of Nations in Genesis 10 on Paul's understanding of the Galatians. He treats the Table of Nations in OT and Jewish tradition, Paul's use of *ethnos,* the Table of Nations in Paul, and the destination of Galatians.

B. D. SMITH, *Paul's Seven Explanations of the Suffering of the Righteous,* Studies in Biblical Literature 47 (New York—Bern: Lang, 2002, $56.95) ix and 251 pp. Indexed. LCN: 2001034686. ISBN: 0-8204-5689-6.

In his investigation of how Paul explains the suffering of the righteous, Smith, who teaches religious studies and philosophy at Atlantic Baptist University in Moncton, New Brunswick, and is the author of *Jesus' Last Passover Meal* (1993), first considers the religious-historical backgrounds and Paul's explanations of two major approaches to the suffering of the righteous: the result of persecution, and as remedial. Next he discusses three other Pauline explanations of the suffering of the righteous: as salvation-historically necessary, as probationary, and as the effect of the sin of the first human. Then he treats two explanations of the suffering of the righteous that are unique to Paul's writings: as pedagogical, and as participation in the suffering of Christ. The appendixes concern (1) noneschatological, postmortem compensation of the suffering of the righteous in the Wisdom of Solomon; and (2) the problem with the observance of the Lord's Supper in the Corinthian church.

R. SOMERVILLE, *La première épître de Paul aux Corinthiens,* tome 1, Commentaire Évangélique de la Bible 22 (Vaux-sur-Seine: ÉDIFAC, 2001, paper € 22) 254 pp. Bibliography. ISBN: 2-904407-30-8.

In his 26-page introduction to 1 Corinthians, Somerville, who has taught Christian ethics at the Faculté Libre de Théologie Évangélique at Vaux-sur-Seine, discusses Paul at Corinth (the foundation of the church), Corinth toward the middle of the 1st century A.D., the church at Corinth in the 1st century, the correspondence between Paul and the Corinthians, the circumstances of the composition of 1 Corinthians, and Paul the writer. Then after treating the salutation and thanksgiving (1 Cor 1:1-9), he offers expositions of the pericopes in the first main part of the letter (1:10–4:21) under the heading of "the gospel of Christ crucified": Jesus Christ as the wisdom of God (1:10–3:4), and the role of preachers of the gospel (3:5–4:21). Next he begins his treatment of Christian life in the pagan world (5:1–14:39), with regard to different disorders in the church (5:1–6:20) and to Paul's responses to questions about sexuality, marriage, and celibacy (7:1-40). A second volume is in preparation.

C. THOMAS, *Reading the Letters of Saint Paul. Study, Reflection and Prayer* (New York—Mahwah, NJ: Paulist, 2002, paper $16.95) x and 194 pp., map. Bibliographies. LCN: 2001058765. ISBN: 0-8091-4065-9.

In this introductory guide to reading the Pauline epistles, Thomas, professor of biblical studies at the Pontifical College Josephinum in Columbus, OH, treats 1 Thessalonians, 1 Corinthians, 2 Corinthians, Philemon, Galatians, Philippians, Romans, Colossians, Ephesians, and 2 Thessalonians. For each letter she provides background information, a brief outline of the letter, interpretations of three or more key passages (with questions for reflection and prayers), a summary of the main points, and suggestions for further reading.

L. D. VANDER BROEK, *Breaking Barriers. The Possibilities of Christian Community in a Lonely World* (Grand Rapids: Brazos, 2002, paper $15.99) 175 pp. ISBN: 1-58743-052-5.

Convinced that the mainstream Christian denominations are experiencing a crisis of community, Vander Broek, professor of NT at the University of Dubuque Theological Seminary in Iowa, notes that no other NT book rivals 1 Corinthians in its concern for the topic of Christian community and in its applicability to the current situation. After a nineteen-page introduction, he presents his expositions and applications ("Paul's words for the contemporary church") of 1 Corinthians according to the following general outline: community and

Christian leaders (chaps. 1–4), community and ethical boundaries (5–6), women and men in community (7; 11:2-16), community and Christian freedom (8–10), community and class differences (11:17-34), community and spiritual gifts (12–14), and community and the resurrection (15–16).

A. VANHOYE, *La Lettre aux Hébreux. Jésus-Christ, médiateur d'une nouvelle alliance,* Jésus et Jésus-Christ 84 (Paris: Desclée, 2001, paper € 18) 235 pp. Indexed. ISBN: 2-7189-0963-3.

This investigation of the mediation of Christ traces the theme in the letter to the Hebrews under the following headings: a double innovation (Heb 2:17-18), preparation for the theme of mediation (1:1-4), the two aspects of the name of Christ (1:4–2:18), Jesus Christ as the mediator worthy of faith for relationship with God (3:1–4:14), Jesus as mediator in solidarity with humans before God (4:14–5:10), the three steps of priestly mediation, the position of the mediator in the central phase of the mediation (7:1-28), the priestly offering of Christ as the ascending phase of his mediation (8:1–9:28), "the greater and more perfect tent" (9:11) as the instrument of mediation, "mediator of a covenant of greater value" (8:6), and the fruits of an efficacious mediation. Vanhoye, professor emeritus of NT exegesis at the Pontifical Biblical Institute, concludes that the author of Hebrews defined the priesthood of Christ as a function of his mediation of the new covenant. J. Doré has provided a four-page preface.

E. VERHOEF, *Pastorale brieven. Een praktische bijbelverklaring,* Tekst en toelichting (Kampen: Kok, 2002, paper € 19.90) 171 pp. Bibliography. ISBN: 90-435-0489-0.

After a fourteen-page introduction to the Pastoral Epistles, Verhoef, the author of *Tessalonicenzen* (1995) and *Filippenzen—Filemon* (1998) in the series, presents his exposition of 1 Timothy under these major headings: the beginning of the letter (1:1-2), the charge to Timothy now and the charge to Paul then (1:3-20), instructions for the community (2:1–3:16), the attitude toward false teachers (4:1-11), rules for community life (4:12–6:2), and some directives (6:3-21). Then he treats 2 Timothy according to the following outline: the beginning of the letter (1:1-2), thanksgiving and encouragement (1:3–2:13), the false teachers and Timothy's attitude toward them (2:14–4:8), and the closing (4:9-22). Finally he deals with the letter to Titus: beginning of the letter (1:1-4), directives for Titus (1:5–3:11), and final remarks and greetings (3:12-15).

W. O. WALKER, *Interpolations in the Pauline Letters,* JSNT Supplement Series 213 (London—New York: Sheffield Academic Press, 2001, £55 or $90) 271 pp. Bibliography. Indexed. ISBN: 1-84127-198-5.

In building his case for interpolations in the Pauline letters, Walker, professor of religion at Trinity University in San Antonio, TX, first addresses the a priori probability of such interpolations, whether direct text-critical evidence is an essential prerequisite for the recognition of individual interpolations, the burden-of-proof question as it relates to the identification of interpolations, and specific types of data that count as evidence in the identification of interpolations (with particular attention to 1 Cor 14:34-35). Then he argues that 1 Cor 11:3-16; 1 Cor 2:6-16; 1 Cor 12:31b–14:1a; and Rom 1:18–2:29, respectively, are non-Pauline interpolations. Finally he summarizes the arguments advanced by other scholars for viewing five additional passages as interpolations (Rom 16:25-27; 2 Cor 6:14–7:1; 1 Thess 2:13-16; Rom 13:1-7; 1 Cor 10:1-22), and addresses the question of interpolations and the canonical authority of Scripture. Walker has integrated material from his articles published in various scholarly journals between 1975 and 1999 [see §§ 19-1034; 32-728; 33-727, 1264; 37-858; 43-1129; 44-1051].

L. J. WENIG, *The Challenge of the Apocalypse. Embracing the Book of Revelation with Hope and Faith* (New York—Mahwah, NJ: Paulist, 2002, paper $12.95) xv and 160 pp., 6 figs., 2 maps, table. Bibliography. Indexed. LCN: 2001058790. ISBN: 0-8091-4064-0.

After discussing the strange nature of the book of Revelation and why the book was written, Wenig, a Catholic pastor in the archdiocese of Milwaukee, presents an exposition of it under the following headings: the superscription (Rev 1:1-20), the letters to the seven churches (2:1–3:22), the seven seals (4:1–8:1), the seven trumpets (8:2–11:19), the dragon and the Lamb (12:1–14:20), the seven bowls (15:1–16:21), the fall of Babylon (17:1–19:10), the coming of Christ (19:11–22:5), and the conclusion (22:6-21). Also included are a final chapter (the end or the beginning?), an epilogue on knowing your Bible, a list of Roman emperors and administrators of Judea in the 1st century A.D., a discussion of "apocryphal" and "apocalyptic," and a glossary.

K. K. YEO, *Chairman Mao Meets the Apostle Paul. Christianity, Communism, and the Hope of China* (Grand Rapids: Brazos, 2002, paper $29.99) 302 pp. Bibliography. Indexed. ISBN: 1-58743-034-7.

Yeo, professor of NT interpretation at Garrett-Evangelical Theological Seminary in Evanston, IL, and author of *What Has Jerusalem to do with Beijing? Biblical Interpretation from a Chinese Perspective* (1998), contends that the *mythos* of Paul's apocalyptic eschatology is the coming God whose crucified and resurrected Son defines for humanity the end of history (*finis* and *telos*), while the thesis of Marxism and Maoism is that God is scarce, distant, or absent. After considering utopian views of history from the Bible (eschatology, apocalyptic thought, and millenarianism), he discusses utopian views of history from ancient and modern China (ideal society and the ideas of history), the meeting of theological and philosophical views of history in Marx (anti-utopian socialism and historical materialism), the meeting of Marxist and Chinese views of history in Maoism (the "sinification" of Marxism), and the meeting of Maoism and Christianity in Red China (the Maoist cult and Chinese Christianity). Then he deals with the meeting of Mao and Paul under three headings: faith, hope, and love in the Chinese church and "holy empire" of the Christian West and Mao; canonization, power, rebellion, and the similarities/differences of Chinese and Thessalonian society; and eschatology, utopia, and hope. Finally he reflects on millenarian hope in the post-Paul and post-Mao eras (modern utopian and a-utopian visions and Pauline eschatology).

T. R. YODER NEUFELD, *Ephesians,* Believers Church Bible Commentary (Waterloo, Ont.—Scottdale, PA: Herald, 2002, paper $24.99 or $38.99 Can.) 397 pp., map. Bibliography. Indexed. LCN: 2001095570. ISBN: 0-8361-9167-6.

After a sixteen-page introduction to the letter to the Ephesians, Yoder Neufeld, director of graduate theological studies at Conrad Grebel College, presents his exposition according to the following outline: address and opening greeting (Eph 1:1-2), opening worship—"Ever blessing, ever bless'd" (1:3-14), thanksgiving and intercession (1:15-23), from death to life together with Christ (2:1-10), Christ is our peace (2:11-22), the secret revealed (3:1-13), an apostolic prayer (3:14-21), growing together into Christ (4:1-16), the old and the new human—two ways of walking (4:17–5:2), "Walk as children of light!"—transforming nonconformity (5:3-21), the household code (5:21–6:9), waging peace—putting on the armor of God (6:10-20), and closing comments and benediction (6:21-24). Also included are ten essays on apocalypticism, authorship, cosmology, gnosticism, "head," "in," Pauline letter structure, powers, pseudepigraphy, and wisdom.

BIBLICAL THEOLOGY

K. ARMSTRONG ET AL., *The Once & Future Faith* (Santa Rosa, CA: Polebridge, 2001, paper $20) viii and 187 pp. Bibliographies. ISBN: 0-944344-85-2.

Intended as a new phase in the work of the Jesus Seminar, the ten essays in this volume seek to explore the contours of a faith that is suitable for the third millennium and the global age we are now entering: R. W. Funk on a faith for the future; Armstrong on suggestions for a second axial age; L. Geering on the secular trinity; D. Cupitt on reforming Christianity; J. S. Spong on a Christianity for tomorrow; R. W. Hoover on incredible creed, credible faith; R. J. Miller on whether the apocalyptic Jesus is history; B. B. Scott on from parable to ethics; A. J. Dewey on whether we can let Jesus die; and S. J. Patterson on consider yourself dead.

S. BÉNÉTREAU, *Bonheur des hommes, bonheur de Dieu. Spécificité et paradoxe de la joie chrétienne,* Terre Nouvelle (Vaux-sur-Seine: Édifac—Cléon d'Andran: Excelsis, 2001, paper € 15) 224 pp. Bibliography. Indexed. ISBN: 2-904407-29-4 (É), 2-914144-27-X (E).

After a six-page introduction to the vocabulary of "happiness," Bénétreau, author of *L'épître de Paul aux Romains* (2 vols.; 1996, 1998), considers how the topic of human happiness has been treated by ancient writers and modern thinkers. Then he discusses the themes of the happiness of God and of God's happiness for humans, respectively, in both the OT and the NT, with particular attention to beatitudes and other pertinent Synoptic passages, as well as texts from the Johannine, Pauline, and Petrine writings. He concludes with observations on the profound and paradoxical kind of happiness that the biblical writers propose.

M. BERDER ET AL., *Le sacrifice du Christ et des chrétiens,* Cahiers Evangile 118 (Paris: Cerf, 2001, paper € 5.79) 68 pp. ISSN: 0222-9714.

This fascicle presents seven essays on the theme of sacrifice: J. Massonnet on sacrifice in Judaism; M. Quesnel on sacrifice according to Paul; É. Cothenet on sacrifice in the Synoptic Gospels; Berder on sacrifice in the letter to the Hebrews; Y.-M. Blanchard on sacrifice in the Gospel and Epistles of John; É. Cuvillier on the immolation of Christ, the Beast, and believers in Revelation; and J. Caillot on the relation of Christ's sacrifice to the sacrifice of Christians.

K. BERGER, *Wer bestimmt unser Leben? Schicksal — Zufall — Fügung* (Gütersloh: Quell, 2002, paper € 15.95) 205 pp. Bibliography. Indexed. ISBN: 3-579-03311-5.

In this volume Berger, professor of NT at the University of Heidelberg, explores with the help of key biblical texts and other theological sources such questions as who really determines our life, whether God can influence our world, whether there is a life-plan for each person, how God can hear prayers, and so on. After a twenty-page introduction, he deals with the themes of accident and creation: the laws of nature, faith in the creator, a new starting point, etc. Next he considers whether everything takes place according to God's plan: regularity in history, the book of nature and the book of history, how God personally works in history, the function of angels, the dark reverse side, and theological discourse about God's action. Finally he considers aspects of the theme of providence and reflects on the major questions in the light of it.

A. BLANCY ET AL., *Mary in the Plan of God and in the Communion of Saints. Toward a Common Christian Understanding,* trans. M. J. O'Connell (New York—Mahwah, NJ: Paulist, 2002, paper $18.95) viii and 162 pp. Indexed. LCN: 2002020726. ISBN: 0-8091-4069-1.

The English version of *Marie: Dans le dessein de Dieu et la communion des saints* (1999), this volume presents the results of reflection and discussion about Mary's role undertaken by the Groupe des Dombes (a French-speaking ecumenical group) between 1991 and 1997. The first part, which was first published separately in 1997, treats representations of Mary in history (early church, medieval church, Protestant Reformation, from the Catholic reform to the end of the 19th century, the 20th century), and the testimony of Scripture and the confession of faith (Mary as creature, woman, and daughter of Israel; Mary as mother of Jesus—Christ, Lord, and Son of God; Mary in the communion of saints). The second part, which was first published separately in 1998, deals with disputed questions (Mary's cooperation in salvation and the relationship between grace and freedom, her perpetual virginity, etc.) and steps toward conversion by both Catholics and Protestants. J. A. Fitzmyer has provided a five-page foreword.

C. E. BRAATEN AND R. W. JENSON (EDS.), *The Last Things. Biblical and Theological Perspectives on Eschatology* (Grand Rapids—Cambridge, UK: Eerdmans, 2002, paper $16) ix and 169 pp. LCN: 2002023824. ISBN: 0-8028-4878-8.

After a three-page preface by the editors, this volume presents nine essays by W. Pannenberg on the task of Christian eschatology, Braaten on the recovery of apocalyptic imagination, Jenson on the great transformation, P. D. Hanson on prophetic and apocalyptic politics, A. J. Hultgren on eschatology in the NT—the current debate, D. Novak on law and eschatology—a Jewish-Christian intersection, J. A. McGuckin on the book of Revelation and orthodox eschatology—the theodrama of judgment, P. D. W. Krey on Luther and the Apocalypse—between Christ and history, and G. L. Murphy on hints from science for eschatology—and vice versa.

F. BROSSIER ET AL., *Paroles de Vie. 59 textes bibliques pour les funérailles,* Cahiers Evangile 120 (Paris: Cerf, 2002, paper € 5.79) 68 pp. Bibliography. ISSN: 0222-9714.

This fascicle presents expositions (context, text, suggestions about reading) for the fifty-nine texts (nine OT passages; twenty-six from Acts, the Epistles, and Revelation; twenty-four from the Gospels) that appear in the Roman Catholic lectionary for funerals. They include 2 Macc 12:43-46; Dan 12:1-3; Acts 10:34-43; Rom 5:17-21; 1 Cor 15:12-20; Phil 3:20–4:1; Rev 20:11–21:1; Mt 5:1-12; Mk 10:28-30; Lk 7:11-17; and Jn 11:17-27. The authors are biblical scholars and/or parish priests: Brossier, M. Clincke, A. Dubled, P. Gruson, R. Kuntzmann, and C. Wiéner.

B. ESTRADA, *"Lieti nella speranza." La gioia nel Nuovo Testamento,* Studi di Teologia 8 (Rome: Edizioni Università della Santa Croce, 2001, paper € 24.79) 328 pp. Bibliography. Indexed. ISBN: 88-8333-014-5.

After surveying the vocabulary of "joy" in the OT and in the NT, this volume traces the theme of joy through the various parts of the NT: the narratives about Jesus' infancy, the Synoptic Gospels (beatitudes, Jesus' revelation discourse, the disciples' mission and return, the praise for Jesus' mother, etc.), Acts (the Jerusalem community, joy in tribulations, the mission of Philip, etc.), the Pauline corpus (1–2 Thessalonians, Galatians, 1–2 Corinthians, Romans, Philippians, etc.), the other NT letters (James, 1 Peter), and the Johannine corpus (Fourth Gospel, 1–3 John, Revelation). Estrada, who teaches NT at the Pontificia Università della Santa Croce in Rome, concludes that in the NT joy is related to the person and mission of Jesus, the experience of suffering for the gospel, and the action of the Holy Spirit.

H.-J. FABRY AND K. SCHOLTISSEK, *Der Messias,* Die Neue Echter Bibel – Themen 5 (Würzburg: Echter, 2002, paper € 14.40) 124 pp. Bibliography. ISBN: 3-429-02171-5.

In the first part of this volume (pp. 11-54), Fabry, professor of OT at the University of Bonn, defines key terms (messiah, messianism, eschatology, apocalyptic) and discusses the Hebrew words *māšaḥ* and *māšiaḥ* as well as messianic titles. Then taking the phenomenon of "anointed ones" as a starting point, he treats the roots of messianic expectations in the OT, in early Judaism, and in the Qumran writings, respectively. In the second part (pp. 57-100), Scholtissek, *Privatdozent* on the Catholic theological faculty at the University of Würzburg, considers the language of anointing in the NT and surveys the various approaches to the Messiah and messianism represented by Jesus, Paul, Paul's students, the four Evangelists, and other NT witnesses. Then he reflects on the interpretation of these texts and on their significance for Jewish-Christian dialogue. Also included (pp. 103-108) is a "dialogue" between the two authors.

J. FUELLENBACH, *Church. Community for the Kingdom,* American Society of Missiology Series 33 (Maryknoll, NY: Orbis, 2002, paper $30) xiv and 238 pp. Bibliography. Indexed. LCN: 2001008346. ISBN: 1-57075-416-0.

Drawing on classical and contemporary understandings of the kingdom of God as the key to the church's self-understanding and mission, Fuellenbach, author of *The Kingdom of God*

(1995), describes the church as the community in which the kingdom is now experienced and celebrated, and which has as its mission witness to and proclamation of the kingdom. After a thirteen-page introduction, he treats the church in Scripture and in Vatican II: Jesus and the church, the church in the teaching of Vatican II, the meaning of "church" in the teaching of Vatican II, and the church in the context of the kingdom. Then under the heading "models of the church," he considers the emergence of a world church, the use of models in ecclesiology, two models for the future church (basic ecclesial communities, contrast society), and the mission of the church. He concludes that Simon Peter's fisherman's net is meant for a universal church capable of offering a home to all peoples and every kind of human being.

J. Gnilka, *Petrus und Rom. Das Petrusbild in den ersten zwei Jahrhunderten* (Freiburg—Basel—Vienna: Herder, 2002, € 24.90) 286 pp. Bibliography. Indexed. ISBN: 3-451-27492-2.

After a ten-page review of scholarly research on the figure of Peter, Gnilka, professor emeritus of NT exegesis and biblical hermeneutics at the University of Munich and author of *Die frühen Christen. Ursprünge und Anfang der Kirche* (1999), treats the following topics: Peter's birth and call (in Bethsaida and Capernaum), Simon the disciple of Jesus (the summons, staying in Peter's house, his place in the circle of the disciples, denial and new beginning—Good Friday and Easter), Simon's place in the primitive church (leader of the Jerusalem mother-community, missionary activity), his martyrdom and death at Rome, the portrayals of Peter by the four Evangelists, the Petrine epistles and the question of a Petrine school, the significance of Peter and of Rome in the early post-NT period, and the Petrine Apocrypha.

W. J. Harrington, *Seeking Spiritual Growth through the Bible* (New York—Mahwah, NJ: Paulist, 2002, paper $14.95) v and 143 pp. LCN: 2001054583. ISBN: 0-8091-3999-5.

Harrington, an Irish Dominican and author of more than forty books, defines biblical spirituality as "*faith,* lived in *love,* sustained by *hope.*" After a ten-page introduction, he treats the OT witness under three main headings: God (gracious creator, God of faithfulness, God of salvation), humankind (parent and child, humankind, talking to God), and vision of hope (word of hope—the Prophets, challenge to hope—Job, challenge of hope—Jonah). Then he considers the NT evidence under these headings: image of the invisible God (God was in Christ, vindicator of the poor, friend of sinners), the challenge (coming to faith, answering the call to discipleship, answering the call to prophecy), and steadfast anchor of the soul (the rule of God, Paul's word of hope, merciful to all, heaven and hell).

D. Instone-Brewer, *Divorce and Remarriage in the Bible. The Social and Literary Context* (Grand Rapids—Cambridge, UK: Eerdmans, 2002, paper $26) xi and 355 pp. Bibliography. Indexed. LCN: 2001050813. ISBN: 0-8028-4943-1.

This attempt at understanding the meaning of the NT teaching on divorce and remarriage argues that both Jesus and Paul condemned divorce without valid grounds and discouraged divorce even for valid grounds, that both Jesus and Paul affirmed the OT grounds for divorce, that the OT allowed divorce for adultery and for neglect or abuse, and that both Jesus and Paul condemned remarriage after an invalid divorce but not after a valid divorce. After a three-page introduction, the volume traces the history of divorce and remarriage in eleven chapters: the ancient Near East—marriage is a contract; the Pentateuch—the divorce certificate allows remarriage; the later prophets—breaking marriage vows is condemned; intertestamental period—increasing rights for women; rabbinic teaching—increasing grounds for divorce; Jesus' teaching—divorce on biblical grounds only; Paul's teaching—biblical grounds include neglect; marriage vows—vows inherited from the Bible and Judaism; history of divorce—interpretations in church history; modern reinterpretations—different ways to understand the biblical text; and pastoral conclusions—reversing institutionalized misunderstandings. Instone-Brewer is a research fellow at Tyndale House in Cambridge, UK.

C. Janssen, U. Ochtendung, and B. Wehn (eds.), *Transgressors. Toward a Feminist Biblical Theology,* trans. L. M. Maloney (Collegeville, MN: Liturgical Press, 2002, paper $29.95) xiv and 182 pp. Bibliographies. Indexed. LCN: 2001050266. ISBN: 0-8146-5094-5.

The English version of *GrenzgängerInnen: unterwegs zu einer anderen biblischen Theologie: ein feministisch-theologisches Lesebuch* (1999), this volume pays tribute to L. Schottroff and her pioneering work in feminist theology and "trangressive" ways of reading the Bible. The papers most pertinent to the NT and its world are by S. Müller on living with the Torah—a conversation with Rabbi Beruriah; Wehn on "I am a handmaid of the living God"—the apostle Thecla and the consequences of transgression; Janssen on Paul—walking the line between traditions and ages; M. Crüsemann on living water—elements of a feminist proclamation according to John 4; D. Henze on Peter as a transgressor in his own time; I. Dannemann on the slave woman's challenge to Peter in Mk 14:66-72; S. Lampe-Densky on Domitia, Marcia, and the nameless smuggler—pearl dealers in the Roman empire; L. S. Rehmann on the *ʾăgûnâ* ("bound wife")—a transgressive woman in Jewish law and her significance for early Christian communities; S. Wetzlaugk on "do justice for me!" (Lk 18:1-8); I. R. Reimer on life calls for triumph and celebration; U. Metternich on "*dynamis* and womanpower"—the concept of *dynamis* in the Gospels and Paul's writings; M. S. Gnadt on "what we will be has not yet been revealed"—an archaeology of seeing in John 9; and B. Eltrop on problem girls—a transgressive reading of the parable of the ten virgins (Mt 25:1-13).

F. Jung, *ΣΩΤΗΡ. Studien zur Rezeption eines hellenistischen Ehrentitels im Neuen Testament,* Neutestamentliche Abhandlungen, Neue Folge 39 (Münster: Aschendorff, 2002, € 59) xii and 404 pp. Bibliography. Indexed. ISBN: 3-402-04787-X.

The slightly revised version of a doctoral dissertation directed by J. Gnilka and accepted in 2001 by the Catholic theological faculty of the Ludwig-Maximilians-Universität in Munich, this volume examines early Christian applications of the title σωτήρ ("savior") to Jesus in the context of its applications to pagan gods and to rulers in the Greco-Roman world as well as its uses in the Jewish tradition. After a 43-page introduction to past research and to methodology, it treats the σωτήρ-title in pagan literary sources, Greek inscriptions, the Septuagint (Deut 32:15; 1 Sam 10:19; Esth 5:1a; Jdth 9:11; etc.), intertestamental Judaism (Philo, *Joseph and Aseneth,* Qumran), and the NT (Lk 1:47; 2:11; Acts 5:31; 13:23; Jn 4:42; 1 Jn 4:14; Phil 3:20; Eph 5:23; Pastorals; Jude 25; 2 Peter), respectively. Jung concludes with observations on the theological contexts in which various NT books apply the title σωτήρ to Jesus: salvation as the fulfillment of God's promise to Israel (Luke-Acts), salvation through knowledge and confession (John, 1 John), redemption as transformation in the glorious body of Christ (Phil 3:20), and so forth.

T. Knöppler, *Sühne im Neuen Testament. Studien zum urchristlichen Verständnis der Heilsbedeutung des Todes Jesu,* Wissenschaftliche Monographien zum Alten und Neuen Testament 88 (Neukirchen Vluyn: Neukirchener, 2001, € 69) xi and 371 pp. Bibliography. Indexed. ISBN: 3-7887-1815-3.

The slightly revised and updated version of a *Habilitationsschrift* accepted in 1999 by the Evangelical Theological faculty at the Ludwig-Maximilians-Universität in Munich, this volume first considers "atonement" in the Hebrew Bible (MT), the Greek OT (LXX), and the nonbiblical texts from Qumran. Next it deals with the concept of atonement in the pre-Pauline tradition, Paul's letters, and the Deuteropauline writings. Then it considers the atoning sacrifice of the new covenant according to Hebrews: the structure and word-field of atonement, statements about the atoning sacrifice, and the effect of the sacrifice. Next it discusses the understanding of atonement in 1 John, the statements about atonement in John's Gospel, and the blood of the Lamb according to Revelation. Finally it surveys the statements about atonement in the Synoptic Gospels, Acts, and 1 Peter. Knöppler concludes that the interpretation of Jesus' death on the cross as an atoning sacrifice remains at the center of NT Christology and soteriology.

B. KRANEMANN AND T. STERNBERG (EDS.), *Wie das Wort Gottes feiern? Der Wortgottesdienst als theologische Herausforderung,* Quaestiones disputatae 194 (Freiburg—Basel—Vienna: Herder, 2002, paper € 24.90) 256 pp., 3 figs. Indexed. ISBN: 3-451-02194-3.

The ten essays in this volume consider the liturgy of the word as a theological challenge from the perspective of biblical studies (three), systematic theology (two), and liturgics (five). The three biblical essays are by E. Zenger on not omitting the Jewish Psalms in the Christian liturgy of the word (see Ps 22:3); T. Söding on the word of the living God—the NT letters in the liturgy of the word in the celebration of the Eucharist; and C.-P. März on the "word of worship" and the "worship of the word"—Hebrews and the correct celebration of the liturgy. The other essays are by T. Pröpper, D. Sattler, A. Gerhards, C. Grethlein, M. Probst, Kranemann, and D. G. Baumewerd. The editors have provided an eight-page introduction, and M. Plate has supplied a ten-page epilogue.

I. MÜLLNER AND P. DSCHULNIGG, *Jüdische und christliche Feste,* Die Neue Echter Bibel – Themen 9 (Würzburg: Echter, 2002, paper € 14.40) 136 pp., fig. Bibliography. ISBN: 3-429-02175-8.

In the first part of this volume (pp. 9-62), Müllner, who teaches OT at the University of Essen, treats the OT festivals with reference to how they structured time and to the calendar, places for their celebration (sanctuaries; the Jerusalem Temple; Temple, house, and synagogue), the major festivals in the yearly cycle (Passover, First Fruits, Weeks, the New Year and Day of Atonement, Tabernacles, postbiblical festivals and their biblical roots), and how people celebrated them. In the second part (pp. 65-117), Dschulnigg, professor of NT at the University of Bochum, treats festivals in the NT according to the following outline: Sabbath and Sunday, Passover and Easter, festivals and impulses toward festivals in Luke-Acts, festivals in John's Gospel, and Christ as the high priest of the definitive atonement (Hebrews 9). Also included (pp. 121-126) is a "dialogue" between the two authors.

G. PASQUALE, *La teologia della storia della salvezza nel secolo XX,* Nuovi Saggi Teologici, Series Maior (Bologna: Dehoniane, 2001, paper € 33.57) 609 pp. Bibliography. Indexed. ISBN: 88-10-40563-3.

Prepared as a doctoral dissertation under the direction of R. Fisichella and presented in 2001 to the theological faculty at the Pontifical Gregorian University in Rome, this analysis of the theology of salvation history in the 20th century first considers the historical context and the relevant philosophical and theological presuppositions of the debate. Next it discusses approaches to the history of salvation in Catholic theology prior to Vatican II with reference to the writings of G. Thils, H. U. von Balthasar, J. Daniélou, J. Ratzinger, and other theologians. Then it treats how the theme of salvation history was approached by theologians during and after Vatican II with reference to K. Rahner, J. Mouroux, M. Seckler, M. Bordoni, H.-I. Marrou, W. Kasper, and others. Finally it offers a synthesis of the theology of the *historia salutis* in Catholic systematic theology before Vatican II, during and after it, and in the future. Pasquale concludes that the concept of salvation history has as its starting point the person of Jesus Christ. Fisichella has provided a nine-page introduction.

P. G. RYKEN, *The Message of Salvation. By God's Grace, for God's Glory,* The Bible Speaks Today (Downers Grove, IL: InterVarsity, 2001, paper $15.99; Leicester, UK: InterVarsity) 311 pp. Bibliography. LCN: 2001051567. ISBN: 0-8308-2404-9 (USA), 0-85111-897-6 (UK).

Ryken, minister at Tenth Presbyterian Church in Philadelphia, seeks to communicate God's saving message from throughout Scripture, using representative stories, sermons, letters, and poems to explain the Bible's own doctrine of salvation. With reference to nineteen biblical texts he treats the topic under four headings: saved from sin (Gen 2:15–3:6; 3:7-24; Isa 59:1-21), saved by grace (Eph 1:3-14; Exod 15:1-21; Ruth 4:1-22; Lk 18:9-14; 2 Cor 5:14–6:2; Acts 13:26-49), saved through faith (Jn 3:1-18; Lk 18:35–19:10; Eph 2:1-10; Rom 3:21-28; 2 Sam 9:1-13), and saved for God's glory (Acts 2:42-47; Rom 6:1-14; 1 Pet 1:1-9; Rev 7:9-17; Mt 28:18-20). A seventeen-page study guide is included.

J. SCHREINER AND R. KAMPLING, *Il prossimo lo straniero il nemico,* trans. R. Fabbri, I temi della Bibbia 3 (Bologna: Dehoniane, 2001, paper € 14.90) 159 pp. Bibliography. ISBN: 88-10-22105-2.

The Italian version of the work published in German in 2000 under the title *Der Nächste — der Fremde — der Feind* [*NTA* 45, p. 188]. Schreiner threats the topics of neighbor, stranger, and enemy in the OT, while Kampling deals with them in the NT.

J. SCHRÖTER, *Jesus und die Anfänge der Christologie. Methodologische und exegetische Studien zu den Ursprüngen des christlichen Glaubens,* Biblisch-Theologische Studien 47 (Neukirchen Vluyn: Neukirchener, 2001, paper € 24.90) xi and 252 pp. Bibliography. Indexed. ISBN: 3-7887-1877-3.

After a five-page introduction, this volume presents eight essays on the quest for the historical Jesus and the character of historical knowledge (2001), portraits of Jesus as "factual fiction"—conditions and limits of the historical Jesus narrative (2001), Mark and Q as "productive reminiscences" of Jesus—aspects of the early reception of Jesus' activity [§ 43-910], observations on current Q research, considerations of the understanding of the Law in Q with reference to Q(Lk) 16:16-18 (1997), Jesus the Son of Man—concerning the starting point of the Christology in Mark and Q (2001), Jerusalem and Galilee—the relationship between plurality and coherence for constructing a history of primitive Christianity [§ 44-2137], and Jesus and the beginnings of Christology. Schröter, author of *Erinnerung an Jesu Worte. Studien zur Rezeption der Logienüberlieferung in Markus, Q und Thomas* (1997), is professor of NT at the University of Hamburg.

J. L. SKA, *La strada e la casa. Itinerari biblici* (Bologna: Dehoniane, 2001, paper € 13.94) 221 pp. Bibliographies. Indexed. ISBN: 88-10-22102-8.

This volume presents eleven essays (all in Italian) on various biblical topics and themes: the vocation of Moses (1993); the passage through the Red Sea (1993); life as a blessing according to Gen 1:28 and other OT texts (1994); remembering to live—the paraenetic style of Deuteronomy (2001); work in the Bible (1995); the spirituality of the future—Isaiah 40:1-11 and 54 (1996); the biblical foundations of the jubilee (1998); "I will make him a helper who will be his partner" (Gen 2:18)—the Hebrew term *ʿēzer* (1984 in French, 1998 in Italian); the law in Israel (2000); Moses, Joshua, and Jesus (2001); and Jesus and the Samaritan woman—the use of the OT in Jn 4:1-42 [§ 41-983]. Ska is professor of OT at the Pontifical Biblical Institute in Rome.

P. STUHLMACHER, *Biblische Theologie und Evangelium. Gesammelte Aufsätze,* Wissenschaftliche Untersuchungen zum Neuen Testament 146 (Tübingen: Mohr Siebeck, 2002, € 89) xiv and 341 pp. Indexed. ISBN: 3-16-147768-5.

The fourteen papers in this collection of Stuhlmacher's essays concern experiences with biblical theology, the theme of justification, eschatology and hope according to Paul [see § 45-1091], the missionary significance of Mt 28:16-20 [§ 44-209], the messianic Servant of God (1993), the hermeneutical significance of 1 Cor 2:6-16 [§ 32-251], the canon and its interpretation (1997), *anamnesis*—an underappreciated hermeneutical category (2000), "from faith to faith"—the spiritual interpretation of Scripture (1995), the "correct" relationship with the Bible, the church according to the NT [§ 40-1669], the mandate of the community of Jesus Christ to bear witness [§ 45-488], ecumenism in biblical-theological perspective, and Jesus Christ—crucified and raised for us.

J. E. M. TERRA (ED.), *Santíssima Trindade,* Revista de Cultura Bíblica, vol. 24, nos. 99–100 (São Paulo: Edições Loyola, 2001, paper) 157 pp., table.

Of the nine essays by Terra in this fascicle [see *NTA* 46, p. 380], the one most pertinent to NT studies concerns the Divine Trinity in the NT, which considers relevant OT and NT expressions and focuses on the trinitarian formulas in the Epistles, John's Gospel, and the Synoptic Gospels. The remaining eight chapters deal with various aspects of the history and theology of the doctrine of the Trinity.

G. VANONI AND B. HEININGER, *Das Reich Gottes,* Die Neue Echter Bibel – Themen 4 (Würzburg: Echter, 2002, paper € 14.40) 136 pp. Bibliography. ISBN: 3-429-02170-7.

In the first part of this volume (pp. 9-60), Vanoni, professor of OT at the Theologische Hochschule St. Gabriel in Mödling, deals with the OT theme of the kingdom of God in the various sections (Torah, Former and Latter Prophets, Writings) in the Hebrew Bible and in the Greek Bible tradition, as well as related topics, figures, and themes. In the second part (pp. 63-117), Heininger, professor of NT exegesis at the University of Würzburg, treats descriptions of God as king in the NT world (apocalyptic texts, Qumran, Philo), the reign of God in Jesus' preaching (the defeat of evil, the change of times and the presence of salvation, God's reign in parable form, celebrating God's reign in meals with tax collectors and sinners, living out of God's reign—the ethos of Jesus, the future reign of God), and the early Christian reception—the kingdom of God and the kingdom of Christ (Q, Mark, Matthew, Luke-Acts, Paul and the Pauline school, Christ's heavenly kingdom, Revelation). Finally (pp. 121-126) there is a dialogue between the two authors.

D. O. VIA, *What Is New Testament Theology?,* Guides to Biblical Scholarship, New Testament Series (Minneapolis, MN: Fortress, 2002, paper $15) v and 148 pp. Bibliography. Indexed. LCN: 2002070112. ISBN: 0-8006-3263-X.

After assessing the legacy of H. Boers's work also entitled *What Is New Testament Theology?* (1979), Via, professor emeritus of NT at Duke University Divinity School, considers the structuring of NT theology and asks whether NT theology is extratextual or textual. Next he discusses approaches to NT theology as a historical project, as historical and hermeneutical, and as hermeneutical (postmodernism). Then he further explores the relationships among history, hermeneutics, and postmodernism. He analyses the works of R. Bultmann, J. Jeremias, J. D. G. Dunn, N. T. Wright, G. B. Caird, W. Schmithals, G. Strecker, W. Wrede, K. Stendahl, H. Räisänen, B. L. Mack, O. Cullmann, P. Balla, J. Barr, and many others. He concludes that NT theology must attend to the context, content, and structure or form of the biblical texts, and to the role of the reader in the interpretive process.

H.-R. WEBER, *Walking on the Way. Biblical Signposts,* Risk Book Series 97 (Geneva: WCC Publications, 2002, paper 17 SFr or $11) ix and 99 pp., 8 plates, 7 figs., map. ISBN: 2-8254-1357-7.

In writing about the key Bible texts that have shaped him, Weber, formerly director for biblical studies at the World Council of Churches and a professor at the Graduate School of Ecumenical Studies at Bossey near Geneva, has grouped his reflections around the great feasts that have been celebrated by Christians since the early centuries. After a chapter on Jesus and discipleship (a way to follow?), he considers the just one on the cross (Good Friday), the living (Easter), the wind of the Spirit (Pentecost), and the great advent (Advent). In order to get a clearer focus, he has based his meditations mainly on the testimonies of Luke.

THE WORLD OF THE NEW TESTAMENT

D. C. ALLISON, *Scriptural Allusions in the New Testament. Light from the Dead Sea Scrolls,* Dead Sea Scrolls & Christian Origins Library 5 (North Richland Hills, TX: BIBAL, 2000, paper $12.95) x and 68 pp. Illustrated. Bibliography. LCN: 00-012024. ISBN: 0-941037-78-9.

Allison, professor of NT and early Christianity at Pittsburgh Theological Seminary and author of *The Intertextual Jesus. Scripture in Q* (2000), seeks to show how the Dead Sea scrolls confirm that Jewish writers were well versed in developing richly allusive scriptural combinations in a text, and also that particular subtexts lie beneath particular NT texts. After an eight-page introduction, he treats the dove at the baptism and Gen 1:2, the new Moses of the new exodus, excommunication and Lev 19:17-18, the trial of the Son of David and 2 Samuel 7, uses of Isaiah in the Gospels and in James, and the end of Zechariah and the end of Jesus. He concludes that the Dead Sea scrolls indicate that the NT is not a linguistic island or an isolated revelation but instead the offspring of parental texts that it understands through the Jewish tradition and honors through constant interaction and allusion. J. H. Charlesworth has provided a four-page foreword.

R. ALSTON, *The City in Roman and Byzantine Egypt* (London—New York: Routledge, 2002, $100) xvi and 479 pp., plate, 54 figs., 4 maps, 32 tables. Bibliography. Indexed. LCN: 2001019245. ISBN: 0-415-23701-7.

This volume traces the history of the city in Roman Egypt from the Roman conquest in A.D. 30 until the fall of the Byzantine empire in the East in the mid-7th century A.D. After a three-page introduction, it treats cities and space; houses; streets, districts, and neighborhoods; the city; and the city, region, and world. It explores the social forces that shaped the cities, looking at culture, political institutions, and economics to provide a thorough reassessment of urbanism in Egypt. It shows how the Egyptian cities first became classical centers, representing and reflecting Roman culture and power, and then Christian cities at the heart of which stood the church allied with the great Byzantine landowners. Alston, lecturer in the department of classics at Royal Holloway, University of London, and the author of *Soldier and Society in Roman Egypt* (1995) and *Aspects of Roman History AD 14-117* (1998), concludes that Byzantine Christian culture undermined the carefully constructed sense of difference that had been integral to the Roman and early Byzantine city in Egypt.

Alvarium. Festschrift für Christian Gnilka, ed. W. Blümer, R. Henke, and M. Mülke, Jahrbuch für Antike und Christentum, Ergänzungsband 33 (Münster: Aschendorff, 2002, € 73.50) xii and 405 pp., frontispiece, 17 figs. Bibliographies. ISBN: 3-402-08119-9.

Of the thirty-three articles prepared in honor of Professor Gnilka on his 65th birthday, those most pertinent to the NT world are by H.-L. Barth on the relationship of early Christianity to the military; A. A. R. Bastiaensen on the beginnings of Christian exposition of the Song of Songs; P. F. Beatrice on forgery, propaganda, and power in Christian antiquity—some methodological remarks; V. Buchheit on God's saving plan in Latin apologetics; G. Calboli on the tradition of the *Rhetorica ad Herennium;* O. Hiltbrunner on the social position of physicians and their role in the spread of early Christianity to Asia; and P. Krafft on Fronto and Minucius Felix. Also included are a photograph of the honoree as well as lists of his publications and of dissertations that he directed.

D. A. BAER, *When We All Go Home. Translation and Theology in LXX Isaiah 56–66,* JSOT Supplement Series 318, The Hebrew Bible and its Versions 1 (Sheffield, UK: Sheffield Academic Press, 2001, £50 or $82.50) 304 pp., table. Bibliography. Indexed. ISBN: 1-84127-180-2.

This volume explores matters of translation technique and theology as these are to be glimpsed in the Greek translation of Isaiah 56–66. After a twelve-page introduction, it considers the homiletical implications of the Greek version's style as seen in the techniques of "imperativization" and "personalization." Then it focuses on some theological aspects of the translation: properly theological ameliorative translations in the LXX Isaiah, correlative ameliorations in the Septuagint of Isaiah 56–66, nationalism and Diaspora perspective in the Septuagint of Isaiah, and nationalism and Diaspora perspective in the LXX of Isaiah 66. Baer concludes that the Septuagint of Isaiah 56–66 articulates a Zion-centered, nationalistic agenda in the language of fluent Hellenistic Greek, and that the language of LXX Isaiah is exceedingly creative when compared with that of the Greek Pentateuch and Prophets.

J. R. BARTLETT (ED.), *Jews in the Hellenistic and Roman Cities* (London—New York: Routledge, 2002, $65) xi and 249 pp., 20 figs. Bibliography. Indexed. LCN: 2001048691. ISBN: 0-415-18638-2.

After S. Freyne's five-page introduction to studying the Jewish Diaspora in antiquity, this volume presents essays by L. L. Grabbe on the Hellenistic city of Jerusalem; T. Rajak on synagogue and community in the Greco-Roman Diaspora; F. Ó Fearghail on the Jews in the Hellenistic cities of Acts; A. Fitzpatrick-McKinley on synagogue communities in the Greco-Roman cities; B. McGing on population and proselytism—the number of Jews in the ancient world; S. Stern on Jewish calendar reckoning in the Greco-Roman cities; J. Dillon on the Essenes in Greek sources; J. Barclay on apologetics in the Jewish Diaspora; J. Dyck on Philo, Alexandria, and empire—the politics of allegorical interpretation; G. Bohak on ethnic continuity in the Jewish Diaspora in antiquity; and E. M. Meyers on aspects of everyday life in Roman Palestine, with special reference to private domiciles and ritual baths. The papers were prepared for a conference held in Dublin in 1997.

M. BECKER, *Wunder und Wundertäter im frührabbinischen Judentum. Studien zum Phänomen und seiner Überlieferung im Horizont von Magie und Dämonismus,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 144 (Tübingen: Mohr Siebeck, 2002, paper € 74) xviii and 534 pp., 9 tables. Bibliography. Indexed. ISBN: 3-16-147666-2.

The slightly revised version of a doctoral dissertation prepared under the direction of H.-W. Kuhn and accepted in 2000 by the NT department of the Evangelical theological faculty at the Ludwig-Maximilians-Universität in Munich, this volume investigates the phenomenon and tradition of miracles and miracle workers in early rabbinic Judaism in the horizon of magic and "daemonism." After a 48-page introduction and a chapter devoted to the clarification of basic terminology, it provides literary and historical analyses of "miracle" and "miracle workers" in early rabbinic Judaism under five major headings: magic (in nonrabbinic and early rabbinic texts), daemonism (in nonrabbinic and early rabbinic texts), miracle terminology (*ns, gbwrwt, ʾwt* and *mwpt, plʾ* and *nyplʾwt*), miracle—narration and interpretation (in biblical and early rabbinic texts), and miracle workers (the problem, early rabbinic understanding, nonrabbinic miracle workers in early rabbinic texts, early rabbinic miracle workers and related phenomena). The epilogue considers Jesus as a "magician" and as a "miracle worker" in the light of the early rabbinic traditions.

A. M. BERLIN AND J. A. OVERMAN (EDS.), *The First Jewish Revolt. Archaeology, history, and ideology* (London—New York: Routledge, 2002, $80) xiv and 258 pp., 25 figs., map, 4 tables. Bibliographies. Indexed. LCN: 2001058879. ISBN: 0-415-25706-9.

After a fourteen-page introduction by the editors and M. Goodman's review of current scholarship on the First Jewish Revolt, this volume presents four essays on the historical and archaeological background: E. S. Gruen on Roman perspectives on the Jews in the age of the Great Revolt, S. Freyne on the revolt from a regional perspective, Berlin on Romanization and anti-Romanization in pre-revolt Galilee, and D. Avshalom-Gorni and N. Getzov on Phoenicians and Jews—a ceramic case-study. Next there are four papers on the first year in Galilee: R. A. Horsley on power vacuum and power struggle in A.D. 66-67, E. M. Meyers on Sepphoris as city of peace, M. Aviam on Yodefat/Jotapata—the archaeology of the first battle, and D. Syon on Gamla as city of refuge. Finally there are six articles on "from archaeology and history to ideology": H. Eshel on documents of the First Jewish Revolt from the Judean Desert, T. Rajak on Jewish millenarian expectations, J. Magness on "in the footsteps" of the Tenth Roman legion in Judea, Overman on the First Revolt and Flavian politics, A. J. Saldarini on "good from evil"—the rabbinic response, and N. A. Silberman on the First Revolt and its afterlife.

Biblical Hebrew, Biblical Texts. Essays in Memory of Michael P. Weitzman, ed. A. Rapoport-Albert and G. Greenberg, JSOT Supplement Series 333, The Hebrew Bible and its Versions 2 (London—New York: Sheffield Academic Press, 2001, £75 or $145) 528 pp., frontispiece, plate, 17 figs., 9 tables. Bibliography. Indexed. ISBN: 1-84127-235-3.

The twenty-four essays honoring the memory of Professor Weitzman (1946-98) appear under five headings: the Hebrew Bible (seven items), the versions (seven), intertestamental texts (five), the Eastern Church tradition (four), and "simple Hebrew—a strange gibberish kind of stuttering" (one). The papers most pertinent to the NT field are by A. A. Macintosh on the rabbinic commentators and the ancient versions of Hosea; D. Levene and B. Rothenberg on tin and tin-lead alloys in Hebrew and Jewish Aramaic; A. Gelston on the ancient versions of the Hebrew Bible—their nature and significance; J. Joosten on Greek words shared by the Peshitta and Targums to the Pentateuch; D. Walter on multidimensional scaling (mapping) of Peshitta manuscripts of Numbers and Deuteronomy; S. P. Brock on text divisions in the Syriac translations of Isaiah; Greenberg on some secondary expansions in the Masoretic text of Jeremiah—retroversion is perilous but the risk may be worthwhile; M. Smelik and W. Smelik on twin targums—Psalm 18 and 2 Samuel 22; S. L. Gold on making sense of Job 37:13—translation strategies in 11Q10, the Peshitta, and the rabbinic Targum; G. J. Brooke on the Qumran Pesharim and the text of Isaiah in the Qumran Cave 4 manuscripts; P. S. Alexander on *3 Maccabees,* Hanukkah, and Purim; M. A. Knibb on the translation of *1 Enoch* 70:1—some methodological issues; M. M. Winter on Jewish and Christian collaboration in ancient Syria; and S. Bhayro on a Karshuni (Christian Arabic) account of the descent of the Watchers. A photograph of Weitzman and a preface by the editors are included.

G. J. Brooke (ed.), *The Society for Old Testament Study Book List 2002,* JSOT 99 (London—New York: Sheffield Academic Press, 2002, paper $29.95 or £20) vi and 271 pp. Indexed. ISSN: 0309-0892. ISBN: 1-84127-294-9.

Published as one of the five issues of the *Journal for the Study of the Old Testament* for the year 2002, this book list [see *NTA* 45, p. 614] presents descriptions and evaluations of over 450 recent books on the OT and related fields under ten headings: general; archaeology and epigraphy; history, geography, and sociology; texts and versions; exegesis and modern translations; literary criticism and introduction (including history of interpretation, canon, and special studies); law, religion, and theology; the life and thought of the surrounding peoples; Apocrypha and postbiblical studies; and philology and grammar. The editor hopes to make the 2003 *Book List* available online.

M. Broshi, *Bread, Wine, Walls and Scrolls,* JSP Supplement Series 36 (London—New York: Sheffield Academic Press, 2001, £65 or $110) 312 pp., 18 figs., 4 tables. Bibliographies. Indexed. ISBN: 1-84127-201-9.

The twenty-three essays in this collection appear under four headings: archaeology and history (six), demography and daily life (six), Jerusalem (three), and the Dead Sea scrolls (eight). The papers most pertinent to the NT world concern how to recognize a Jew (1993), the credibility of Josephus [§ 27-769], the methodology of population estimates—the Roman-Byzantine period as a case study (1993), the population of western Palestine in the Roman-Byzantine period [§ 25-1076], estimating the population of ancient Jerusalem [§§ 20-636; 23-285], the diet of Palestine in the Roman period (1986), wine in ancient Palestine (1984), the role of the Temple in the Herodian economy [§ 32-424], the archaeology of Qumran (1992), anti-Qumranic polemic in the Talmud (1993), visionary architecture and town planning in the Dead Sea scrolls (1995), predestination in the Bible and the Dead Sea scrolls, matrimony and poverty—Jesus and the Essenes [§ 46-123], whether Qumran was indeed a monastery (1998), hatred—an Essene religious principle and its Christian consequences (1999), and a day in the life of Hananiah Nothos at Qumran (1997). Before his retirement, Broshi was for thirty years curator of the Shrine of the Book, Israel Museum, Jerusalem.

P. Cartledge, E. E. Cohen, and L. Foxhall (eds.), *Money, Labour and Land. Approaches to the economies of ancient Greece* (London—New York: Routledge, 2002, $75) xviii and 266 pp., 7 figs., map, 3 tables. Bibliography. Indexed. LCN: 2001031918. ISBN: 0-415-19649-3.

After a seven-page introduction by Cohen, this volume presents fourteen essays on aspects of the economies of ancient Greece: I. Morris on the pursuit of gain (*kerdos*); H. S. Kim on small change and the moneyed economy; S. von Reden on Demons' *phialē* and the rhetoric of money in 4th-century Athens; E. M. Harris on workshop, marketplace, and household—the nature of technical specialization in classical Athens and its influence on economy and society; Cohen on an unprofitable masculinity—female and servile control of businesses at Athens; J. Andreau on markets, fairs, and monetary loans—cultural history and economic history in Roman Italy and Hellenistic Greece; J. Vélissaropoulos-Karakostas on merchants, prostitutes, and the "new poor"—forms of contract and social status; D. J. Kyrtatas on domination and exploitation; Cartledge on the political economy of Greek slavery; M. H. Jameson on Cartledge's treatment of the political economy of Greek slavery; W. Scheidel on the hireling and the slave—a transatlantic perspective; S. E. Alcock on whether the helots of Messenia represent a simple case of exploitation; J. K. Davies on the strategies of Mr. Theopompos—*kerdos* in practice; and Foxhall on access to resources in classical Greece—the egalitarianism of the polis in practice.

C. CLAUSSEN, *Versammlung, Gemeinde, Synagoge. Das hellenistisch-jüdische Umfeld der frühchristlichen Gemeinden,* Studien zur Umwelt des Neuen Testaments 27 (Göttingen: Vandenhoeck & Ruprecht, 2002, € 82) 368 pp., 4 figs. Bibliography. Indexed. ISBN: 3-525-53381-0.

The slightly revised and updated version of a doctoral dissertation directed by P. Stuhlmacher and accepted in 1999 by the Evangelical theological faculty at the Ludwig-Maximilians-Universität in Munich, this volume investigates how the ancient synagogues may have influenced the structures of early Christian house churches both in Palestine and in the Jewish Diaspora. After a six-page introduction, it presents a survey of past research on the topic and a survey of the relevant ancient sources (inscriptions, papyri, Jewish writings from the Hellenistic-Roman period, NT, rabbinic texts, patristic texts, archaeological discoveries). Then it considers various aspects of the ancient synagogues: their geographical distribution (Egypt, Jerusalem, Syria, Asia Minor, Rome), terminology (προσευχή, συναγωγή, and other pertinent terms), the origins of the synagogue (theories and precedents), the architecture of synagogues (in Palestine and in the Diaspora), the functions of the synagogue, the legal situation and legal practice, and the synagogue officials. Finally it reflects briefly on the possible influences of the synagogues on the early churches in the areas of geography, terminology, genealogy, architectonics, functions, law, and offices.

D. J. A. CLINES (ED.), *The Dictionary of Classical Hebrew.* Vol. 5, *m–n* (Sheffield, UK: Sheffield Academic Press, 2001, £110 or $181.50) 957 pp. Bibliography. Indexed. ISBN: 1-84127-217-5.

Previous volumes in this dictionary of classical Hebrew were described in *NTA* 39, p. 532; 42, p. 188; and 43, pp. 416-417. In addition to the entries for the Hebrew words that begin with *mem* (1428 words) and *nun* (596 words), this volume contains a four-page preface by Clines, a three-page introduction, a list of sources (Qumran and related nonbiblical texts), word-frequency lists, bibliographical information (pp. 823-922), and an English-Hebrew index. The volume includes some 720 Hebrew words that may be registered as "new" in the sense of not occurring in the Brown-Driver-Briggs lexicon. Clines envisages the completion of this project by the end of the year 2005.

J. CORLEY, *Ben Sira's Teaching on Friendship,* Brown Judaic Studies 316 (Providence: Brown Judaic Studies, 2002, $39.95) xv and 297 pp., table. Bibliography. Indexed. LCN: 2001052405. ISBN: 1-930675-09-7. Distributed by the Society of Biblical Literature, Atlanta.

The revised and updated version of a doctoral dissertation directed by A. A. Di Lella and accepted in 1996 by the Catholic University of America in Washington, DC, this volume elucidates Ben Sira's teaching on friendship within the religious and cultural context of his time in view of the Hellenistic emphasis on φιλία ("friendship"). In a 34-page introduction, it deals first with previous research on friendship in Ben Sira, friendship in the ancient world, the historical setting of Ben Sira, authorship and social setting, the sage's theology, his social ethics, poetical aspects of his work, textual questions, and methodology. Then it considers the seven major passages in which Ben Sira treats friendship (6:5-17; 9:10-16; 13:15-23; 19:13-17; 22:19-26; 27:16-21; 37:1-6) with reference to their textual problems, poetic features, and context within Sirach, as well as parallels from Greek and Egyptian literature. A nine-page appendix surveys the book's incidental references to friendship outside the seven major pericopes. Corley summarizes the most significant aspects of Ben Sira's teaching on friendship under four headings: the goodness of friendship, caution in friendship, faithfulness toward friends, and the fear of God as the most important quality in friendship.

P. R. DAVIES, G. J. BROOKE, AND P. R. CALLAWAY, *The Complete World of the Dead Sea Scrolls* (New York: Thames & Hudson, 2002, $34.95) 216 pp. Illustrated. Bibliography. Indexed. LCN: 2001094766. ISBN: 0-500-05111-9.

Written by three specialists on the Dead Sea scrolls, this lavishly illustrated volume seeks to draw together all the evidence and to survey all the major manuscripts. After describing the discovery of the scrolls (especially the great finds of 1947-53), it presents the historical backdrop against which the scrolls were written and describes Jewish religious life, the pivotal role of the Jerusalem Temple, and competing Jewish sects. Next it offers general comments about the scrolls (making a scroll, scripts and writing styles, Carbon-14 dating, reconstructing a scroll) and provides analyses of the major texts (e.g. *Community Rule, War Scroll, New Jerusalem,* wisdom texts, *Temple Scroll*). Then it discusses recent archaeological work at the site of the Qumran settlement, theories about the nature of the settlement, and the possible links between the caves and the settlement. Finally it examines the relevance of the Qumran scrolls for understanding Judaism and early Christianity, and deals with the question, Who wrote the scrolls? Davies is professor of biblical studies at the University of Sheffield, and Brooke is professor of biblical criticism and exegesis at the University of Manchester, while Callaway is author of *The History of the Qumran Community. An Investigation* (1988).

M. W. DICKIE, *Magic and Magicians in the Greco-Roman World* (London—New York: Routledge, 2001, $90) viii and 380 pp. Bibliography. Indexed. ISBN: 0-415-24982-1.

Dickie, who teaches at the University of Illinois at Chicago, seeks to assemble the evidence for the existence of sorcerers and sorceresses in the ancient world (5th century B.C. to 7th century A.D.), and to address the question of their identity and social origins. After a seventeen-page introduction, he treats the formation and nature of the Greek concept of magic, sorcerers in the 5th and 4th centuries B.C., sorceresses in the Athens of the 5th and 4th centuries B.C., sorcerers in the Greek world of the Hellenistic period (300 to 1 B.C.), magic as a distinctive category in Roman thought, constraints on magicians in the late Roman republic and under the empire, sorcerers and sorceresses in Rome in the middle and late republic and under the early empire, witches and magicians in the provinces of the Roman empire until the time of Constantine, constraints on magicians under a Christian empire, and sorcerers and sorceresses from Constantine to the end of the 7th century A.D.

M. DILLON, *Girls and Women in Classical Greek Religion* (London—New York: Routledge, 2002, $95) x and 436 pp. Illustrated. Bibliography. Indexed. LCN: 2001019956. ISBN: 0-415-20272-8.

After a five-page introduction, this volume discusses public religious roles for girls and women in classical Greek religion: women as dedicators; the public religious roles of girls and adolescent women in Athens; and women priests. Then it deals with the places of girls and women in segregated and ecstatic religious rites: women-only festivals; women at the margins of Greek religion; and prostitutes, foreign women, and the gods. Finally it considers the place of girls and women in sacrificial and domestic rituals: from adolescent girl to woman, wife, and mother; women, sacrifice, and impurity; and women and the corpses—mourning rituals. Dillon, senior lecturer at the University of New England in Armidale, Australia, and author of *Pilgrims and Pilgrimage in Ancient Greece* (1997), concludes that it was marriage and childbirth that fully opened up the religious life of the *polis* for the majority of girls not simply as spectators and worshippers at festivals but as participants in various festivals and in mourning rituals.

U. EGELHAAF-GAISER AND A. SCHÄFER (EDS.), *Religiöse Vereine in der römischen Antike. Untersuchungen zu Organisation, Ritual und Raumordnung,* Studien und Texte zu Antike und Christentum 13 (Tübingen: Mohr Siebeck, 2002, paper € 64) viii and 310 pp. Illustrated. Bibliographies. Indexed. ISBN: 3-16-147771-5.

After a five-page introduction by the editors, this volume presents five papers on social and religious structures pertaining to religious associations in Roman antiquity: A. Bendlin on community, public character, and identity—patterns of social order in Rome; J. Rüpke on *collegia sacerdotum*—religious associations in the upper classes; A. Avram on the Dionysian *thiasos* in Kallatis—organization, representation, and function; I. Dittmann-Schöne on worship of the gods in vocational associations in imperial Asia Minor; and C. Markschies on teachers, students, and school—the significance of an institution in ancient Christianity. Then there are four papers on allotment of space and community life: Egelhaaf-Gaiser on religious aesthetics and ordering of space as illustrated by association buildings in Ostia; Schäfer on use of space and allotment of space in a Dionysian/Bacchic association in Athens; H. Schwarzer on local associations in Hellenistic and Roman Pergamum; and U. Verstegen on the experience of community in ritual and space—the disposition of space in the early Christian basilicas of the 4th and 5th centuries A.D.

A. FITZGERALD, *The Lord of the East Wind,* CBQ Monograph Series 34 (Washington, DC: Catholic Biblical Association, 2002, paper $12) vi and 234 pp. Bibliography. Indexed. LCN: 2002007068. ISBN: 0-915170-33-7.

With particular attention to pertinent OT texts, this volume seeks to show that it is possible to analyze and make distinctions in the biblical language of "siroccos" and "rainstorms" (often in association with theophanies) and to show that Palestinian (or better, Syro-Palestinian) meteorology is the ultimate source of these presentations. After a ten-page general introduction and a thirteen-page treatment of the Palestinian sirocco, it treats siroccos that dry up water sources (Hos 13:14-15; Nah 1:2-8; Isa 19:1, 5-7; etc.), siroccos without direct mention of water sources drying up (Isa 13:2-22; Jer 4:5-31; 25:30-38; etc.), the miracle at the sea (Exod 15:1b-18 + 21b), combined siroccos and rainstorms (Isaiah 34–35; 30:27-33; Hab 3:2-19; etc.), Joel 1–4; and vocabulary and motifs (twenty-two studies). Fitzgerald, professor emeritus of OT at the Catholic University of America in Washington, DC, concludes that the sirocco as presented in the OT can be analyzed on the basis of Palestinian meteorology as observed and described by the geographers.

C. H. T. FLETCHER-LOUIS, *All the Glory of Adam. Liturgical Anthropology in the Dead Sea Scrolls,* Studies on the Texts of the Desert of Judah 42 (Leiden—Boston—Cologne: Brill, 2002, € 140 or $13) xii and 546 pp., 2 figs. Bibliography. Indexed. ISBN: 90-04-12326-1.

Fletcher-Louis, lecturer in NT at the University of Nottingham and author of *Luke-Acts: Angels, Christology and Soteriology* (1997), examines Dead Sea scroll texts that pertain to the Qumran community's understanding of a transcendent, angelomorphic or divine humanity, as well as the role of cultic space and time and the experience of worship in the formation of such a humanity. He first considers angelomorphism in late Second Temple Judaism, the divine and priestly Noah, and the angelomorphic priesthood in conceptual perspective. Then he focuses on pertinent Dead Sea scroll texts under these headings: a divine and angelic humanity in the Dead Sea scrolls; the divine and angelic Moses at Qumran; priestly anthropomorphism in the Dead Sea scrolls; the high priest, the breastplate, and the Urim and Thummim at Qumran; *Songs of the Sabbath Sacrifice;* the first song (4Q400 1 i) in *Songs of the Sabbath Sacrifice*—the founding of a divine community; the second to the twelfth of the *Sabbath Songs;* Song 13; and *War Scroll.* He concludes that the Qumran community believed that in its original, true, and redeemed state humanity is divine (and/or angelic), and that for the redeemed the attainment of this true humanity was conceptually and experientially grounded in their "temple" worship in which ordinary space and time (and therefore human ontology) are transcended.

W.-P. Funk, J.-P. Mahé, and C. Gianotto, *Melchisédek (NH IX, 1). Oblation, baptême et vision dans la gnose séthienne,* Bibliothèque Copte de Nag Hammadi, Section "Textes" 28 (Quebec: Les Presses de l'Université Laval, 2001, paper; Leuven: Peeters, € 60) xix and 188 pp. Bibliography. Indexed. ISBN: 90-429-1021-6 (P).

In his 61-page introduction to the Nag Hammadi treatise entitled *Melchizedek,* Mahé deals with problems in editing the text, its genre and narrative structure, doctrinal orientations (the figure of Melchizedek, the treatise's relationship to Sethian gnosticism, the baptismal liturgy), and the origin and date of the work (in Egypt in the 3rd century A.D.). Next the volume presents on facing pages the Coptic text (with critical apparatus) as edited by Funk and a French translation by Mahé. Then on pp. 115-165 it provides a commentary by Gianotto according to the following outline: the apocalypse of Gamaliel (NHC IX, 1,2–14,15), the liturgy of Melchizedek (14,15–18,20), the apocalypse of the sons of the generation of life (19,2–27,6), and epilogue (27,7-10). Finally there are six indexes (prepared by Funk) for Greek-Coptic words, proper names, magical names, etc.

A. M. Greaves, *Miletos. A History* (London—New York: Routledge, 2002, $75) xiii and 177 pp. Illustrated. Bibliography. Indexed. LCN: 2001048950. ISBN: 0-415-23846-3.

In his concise survey of key points in the archaeology of Miletus, Greaves, lecturer in archaeology at the University of Liverpool, gives particular attention to the relationship between the city and the land and to the role that Miletus played as a contact point between East and West. He first considers the territory, physical environment, and natural resources of Miletus. Then he treats in turn prehistoric and protohistoric Miletus, the archaic period, and post-archaic Miletus. In the last chapter there are sections on the Hellenistic period (334-31 B.C.) and the Roman period (31 B.C.-A.D. 337), as well as concluding remarks on Miletus as a center of philosophy and learning.

S. E. Grootkerk, *Ancient Sites in Galilee. A Toponymic Gazetteer,* Culture and History of the Ancient Near East 1 (Leiden—Boston—Cologne: Brill, 2000, € 87 or $102) xvii and 407 pp., frontispiece, 33 maps. Bibliography. Indexed. LCN: 00-810472. ISBN: 90-04-11535-8.

The extension and translation of a work published in Modern Hebrew in 1993, this volume covers all the ancient sites in Galilee and compares their names throughout history together with maps combining the various surveys over the decades. The work is divided into thirty-two parts with thirty-two maps. Each map comprises a zone of five kilometers from west to east and in most cases twenty kilometers from north to south. On each map the sites are numbered and as such appear in the accompanying lists with their names and map references. Further explanations and particulars regarding the sites appear in the column marked "remarks." The maps are arranged according to the Israeli grid system and are based on the "Map 1:250.000, English version. Survey of Israel, printed 1997." In the accompanying maps, each square represents one square kilometer. For each chapter (e.g. on Nazareth—Afula), the map is followed on facing pages by (1) the names of the various sites in maps and surveys in the 19th and 20th centuries and (2) the identifications for earlier ages. For twenty years Grootkerk participated in the survey of Galilee.

Hairesis. Festschrift für Karl Hoheisel zum 65. Geburtstag, ed. M. Hutter, W. Klein, and U. Vollmer, Jahrbuch für Antike und Christentum, Ergänzungsband 34 (Münster: Aschendorff, 2002, € 108) xix and 538 pp. and 8 plates, frontispiece, 13 figs. Bibliography. ISBN: 3-402-08120-2.

The forty-one essays on the general topic of "heresy" in this *Festschrift* honoring Professor Hoheisel on his 65th birthday appear under five headings: biblical traditions (seven), Christians in the ancient world (nine), early Christian authors (eight), non-European religious history (eight), and religion in Europe (nine). Those most pertinent to the NT field are by E. Dassmann on the "binding" and "offering" of Isaac in Jewish and patristic interpretation; A. Moenikes on the Torah of Moses as an example of a canonical-historical process in ancient religious history; J. Maier on "the enemies of God" in the history of the interpretation of Ps 139:21-22; W.-P. Schneemelcher on the figure of Eve in gnosticism; A. Dihle on θεολογία φιλοσοφοῦσα; S. Heid on the early church's assessment of heretics as "enemies of the cross"; M. Frenschowski on religion in the marketplace—snake-charmers, dream interpreters, and inspired entrail readers as bearers of "underground" religion in pagan and Christian antiquity (a contribution to the social history of religious callings); G. Schöllgen on *de ultima plebe*—the low social level of Christians as a theme of rebuke among their opponents; H. G. Kippenberg on Christian communities in the Roman empire—*collegium licitum* or *illicitum;* K. von Stuckrad on "Christians" and "non-Christians" in antiquity—religiously constructed limits to discourse-oriented *Religionswissenschaft;* G. Stemberger on the linking of Jews and heretics in Roman legislation in late-antiquity; K. Schneider on the apologist Aristides as a witness to NT Scripture formation; K. L. Noethlichs on whether Corinth was an "outpost of Rome"—the church-historical significance of Bishop Dionysius of Corinth; K. Thraede on incest in Tertullian's early apologetics; C. Scholten on Origen's psychagogical instruction—a starting point toward understanding the life-setting of early Christian theological texts; and H.-J. Loth on Ps 68:31 ("Ethiopia shall soon stretch out her hands unto God")—the reception and effective history of the concept of Ethiopia in the African American context. A photograph of the honoree and a list of his publications are included.

W. W. HALLO AND K. L. YOUNGER (EDS.), *The Context of Scripture.* Vol. 3, *Archival Documents from the Biblical World* (Leiden—Boston—Cologne: Brill, 2002, € 111 or $129) liv and 406 pp. Bibliographies. Indexed. LCN: 96-48987. ISBN: 90-04-10620-0.

The first two volumes in this project were described in *NTA* 42, p. 193, and 45, p. 200, respectively. After a 34-page introduction (with contributions by J. K. Hoffmeier, H. A. Hoffner, Younger, D. B. Weisberg, and Hallo), this third and final volume presents introductions, translations, and notes for Egyptian, Hittite, West Semitic (Hebrew, Ugaritic, Aramaic), Akkadian, and Sumerian archival documents: letters, contracts, courtcases, accounts, and miscellaneous texts. The contributors to this volume include Hallo, M. Heltzer, R. S. Hess, Hoffner, B. A. Levine, W. L. Moran, D. Pardee, B. Porten, R. K. Ritner, N. Shupak, P. Steinkeller, M. Vogelzang, Weisberg, and Younger. Also provided are some addenda (pp. 321-335), indexes for all three volumes (pp. 339-403), and a register of contributors for all three volumes (pp. 405-406).

T. HARRISON (ED.), *Greeks and Barbarians* (New York: Routledge, 2002, cloth $90, paper $24.95) xv and 336 pp., 14 figs., 2 maps, table. Bibliographies. Indexed. ISBN: 0-415-93958-5 (cloth), -93959-3 (paper).

After a fourteen-page general introduction, this volume treats the topic of Greeks and barbarians under four headings: sources (four essays), themes (three), peoples (two), and overviews (three). The contributions (all previously published, but six now in English translation) are by J. Redfield on Herodotus the tourist; S. Goldhill on battle narrative and politics in Aeschylus' *Persae;* S. Saïd on Greeks and barbarians in Euripides' tragedies—the end of differences?; F. Lissarrague on the Athenian image of the foreigner; E. Hall on When is a myth not a myth?—Bernal's "ancient model"; A. M. Davies on the Greek notion of dialect; J. Rudhardt on the Greek attitude to foreign religions; P. Briant on history and ideology—the Greeks and "Persian decadence"; F. Hartog on the Greeks as Egyptologists; F. W. Walbank on the problem of Greek nationality; R. Browning on Greeks and others—from antiquity to the Renaissance; and W. Nippel on the construction of the "other."

P. Hartog, *Polycarp and the New Testament. The Occasion, Rhetoric, Theme, and Unity of the Epistle to the Philippians and its Allusions to New Testament Literature,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 134 (Tübingen: Mohr Siebeck, 2002, paper € 49) x and 281 pp. Bibliography. Indexed. ISBN: 3-16-147419-8.

An edited adaptation of a doctoral dissertation directed by D. E. Aune and presented in 1999 to Loyola University in Chicago, this volume seeks to ascertain how Polycarp's *Epistle to the Philippians* may be helpful in answering various questions about the NT documents. After reviewing past scholarship on the letter, it treats the life of Polycarp; Smyrna, Philippi, and their churches; the text and authenticity of the letter; its background; the problem of heresy in it; its epistolary features; its rhetorical paraenesis; the theme of "righteousness"; the unity of the letter; NT allusions in it; Polycarp and Scripture; and Polycarp and Paul. Hartog concludes that although Polycarp simply meant to assist a sister church in a time of predicament, his extant letter broadens our understanding of the availability and use of NT documents early in this pivotal period.

C. W. Hedrick and P. A. Mirecki, *Gospel of the Savior. A New Ancient Gospel,* California Classical Library (Santa Rosa, CA: Polebridge, 2002, paper $20) x and 165 pp., 28 plates, 2 figs. Indexed. LCN: 99-19383. ISBN: 0-944344-90-9.

The paperback version of the work described in *NTA* 43, pp. 622-623, this edition of *Gospel of the Savior* provides a 25-page introduction, the Coptic text (P. Berolinensis 22220) and a translation (with brief notes below) on facing pages, a 33-page commentary, photographs of the fragments, and various indexes.

M. Hengel, *The Septuagint as Christian Scripture. Its Prehistory and the Problem of Its Canon,* trans. M. E. Biddle, Old Testament Studies (Edinburgh—New York: T&T Clark, 2002, $49.95) xvi and 153 pp. Bibliography. Indexed. ISBN: 0-567-08737-9.

After R. Hanhart's seventeen-page introductory essay on problems in the history of the Septuagint text from its beginning to Origen, Hengel describes the Septuagint as Christian Scripture as "a difficult subject" and treats the following major topics: the Septuagint as a collection of writings claimed by Christians, the later consolidation of the Christian "Septuagint canon," the origin of the Jewish Septuagint, and the origin of the "Christian Septuagint" and its additional writings. Hengel, professor emeritus of NT and ancient Judaism at the University of Tübingen, prepared this work with the assistance of R. Deines.

T. J. Horner, *"Listening to Trypho." Justin Martyr's* Dialogue *Revisited,* Contributions to Biblical Exegesis and Theology 28 (Leuven—Paris: Peeters, 2001, paper € 35) iv and 222 pp. Bibliography. LCN: 2001036235. ISBN: 90-429-1040-2.

Based on a doctoral dissertation directed by M. Goodman and M. Edwards at Oxford University, this volume contends that the character of Trypho in Justin Martyr's *Dialogue* is not based on a Jewish stereotype or Christian invention but rather appears as a prerabbinic Diaspora Jew whose style of argumentation is philosophical and even Socratic. It also argues that within the *Dialogue* there is a free-standing text ("the Trypho text") comprised almost exclusively of dialogue material that was once the core of the original dialogue. After a nine-page introduction, there are chapters on the many faces of Trypho, the dialogue within, the literary aspects of the dialogue, the unconverted Jew, Trypho in the text, Trypho and Scripture, and Trypho in context. Four appendixes (on Trypho's words, chapter 19, the reconstructed Trypho text, and Trypho's objections to Jesus as Messiah) are included.

G. L. Irby-Massie and P. T. Keyser, *Greek Science of the Hellenistic Era. A Sourcebook* (London—New York: Routledge, 2002, cloth $80, paper $27.95) xxxvii and 392 pp., 72 figs., 2 maps, 6 tables, timeline. Bibliography. Indexed. LCN: 2001041999. ISBN: 0-415-23847-1 (cloth), -23848-X (paper).

After a seventeen-page introduction by the editors, this anthology presents excerpts from ancient sources pertaining to various fields of Greek science in the Hellenistic world between ca. 300 B.C. and A.D. 230: mathematics, astronomy, astrology, geography, mechanics, optics, hydrostatics and pneumatics, alchemy, biology—botany and zoology, medicine, and "psychology." For example, the chapter on medicine treats such topics as plant etiology, anatomy, fevers, acute and chronic diseases, kidney and bladder diseases, gynecology, and epilepsy. The authors whose works are excerpted in that chapter include Theophrastus of Eresus, Praxagoras of Cos, Herophilus of Chalcedon, Erasistratus of Cheos, Plutarch, Soranus, and Galen.

I. KALIMI, *Early Jewish Exegesis and Theological Controversy. Studies in Scriptures in the Shadow of Internal and External Controversies,* Jewish and Christian Heritage 2 (Assen: Van Gorcum, 2002, € 58.99 or $52) xvi and 209 pp., 8 figs. Bibliography. Indexed. ISBN: 90-232-3713-7.

The seven essays (all now revised and in English) in this collection concern the Aqedah and the Temple—a disputed heritage (1990); the affiliation of Abraham and the Aqedah with Zion/Gerizim in Jewish and Samaritan sources (1998, 2000); "he was born circumcised"—some midrashic sources, their concept, roots, and presumably historical context [§ 46-1936]; Joseph's slander of his brothers [§ 46-1310]; Joseph between Potiphar and his wife [§ 45-2074]; history of Israelite religion or Hebrew Bible/OT theology—Jewish interest in biblical theology [§ 42-459]; and the task of Hebrew Bible/OT theology—between Judaism and Christianity—a response to R. P. Knierim [§ 43-1903]. Kalimi is professor of biblical and Judaic studies at Beit Berl Academic College and associate member of the Leiden Institute for the Study of Religions, faculty of theology, Leiden University.

O. KEEL AND E. ZENGER (EDS.), *Gottesstadt und Gottesgarten. Zu Geschichte und Theologie des Jerusalemer Tempels,* Quaestiones disputatae 191 (Freiburg—Basel—Vienna: Herder, 2002, paper € 24.90) 288 pp., 25 plates, 11 figs. Bibliographies. ISBN: 3-451-02191-9.

Prepared for a conference of German-speaking OT scholars held in 2000 at St. Gabriel in Mödling, the eight papers in this volume are by Keel on the Solomonic Temple-consecration discourse in 1 Kings 8 par.—the history-of-religions context of the First Jerusalem Temple; B. Janowski on the holy dwelling place of the Most High—cosmological implications of the Jerusalem Temple theology; U. Berges on God's garden and temple—the new creation in the book of Isaiah; C. Frevel on the broken ornament—Temple and Temple destruction in Lamentations; M. Konkel on Ezekiel's Second Temple vision (Ezekiel 40–48)—dimensions of a plan; Zenger on "I love the place where your glory dwells" (Ps 26:8)—the Temple-theological semiotizing of the everyday in the Psalter; D. Böhler on the people of God as an "altar community"—the significance of the Temple for constituting collective identity according to Ezra-Nehemiah; and S. Schroer on Greek temples in the light of OT cosmologies and theologies.

T. KNITTEL, *Das griechische 'Leben Adams und Evas.' Studien zu einer narrativen Anthropologie im frühen Judentum,* Texts and Studies in Ancient Judaism 88 (Tübingen: Mohr Siebeck, 2002, € 99) xiv and 349 pp. Bibliography. Indexed. ISBN: 3-16-147712-X.

The slightly revised and updated version of a doctoral dissertation directed by C. Kähler and accepted in 2000 by the theological faculty at the University of Leipzig, this volume argues that the Greek *Life of Adam and Eve* is best understood as a literary unity written by one Jewish author who composed the work in Greek in the 1st or 2nd century A.D. After a survey of Jewish-Christian Adam and Eve literature, it considers the basic problems in research (the different versions, the original language, dating, origin, theology), as well as the manuscript tradition, and the literary structure and central themes. Then following methodological observations, it treats individual passages that develop these themes: God's creation and image—the origin of humankind; victim and culprit—the "fall" of humankind; sickness, toil, and anxiety—the present of humankind; and death and resurrection—the future of humankind. Knittel characterizes the Greek *Life of Adam and Eve* as the outline of a narrative anthropology.

J. G. Landels, *Music in Ancient Greece and Rome* (London—New York: Routledge, 2001, $24.95) xii and 296 pp., 108 figs. Bibliography. Indexed. LCN: 98-3051. ISBN: 0-415-24843-4.

The paperback edition of the work described in *NTA* 44, p. 202, this introduction to ancient music from Homeric times to the emperor Hadrian treats such topics as the place of music in ancient Greek culture, various musical instruments, theoretical aspects of music, and the Roman musical experience. Landels was lecturer in classics at the University of Reading from 1960 to 1989.

G. Mader, *Josephus and the Politics of Historiography. Apologetic and Impression Management in the* Bellum Judaicum, Mnemosyne: Bibliotheca Classica Batava, Supplementum 205 (Leiden—Boston—Cologne: Brill, 2000, € 62 or $73) x and 172 pp. Bibliography. Indexed. LCN: 00-022449. ISBN: 90-04-11446-7.

Mader, who teaches in the department of classics at the University of South Africa in Pretoria, contends that there is a demonstrable correlation between Josephus' use of classical themes and generic conventions on the one hand, and his tendentious interpretation of the Jewish revolt on the other hand; that is, between his historiographical method and his political agenda. He first surveys recent opinions on Josephus' relationship to classical historiography, reviews his treatment of the Jewish insurgents, and suggests how these two areas might be connected. Then he explores aspects of this interrelationship with reference to various examples of how Josephus incorporated motifs of Greco-Roman provenance for their polemical-apologetic effect, his reception and adaptation of Thucydidean strands in his account of the outbreak of the *stasis* in Jerusalem (*War* 4:121-282), and the generic background and contextual function of three thematic complexes (the *aristeiai,* sacrilege, cannibalism). He concludes that Josephus occupied a unique position at the intersection of the Jewish and Greco-Roman historical traditions, and that the characteristic polemical-apologetic strategies in his *War* relied extensively for their effect on the purposeful interweaving of these diverse lines.

F. Manns, *Les enfants de Rébecca. Judaïsme et christianisme aux premiers siècles de notre ère,* Vivre la Parole (Saint-Germain-lès-Arpajon—Montreal: Médiaspaul, 2002, paper € 29.90 or $39.95 Can.) 320 pp. ISBN: 2-7122-0837-4.

With particular attention to the Jewish roots of early Christianity, this volume presents historical studies (eight), exegetical studies (six), and essays on Jewish-Christian symbols (nine). Their topics include the church of the circumcision—the witness of the Gospels and Acts, primitive Jewish-Christianity and the Baptist movements, Jewish-Christian traditions associated with James the brother of the Lord, the theology of new birth in 1 Peter, the ecclesiology of 1 Peter, suffering and joy in 1 Peter, the Jordan, the dove as symbol of the Spirit, perfume, gate, and rock. Manns is the author of *Le Judéo-christianisme, mémoire ou prophétie?* (2000).

D. J. Mattingly and J. Salmon (eds.), *Economies Beyond Agriculture in the Classical World,* Leicester-Nottingham Studies in Ancient Society 9 (London—New York: Routledge, 2001, $85) xii and 324 pp., 35 figs., 15 tables. Bibliographies. Indexed. LCN: 00-026104. ISBN: 0-415-21253-7.

After a twelve-page introduction by the editors on the productive past—economies beyond agriculture, this volume presents essays by P. Millett on the problem of ancient economic growth; G. Woolf on regional productions in early Roman Gaul; Mattingly, D. Stone, L. Stirling, and N. B. Lazreg on whether Leptiminus (Tunisia) was a "producer" city; J.-J. Aubert on the fourth factor—managing nonagricultural production in the Roman world; T. E. Rihill on making money in classical Athens; V. A. Maxfield on stone quarrying in the Eastern Desert with particular reference to Mons Claudianus and Mons Porphyrites; C. E. P. Adams on who bore the burden—the organization of stone transport in Roman Egypt; Salmon on temples the measure of men—public building in the Greek economy; J. K.

Davies on rebuilding a temple—the economic effects of piety; J. Delaine on bricks and mortar—exploring the economics of building techniques at Rome and Ostia; A. Wilson on Timgad and textile production; and J. F. Drinkwater on the Gallo-Roman woolen industry and the great debate—the Igel column revisited.

S. A. McKinion (ed.), *Life and Practice in the Early Church. A Documentary Reader* (New York—London: New York University Press, 2001, cloth $55, paper $18.50) ix and 189 pp. Bibliographies. Indexed. LCN: 2001000564. ISBN: 0-8147-5648-4 (cloth), -5649-2 (paper).

This collection of primary texts from the late 1st century to the 5th century A.D. is intended to introduce the story of how the early Christians practiced their faith. After a four-page general introduction, it provides introductions and translations under six major headings: entering the community—baptism in the early church, assembling the community—worship in the early church, instructing the community—proclamation in the early church, uniting the community—the Eucharist in the early church, expanding the community—evangelism in the early church, and leading the community—church officers in the early church. The authors include Justin Martyr, Tertullian, the Cappadocians, Cyril of Jerusalem, John Chrysostom, and Augustine. McKinion is associate professor of church history at Southeastern Baptist Theological Seminary in Wake Forest, NC.

W. E. Mills and R. F. Wilson (eds.), *Mercer Commentary on the Bible.* Vol. 5, *Deuterocanonicals/Apocrypha* (Macon, GA: Mercer University Press, 2002, paper $19.95) lxxviii and 208 pp. Bibliographies. ISBN: 0-86554-510-3.

This volume contains articles and charts on the OT Apocrypha or Deuterocanonicals from the *Mercer Dictionary of the Bible* [*NTA* 35, p. 96], as well as commentaries on these books from the *Mercer Commentary on the Bible* [*NTA* 39, pp. 317-318]. Thus, for example, it contains articles (on pp. ix-lxxviii) by W. Harrelson on Ahikar/Ahiqar, P. L. Redditt on apocalyptic literature, J. L. Trafton on apocryphal literature, D. E. Aune on the Hellenistic world, H. S. Songer on 1 and 2 Maccabees, S. E. Dowd on 3 and 4 Maccabees, and H. F. Peacock on Sirach, Wisdom, and Tobit. The commentary section (pp. 1-206) includes contributions by R. A. Spencer on Tobit, T. O. Hall on Judith, J. K. Wiles on Wisdom, M. G. Rogers on Sirach, E. L. Rowell on 3 and 4 Maccabees, and Trafton on 2 Esdras.

A. L. Molinari, *'I Never Knew the Man': The Coptic Act of Peter (Papyrus Berolinensis 8502.4), its Independence from the Apocryphal Acts of Peter, Genre and Legendary Origins,* Bibliothèque Copte de Nag Hammadi, Section "Études" 5 (Quebec: Les Presses de l'Université Laval, 2000, paper; Leuven: Peeters, € 60) xxxv and 182 pp. Bibliography. ISBN: 2-7637-7760-0 (PUL), 90-429-0972-2 (P).

Molinari, author of *The Acts of Peter and the Twelve Apostles (NHC 6.1). Allegory, Ascent, and Ministry in the Wake of the Decian Persecution* (2000), contends that the Coptic *Act of Peter* in P. Berlin 8502.4 is not part of *Acts of Peter,* and that C. Schmidt's arguments for its inclusion in the original *Acts of Peter* are unsatisfactory. After a four-page introduction, he examines critically Schmidt's underlying assumption of a single Petrine source in antiquity describing Peter's acts, and discusses the search for a literary genre for the Coptic *Act of Peter*—a miracle gone astray and the origins of an exemplum. A five-page excursus suggests that *Act of Peter* was written during the first half of the 4th century. Molinari concludes that the author of the Coptic *Act of Peter* sought to show that God is capable of working even the darkest of situations to our advantage.

L. Mooren (ed.), *Politics, Administration and Society in the Hellenistic and Roman World. Proceedings of the International Colloquium, Bertinoro 19-24 July 1997,* Studia Hellenistica 36 (Leuven: Peeters, 2000, paper € 97) xxii and 514 pp., 8 plates, fig., 6 maps, 6 tables. ISBN: 90-429-0994-3.

The twenty-one papers in this volume are by V. Andreou on the history of the ruling classes of Miletus; J. Bollansée on Persaeus of Citium, or the failure of the wise man as general; W. Clarysse on the Ptolemies visiting the Egyptian chora; A. Cristofori on the judgment of provincial society upon Roman administrators in the republican era; G. Dietze on temples and soldiers in southern Ptolemaic Egypt—some epigraphic evidence; J. France on vineyards and gardens in 2nd-century Theadelphia; S. Funke on Ἄπειρος between 317 and 272 B.C.—the struggle of the Diadochi and the political structure of the federation; H. Heinen on Boethus as founder of *poleis* in Ptolemaic Egypt; J. Heinrichs on paying Augustan troops with money and the change in the conception of the German war after Drusus; G. A. Lehmann on *polis*-autonomy and Roman rule on the west coast of Asia Minor; H. Melaerts on administrative relations between Tebtynis and nearby villages in the Roman era; F. Muccioli on crises and transformations in the Seleucid kingdom between the 2nd and 1st centuries B.C.; J. Raeymaekers on the grain hoarders of Aspendus—Philostratus on the intervention of Apollonius of Tyana (*Vita Apollonii* 1.15); C. Salvaterra on fiscal administration in a multiethnic society—the example of Roman Egypt on the basis of P. Carlsberg 421; G. Schepens on Plutarch's view of ancient Rome—remarks on *Life of Pyrrhus;* D. J. Thompson on Philadelphus' procession—dynastic power in a Mediterranean context; J. Touloumakos on Greek and bilingual dedicatory inscriptions in the western part of the Roman empire—political and social aspects; K. Vandorpe on paying taxes to the *thesauroi* of the Pathyrirites in a century of rebellion (186-88 B.C.); P. van Minnen on euergetism in Greco-Roman Egypt; H. Verreth on Lake Serbonis and Sabkhat Bardawil in the northern Sinai; and M. Zahrnt on social life in Hellenistic Syracuse after the end of the monarchy.

L. Moscovitz, *Talmudic Reasoning. From Casuistics to Conceptualization,* Texts and Studies in Ancient Judaism 89 (Tübingen: Mohr Siebeck, 2002, €94) xiii and 403 pp. Bibliography. Indexed. ISBN: 3-16-147726-X.

This synthetic study attempts to trace the development of rabbinic legal conceptualization as reflected by the principal legal corpora of rabbinic literature—the Mishnah, the Tosefta, and the two Talmuds—from its earliest and most rudimentary stages to its latest and most sophisticated manifestations. After a 46-page introduction, the volume treats casuistics and generalizations—tannaitic beginnings, classifications and legal definition, legal fictions, aspects of rabbinic explanation, legal analogy, association and conceptual citations, and post-tannaitic concepts and legal principles. Moscovitz, who teaches at Bar-Ilan University in Ramat-Gan, Israel, concludes that rabbinic conceptualization seems to have been more of a theoretical academic endeavor than an approach to practical legal reasoning.

F. J. Murphy, *Early Judaism. The Exile to the Time of Jesus* (Peabody, MA: Hendrickson, 2002, $34.95) xviii and 474 pp. Illustrated. Bibliographies. Indexed. LCN: 2001006926. ISBN: 1-56563-087-4.

The completely revised version of the 1991 work entitled *The Religious World of Jesus. An Introduction to Second Temple Palestinian Judaism* [*NTA* 36, p. 138], this survey of Second Temple Palestinian Judaism contains chapters on the following topics: Israel before the Second Temple period; the restoration; Hellenism, Judaism, and the Maccabees; apocalypticism; Qumran and the Dead Sea scrolls; scribes, Pharisees, Sadducees, and Sanhedrin; enter the Romans; Roman rule; Jesus the Jew; Israel in revolt; and Jewish foundations of NT views of Christ. Glossaries of terms and of persons are included. Murphy is professor of religious studies at the College of the Holy Cross in Worcester, MA.

M. C. Nussbaum and J. Sihvola (eds.), *The Sleep of Reason. Erotic Experience and Sexual Ethics in Ancient Greece and Rome* (Chicago—London: University of Chicago Press, 2002, cloth $75, paper $26) viii and 457 pp. Bibliographies. Indexed. LCN: 2001052755. ISBN: 0-226-60914-6 (cloth), -60915-4 (paper).

After a twenty-page introduction by the editors, this volume presents fifteen essays on erotic experience and sexual ethics in ancient Greece and Rome: D. M. Halperin on forgetting Foucault—acts, identities, and the history of sexuality; Nussbaum on eros and ethical norms—philosophers respond to a cultural dilemma; M. Kaimio on erotic experience in the conjugal bed—good wives in Greek tragedy; S. Halliwell on Aristophanic sex—the erotics of shamelessness; D. Leitao on the legend of the sacred band; A. W. Price on Plato, Zeno, and the object of love; Sihvola on Aristotle on sex and love; K. Dover on two women of Samos; Halperin on whether "lesbianism" was the first homosexuality (with reference to B. J. Brooten's *Love between Women* [1996]); E. Cantarella on marriage and sexuality in republican Rome—a Roman conjugal love story; Nussbaum on the incomplete feminism of Musonius Rufus—Platonist, Stoic, and Roman; J. S. Houser on *eros* and *aphrodisia* in the works of Dio Chrysostom; D. Konstan on enacting Eros; S. Goldhill on the erotic experience of looking—cultural conflict and the gaze in empire culture; and C. A. Faraone on agents and victims—constructions of gender and desire in ancient Greek love magic. A four-page appendix provides information about major historical figures. The volume derives from a conference held at the Finnish Institute at Rome in 1997.

A. G. ODEN (ED.), *And You Welcomed Me. A Sourcebook on Hospitality in Early Christianity* (Nashville, TN: Abingdon, 2001, paper $27) 316 pp. Bibliographies. Indexed. LCN: 2001041244. ISBN: 0-687-09671-5.

This anthology of early Christian texts regarding hospitality and its practices presents excerpts from letters, diary accounts, instructions, sermons, travelogues, and community records and rules. The sources include *1 Clement* and *Shepherd of Hermas,* as well as the writings of Ambrose, Augustine, Jerome, John Chrysostom, and Bede. After an introductory chapter on hospitality and the early Christian world, it presents the pertinent texts (with introductions) under the following headings: For you were strangers in Egypt—remembering who we are; having eyes to see—recognizing the stranger; and we shall all be changed—the spiritual dynamics of hospitality; unbending oneself—the practices of hospitality; building a place of hospitality—forms of institutionalization; and the communion of saints—models of hospitality. A six-page appendix provides questions for reflection and discussion. Oden is associate professor of church history at Oklahoma City University.

A. PINNICK, *The Orion Center Bibliography of the Dead Sea Scrolls (1995-2000),* Studies on the Texts of the Desert of Judah 41 (Leiden—Boston—Cologne: Brill, 2001, € 50 or $59) viii and 228 pp. Indexed. ISBN: 90-04-12366-0.

Following up on F. García Martínez and D. W. Parry's *A Bibliography of the Finds in the Desert of Judah 1970-95* [*NTA* 41, p. 577], this volume provides bibliographical information for over 3,000 items, including approximately 600 reviews, which appeared between 1995 and 2000. The entries are arranged alphabetically, by author (e.g. "Tov, Emanuel") and title, and have individual reference numbers (e.g. "T092"). The work is based on the bibliography compiled by the Orion Center for the Study of the Dead Sea Scrolls in Jerusalem, and includes books, journal articles, reviews, and electronic publications, as well as indexes of texts and subjects.

J. M. ROBINSON (ED.), *The Coptic Gnostic Library. A Complete Edition of the Nag Hammadi Codices* (5 vols.; Leiden—Boston—Cologne: Brill, 2000, paper €/$499) 5175 pp. Bibliographies. Indexed. ISBN: 90-04-11702-4.

These five volumes make available in a paperback edition the fourteen hardback volumes published between 1975 and 1995 as part of the Nag Hammadi Studies/Nag Hammadi and Manichaean Studies series under the general editorship of J. M. Robinson. They provide for each Nag Hammadi tractate a bibliography, an introduction, the Coptic text and a translation on facing pages, and notes on the text, along with various indexes (words of Egyptian origin, words of Greek origin, and ancient sources). Apart from four errors the original editions are reproduced "as is," without any alteration to either content, layout, or pagination. The reprint volumes reflect as much as is technically possible the sequence of the original Coptic manuscripts, disregarding the actual publication dates of the original editions. The first volume treats *Prayer of the Apostle Paul* (by D. Mueller), *Apocryphon of James* (F. E. Williams), *Gospel of Truth* (H. W. Attridge and G. W. MacRae, with F. Wisse), *Treatise on* *the Resurrection* (M. L. Peel), and *Tripartite Tractate* (Attridge and E. H. Pagels). The second volume contains a reprint of the edition of *Apocryphon of John* by M. Waldstein and F. Wisse as well as the treatments of *Gospel of Thomas* (H. Koester, B. Layton, T. O. Lambdin, Attridge), *Gospel of Philip* (W. W. Isenberg, Layton), *Hypostasis of the Archons* (R. A. Bullard, Layton), *On the Origin of the World* (H.-G. Bethge, Layton), *Expository Treatise on the Soul* (W. C. Robinson, Layton), *Book of Thomas the Contender* (J. D. Turner, Layton), and *Gospel of the Egyptians* (A. Böhlig and Wisse, with P. Labib). The third volume includes contributions on *Eugnostos* and *Sophia of Jesus Christ* (D. M. Parrott), *Dialogue of the Savior* (S. Emmel, Koester, Pagels), *Apocalypse of Paul* (W. R. Murdock and MacRae), *First Apocalypse of James* (W. R. Schoedel), and so forth. The fourth volume deals with *Paraphrase of Shem* (Wisse), *Second Treatise of the Great Seth* (G. Riley), *Apocalypse of Peter* (M. Desjardins, J. Brashler), *Teachings of Silvanus* (Peel, J. Zandee), *Three Steles of Seth* (J. E. Goehring, J. M. Robinson), *Zostrianos* (J. H. Sieber, Layton), and *Letter of Peter to Philip* (M. W. Meyer, Wisse), along with Greek and Coptic Papyri from the cartonnage of the covers (J. W. B. Barns, G. M. Browne, J. C. Shelton). The fifth volume includes contributions by B. A. Pearson and S. Giversen on *Melchizedek, Thought of Norea, Testimony of Truth,* and Pearson on *Marsanes* and fragments, as well as editions of treatises and fragments in Codices XI-XIII by Turner (*Interpretation of Knowledge, Valentinian Exposition, Allogenes, Hypsiphrone, Trimorphic Protennoia, On the Origin of the World*), and Wisse (*Sentences of Sextus, Gospel of Truth*), with some collaboration by others (Pagels, A. C. Wire, O. S. Wintermute).

J. L. RUBENSTEIN, *Rabbinic Stories,* Classics of Western Spirituality (New York—Mahwah, NJ: Paulist, 2002, cloth $39.95, paper $24.95) xxi and 315 pp. Bibliography. Indexed. LCN: 2001050019. ISBN: 0-8091-0533-0 (cloth), -4024-1 (paper).

The stories translated in this anthology come from the main works of classical rabbinic literature, the texts produced by Jewish sages between A.D. 200 and 600. They appear under the following general headings: historical memories and the lessons of history; rabbinic authority, rabbinic character; life and death in the rabbinic academy; holy men and rabbinic masters; women, wives, and marriage; Romans, Gentiles, and others; the life of piety—charity, commandments, virtues; suffering, martyrdom, and theodicy; and sin and repentance. Rubenstein has provided a 22-page general introduction as well as introductions to the individual selections. S. J. D. Cohen has supplied a five-page preface.

P. SCHÄFER AND C. HEZSER (EDS.), *The Talmud Yerushalmi and Graeco-Roman Culture,* vol. 2, Texts and Studies in Ancient Judaism 79 (Tübingen: Mohr Siebeck, 2000, € 89) ix and 291 pp. Bibliography. Indexed. ISBN: 3-16-147244-6.

The eight essays in this collection originated from the Leibniz project on the Talmud Yerushalmi conducted at the Institut für Judaistik of the Free University of Berlin: M. Goodman on Palestinian rabbis and the conversion of Constantine to Christianity; Hezser on the (in)significance of Jerusalem in the Talmud Yerushalmi; H. Lapin on rabbis and cities—some aspects of the rabbinic movement in its Greco-Roman environment; G. Veltri on Roman religion on the periphery of the empire—a chapter of rabbinic rhetoric; M. Jacobs on pagan temples in Palestine—rabbinic statements in comparison with archaeological discoveries; Hezser on interfaces between rabbinic literature and Greco-Roman philosophy; Hezser on rabbis and other friends—friendship in the Talmud Yerushalmi and in Greco-Roman literature; and A. Oppenheimer on the attempt of Hananiah, son of Rabbi Joshua's brother, to intercalate the year in Babylonia—a comparison of the traditions in the Jerusalem and the Babylonian Talmuds.

J. SCHREINER, *Jesus Sirach 1–24,* Die Neue Echter Bibel, Altes Testament 38 (Würzburg: Echter, 2002, paper € 17.40) 134 pp. Bibliography. ISBN: 3-429-02355-6.

In his nine-page introduction to the book of Sirach, Schreiner, professor emeritus of OT at the University of Würzburg and author of the fascicles on Jeremiah and Baruch in the series, treats its title and authorship, content and structure, literary style and forms of discourse, time of origin and purpose, significance, and so forth. Then for each pericope in Sirach 1–24, he presents the German translation according to the *Einheitsübersetzung* along with brief textual notes and longer expository notes below: the sources of wisdom (1:1-10), the crown of wisdom (1:11-20), the enemy of wisdom (1:21-30), trust and fidelity toward God (2:1-18), respect toward parents (3:1-16), and so forth.

S. SCHWARTZ, *Imperialism and Jewish Society, 200 B.C.E. to 640 C.E.*, Jews, Christians, and Muslims from the Ancient to the Modern World (Princeton, NJ—Oxford: Princeton University Press, 2001, $39.50) xi and 320 pp. Bibliography. Indexed. LCN: 2001021486. ISBN: 0-691-08850-0.

In this investigation of the impact of different types of foreign domination on the inner structure of ancient Jewish society (primarily in Palestine), Schwartz, professor of history at Jewish Theological Seminary in New York and author of *Josephus and Judean Politics* (1990), argues that a loosely centralized, ideologically complex society came into existence by the 2nd century B.C., collapsed in the wake of the destruction and the imposition of direct Roman rule after A.D. 70, and re-formed starting in the 4th century, centered now on the synagogue and the local religious community, in part as a response to the christianization of the Roman empire. After a sixteen-page introduction, he treats the Jews of Palestine to A.D. 70 with reference to politics and society and to religion and society, respectively. Then he considers Jews in Palestine from A.D. 135 to 350: rabbis and patriarchs on the margins, Jews or pagans—the Jews and the Greco-Roman cities of Palestine, and the rabbis and urban culture. Finally under "synagogue and community from 350 to 640," he deals with christianization, a landscape transformed, origins and diffusion of the synagogue, judaization, and the synagogue and the ideology of community.

R. F. SHEDINGER, *Tatian and the Jewish Scriptures: A Textual and Philological Analysis of the Old Testament Citations in Tatian's Diatessaron,* Corpus Scriptorum Christianorum Orientalium 591, Subsidia 109 (Leuven: Peeters, 2001, paper € 70) viii and 190 pp., fig. Bibliography. Indexed. ISBN: 90-429-1042-9.

This reconstruction and analysis of sixty-one OT citations as they appear in Tatian's *Diatessaron* seeks to determine Tatian's source for these citations which so often diverge from the canonical Greek Gospels. It contends that Tatian generally took over the OT citations in the form that he found them in his sources and that in many cases Tatian preserved a form of the OT citation that is older and closer to the original text of the Gospels. After a twelve-page introduction and a chapter on Tatian and his *Diatessaron,* it discusses OT citations (1) standing closer to the Hebrew Bible or other Jewish textual or exegetical traditions, (2) differing from all other known textual traditions, and (3) agreeing with the Greek Gospels against the OT Peshitta. An appendix considers the purpose of the parables in the *Diatessaron* (Mt 13:14-15/Isa 6:9-10). Shedinger concludes that Tatian did not make significant use of the OT Peshitta in creating his *Diatessaron,* and that he reliably preserved many early Gospel readings in his OT citations that were lost in most later Greek Gospel manuscripts.

O. SKARSAUNE, *In the Shadow of the Temple. Jewish Influences on Early Christianity* (Downers Grove, IL: InterVarsity, 2002, $29.99) 455 pp., 7 figs. Bibliographies. Indexed. LCN: 2001051600. ISBN: 0-8308-2670-X.

This investigation of the ongoing interaction between Judaism and early Christianity first considers the "mother soil"—Judaism from the Maccabees to the rabbis: the cultural dimension—Judaism and Hellenism, the political dimension—Jews and the Roman empire, the geographical dimension—the land of Israel and the Diaspora, Jerusalem—the city of the Temple, and the question of how many "Judaisms" there were. Next it treats Christian beginnings—from Jewish party to Gentile church: Jesus within Judaism, the early Jerusalem community of believers in Jesus, the mission to the Gentiles and the question of the Torah, the land of Israel—the church of Jewish believers, the Diaspora—the church of Jews and Gentiles, encounter with paganism—and the Jewish heritage, orthodoxy and heresy—the challenge from gnosticism and Marcion, and elder and younger brothers—the 2nd-century debate with Judaism. Then it deals with the persistence of the Jewish heritage—faith and order in the early church: the question about which books belong to the biblical canon; Christology in the making—the Messiah and the incarnate Word; the creative Spirit; conversion, baptism, and new life; worship and calendar—the Christian week and year; and Passover and Eucharist. Finally it discusses the church facing a new era with the "Constantinian revolution." Skarsaune is professor of church history at Norwegian Lutheran School of Theology in Oslo.

R. STARK, *One True God. Historical Consequences of Monotheism* (Princeton, NJ—Oxford: Princeton University Press, 2001, $24.95) xii and 319 pp., 4 tables. Illustrated. Bibliography. Indexed. LCN: 2001021128. ISBN: 0-691-08923-X.

Writing for nonspecialists and spanning various historical periods and religious developments (including early Judaism and early Christianity), Stark, professor of sociology and comparative religion at the University of Washington and author of *The Rise of Christianity. A Sociologist Reconsiders History* (1996), seeks to show that at least sociologically a great deal of history—triumphs as well as disasters—has been made by monotheists on behalf of their "one true God." After a six-page introduction, he treats various aspects of the topic in five chapters: God's nature—a theory of Gods; God's chosen—monotheisms and mission; God's wrath—religious conflict; God's kingdom—religious persistence; and God's grace—pluralism and civility. He plans a second volume in which more attention will be given to cultural matters such as science, witchcraft, and the Reformation.

G. TAYLOR, *Castration. An Abbreviated History of Western Manhood* (New York—London: Routledge, 2002, paper $19.95) x and 307 pp., timeline. Indexed. LCN: 00-029105. ISBN: 0-415-93881-3.

The paperback version of a work first published in 2000, this volume first reflects on what "manhood" means and then traces the history of castration with reference to a series of "contests" regarding texts—Christianity, Freudianism, and humanism; males—the power of eunuchs; organs—genital plural; gods—dream divination; reproductions—the rise of the penis, the fall of the scrotum; genders—castrating women; races—castrated white men; kinds—confusing categories; signs—branded and domesticated male animals; and times—What would Jesus do? Also included are a concluding chapter on "the future of man" and an appendix on Thomas Middleton and *A Game of Chess*. Taylor is professor of English and director of the Hudson Strode Program in Renaissance Studies at the University of Alabama.

J. D. TURNER, *Sethian Gnosticism and the Platonic Tradition,* Bibliothèque Copte de Nag Hammadi, Section "Études" 6 (Quebec: Les Presses de l'Université Laval, 2001, paper; Leuven: Peeters, € 80) xix and 842 pp. Bibliography. Indexed. ISBN: 2-7637-7834-8 (PUL), 90-429-1088-7 (P).

After delineating the problem of the relationships between gnosticism and Platonism between ca. 100 B.C. and A.D. 400, this volume discusses Sethian gnosticism with reference to the literature of gnostic Sethianism, interdependence among the Sethian treatises, the chronology and redaction of the Sethian treatises (treatises of both the descent pattern and of the ascent pattern), the building blocks of Sethian doctrine, and the history of the Sethian movement. Next it deals with the Platonic tradition under the following headings: the beginnings of Platonic speculation on first principles; Middle Platonic speculation on first principles; early Neoplatonic speculation on first principles; and body, soul, and knowledge of God in Platonism—descent and ascent. Then it treats the Platonizing Sethian treatises: the divine and cosmic hierarchy of the Platonizing Sethian treatises (two chapters), Sethian doctrines of the soul, the knowledge of God in the Platonizing Sethian treatises, and Sethian gnosticism and the Platonic tradition. Finally it presents an overview of Sethian religious development and concludes that the Sethian movement was a religious competitor of early Christianity, had its roots in Second Temple Judaism, and was an active participant in the Platonic philosophical discourse of those times. Turner is professor of religious studies in the department of classics and religious studies at the University of Nebraska at Lincoln.

H. VAN DE SANDT AND D. FLUSSER, *The Didache. Its Jewish Sources and its Place in Early Judaism and Christianity,* Compendia Rerum Iudaicarum ad Novum Testamentum. Section 3, Jewish Traditions in Early Christian Literature 5 (Assen: Van Gorcum, 2002, € 63; Minneapolis, MN: Fortress, $58) xviii and 431 pp., 6 plates. Bibliography. Indexed. ISBN: 90-232-3763-3 (VG), 0-8006-3471-3 (F).

The authors regard *Didache* as a gold mine of information about the nascent Christian church and early Judaism and especially about their sharing to a large extent the same traditions. After an introduction to the history and text of *Didache,* this volume discusses the Jewish source of *Didache* 1–6 (“the two ways”), the influence of “the two ways” in Christian literature, reconstruction of “the two ways,” and “the two ways” as a Jewish document. Then it deals with aspects of the place of *Didache* in early Judaism and nascent Christianity: “the two ways” and the Sermon on the Mount, *Didache* 6:2-3 as a Jewish-Christian addition to “the two ways,” Jewish and early Christian traditions about ritual in *Didache* 7–10, and the *Didache* community and its Jewish roots (chaps. 11–15). Van de Sandt is lecturer in NT studies at the faculty of theology at the University of Tilburg, and Flusser (1917-2000) was professor of Judaism in the Second Temple period and early Christianity at the Hebrew University in Jerusalem.

J. VERMEYLEN, *10 Porte per entrare nella Bibbia,* trans. R. Pusceddu (Bologna: Dehoniane, 2001, paper € 15.49) 285 pp. ISBN: 88-10-82005-3.

The Italian version of the work published in French as *Dix clés pour ouvrir la Bible* (1999) and in English as *Ten Keys for Opening the Bible* [*NTA* 45, p. 214].

A. C. WIRE, *Holy Lives, Holy Deaths. A Close Hearing of Early Jewish Storytellers,* SBL Studies in Biblical Literature 1 (Atlanta: Society of Biblical Literature, 2002, paper $49.95) x and 420 pp. Indexed. LCN: 2001049538. ISBN: 1-58983-022-9.

After a 23-page introduction to the storytelling world, Wire, professor of NT at San Francisco Theological Seminary and the Graduate Theological Union, provides a guide to early Jewish stories about holy figures that appear to have been first told between 150 B.C. and A.D. 150. The four main types of stories are presented in order from birth to death: prophecies at the time of birth (early biblical figures, later biblical figures, contemporary [with Jesus] figures); marvelous provisions of healing, rain, food, or other help (the need, the need voiced, the need met); signs of destruction or deliverance given by biblical and contemporary prophets, often leading to death; and stories of martyrdom and vindication (biblical figures, Maccabean and Hasmonean period figures, 1st century A.D. figures, early 2nd century A.D. figures). The stories are culled from early Jewish writings (e.g. *Life of Adam and Eve,* ps.-Philo’s *Biblical Antiquities, Jubilees,* etc.), the NT, and rabbinic literature. Wire’s analyses of these stories are especially concerned with how the story is told (texture); what is told (text); and when, where, and by and for whom the story is told (context). She concludes with a sixteen-page essay on holiness enacted in early Jewish storytelling. A cloth edition of the book is available from Brill Academic Publishers, Leiden.

ADDITIONAL BOOKS RECEIVED

S. Chan, *Truth to Proclaim. The Gospel in Church and Society* (Singapore: Trinity Theological College, 2002, paper) x and 157 pp., fig. Bibliographies. ISBN: 981-04-6334-0.

H. Knoche, *Die schlechteste mögliche Welt? Versuch einer Weiterführung der Theodizee*, Glauben und Leben 5 (Münster—Hamburg—London: Lit, 2002, paper € 8.90) 98 pp. Bibliography. Indexed. ISBN: 3-8258-6057-4.

SOFTWARE RECEIVED

La Bible en hébreu. Lue par Abraham Shmueloff. CDBH 4, *Genèse 39-50* (Saint-Sever-Calvados: Atelier du Carmel, n.d., CD-ROM). Internet: www.carmel.asso.fr/atelierducarmel.

INDEX OF PRINCIPAL SCRIPTURAL TEXTS

The numbers following the scriptural texts refer to entries, not pages.

Matthew 160–165, 860, 869–887, 1047, 1359, 1567–1572, 1844
1–2 166–167, 888–889
1:1-17 168, 1573
1:18-25 890, 1620
2:1-12 891–892, 1591
2:15 169
2:23 170, 893
3:1-2 1574
4:8-10 171
5–7 894–896, 1155, 1575
5:1-16 172
5:3-12 1576
5:9 897
5:14 898
5:17-18 835
5:17-19 173
5:32 899
6:8-13 174
6:9-13 175–176, 900–903, 950
6:13 177
6:19-34 1577
6:22-23 178
6:25-33 952
7:7-29 1578
8:2-4 187
8:5-13 160, 870
8:23-27 1579
8:28-34 190
10 904
10:5-6 179
10:37 214
11:15-17 1580
11:16-19 1624
11:26 180
12:4 905
14:1-12 931
15:21-28 160, 870, 1581, 1853
15:32-39 931
16:11-12 905
16:23 194
19:9 899
19:13-15 933
20:1-16 181, 906
21:43 907
23:35 908
24 1608
24:51 953
25:1-13 909
25:14-30 910, 1630
25:31-46 911, 1582–1584
25:40 872
26:1–27:66 912
26:17-35 1585
26:28 1586
26:36-46 196, 913
27:46 1610–1612
27:51-54 914
27:57–28:20 1587
28:1 915
28:1-10 1588
28:16-20 182, 916, 1588

Mark 183–186, 545, 786, 860, 917–927, 1589–1592
1:1-20 1593
1:2 1592
1:15 928
1:21-28 187
1:25 1594
1:40-45 1595
2:17 1596
2:27 137
3:20-35 188
4:1 189
4:9 929
4:12 1296
4:30-32 930
4:39 1594
5:1-20 190
5:21-43 1597
6:6-30 1598
6:14-29 191
6:30-44 11
6:34-44 931
6:45-52 192
6:52-53 1599
7:24-30 13, 193, 1853
8:1-10 11, 931
8:22–10:52 932
8:33 194
8:38 1600
9:2-9 1601
9:2-10 1602
9:11 1603
9:14-29 1604
9:33-50 1605
10:9 137
10:11-12 899
10:13-16 933
10:30 195
10:42 934
10:45 1632
11–15 1606
12:1-9 1607
13 1608
13:35 935
14–16 936
14:3-9 1609
14:24 1586
14:32-42 196, 1981
15:34 1610–1612
15:34-36 1613
16:1-8 937
16:1-20 197
16:8 938
16:14 1614

Luke 160, 198–205, 345, 665, 860, 870, 878, 939, 1615–1619r
1 1620
1–2 166–167, 888, 940
1:31-35 206
1:46-55 207, 941
2:1-20 1621
2:22-38 942
2:36-38 943
3:16 1659
3:23-38 168
4:1-13 208

4:5-8 171
4:16-30 209, 944
4:17-20 945
4:25-27 160, 870
4:31-37 187
6:1-11 1622
7:31-35 1623–1624
7:36-50 1127
8 210
8:26-39 190, 208, 946
9–16 947
9:10-17 931
10:25-37 948, 1625
10:30-37 949
11:1-4 950
11:2-4 175–176, 903
11:5-8 951
11:34-36 178
11:50-51 908
12:8-9 1600
12:22-31 211, 952
12:46 953
13:10-17 212
13:18-19 930
13:23-30 213
14:1-6 212
14:7-14 1626
14:26 214
15 954
15:11-32 955
16:1-2 1627
16:1-9 956
16:1-13 215
16:19-31 1628
17:21 957
18:1-8 1629
18:2-5 1623
18:15-17 933
19:11-27 13, 910
19:12-26 1630
19:29-44 1630
19:40 1631
21 1608
22:20 1586
22:27 1632
22:39–23:56 958
22:40-46 196
23:24-49 959
23:43 1633
23:46 1610
24 960, 1634
24:13-35 1635
24:32 961
24:36-53 962
24:44-49 1636

John 196, 216–231, 483, 963r–977, 1637–1655, 1828
1:1 978
1:1-18 232–233, 979–980, 1253
1:16 981
1:17 234
1:19-28 235
1:19-34 982
1:19–12:50 983
1:28 1656
1:29 402
1:29-51 236
1:38 973
2:1-11 187
3:3-8 1657
3:13 1658
3:14 237
3:16 1659
3:22-36 236
3:30 984
4:1-42 238–239, 985, 1660
4:21 986
5–12 1661
5:3-4 240
5:31-38 236
6 1662–1663
6:1-15 931
6:1-71 241
7:53–8:11 242
8 1664
8:32 217
8:32-36 243
8:44 244
9 987, 1665
9:35 245
10:11-18 246
11:45-53 246
12:42 1666
13:1-20 247
13:34-35 1042
14–16 1667
14:6 248, 988
15:1-5 1668
15:1-8 989
15:26 1487
17:1 990
18–19 1669
18–20 1670
18:32-33 249
18:33-38 250
19:13 1671
19:19-21 151
19:34 251
20:19-23 1672
20:23 252
20:30-31 253
21:1-25 1673
21:24 1648
21:24-25 253

Acts 198–199, 203, 205, 254–257, 665, 705, 878, 991–992r, 1002, 1615–1617, 1619r, 1674–1676
1–15 1677
2 1667, 1678
2:1 1679
2:14-36 1680–1681
2:22 122
2:25-28 993
2:40 1681
2:42-46 1682
4:32-35 1682
5:12-16 1682
7:1-53 1683
8:28-30 1684
9 994
10:9-16 1685
10:14 995
10:28 1017
13 1678
13:16-41 258
14:8-20 259
15:20 260
15:29 260
17:16-31 1686
17:16-34 1687
17:22-31 258
17:27 1688
19–20 1689
20:7 415
20:18-35 258
21:25 260
22 994
23–24 261
25–26 1969

26 994

Romans 284–289, 662, 1025–1027, 1708
1–3 1030
1:1 1028
1:5 1029
1:16 1709
1:26-27 1710
2:9-10 1709
2:14-15 1711
3:21 1030
4 319
4:1-8 1098
5–8 1031
5:12-14 1032
6:1-14 1712
7:7-25 1033
8:17 1034
8:26-27 1035
9–11 422, 1713
9:27-28 1036
9:30–10:8 1037
10 1714
10:4 1038–1039
11:23 1715
12:1-2 1015
13:8 1040
13:13-14 1041

1–2 Corinthians 290

1 Corinthians 291–292, 1716r
1:18-31 293
1:23 1042
2:6-8 1043
4:6 1044
4:15 1045
5 1717
6:2-3 1046
6:10–7:11 1047
7 294–295
7:5 1048
7:29-31 1049
8–11 296
10–12 1718
10:17 1719
10:20-21 1720
11–14 1050
11:2-16 297
11:3-16 1721
11:10 1051
11:17-34 298, 1052, 1722
11:24 1723
12–14 1053
13:8 299
14:34-35 1724
15 300, 1054
15:3 301
15:3-5 302
15:12-13 1055
15:12-34 303
15:23-28 304
15:35-58 1725
15:42-49 1056
15:45 1726
16:2 415

2 Corinthians
1:1–2:13 305
1:15-16 1057
2:11 283
3 306
3:5-18 1058
4:1-6 307
4:6 1059
5:17-21 1060
5:18-19 1061
6:11-13 1062
6:14–7:1 1062
7:2-3 1062
7:5-16 305
10–13 308–309, 1063
11–12 310
12:10 1064

Galatians 311–316, 1844
1–2 1065
1:4 301
2:1-10 279
2:10 1727
2:11-14 260
2:15-16 317, 1728
2:16 318
2:19-20 318
3 319, 1066
3:1 320
3:6-14 1729
3:13-14 1730
3:24-25 1045
3:27 1067
3:28 1068
4:4 1069
4:10 1075
4:19-20 336
4:21-31 321, 1731
6:2 322
6:16 1732

Ephesians 323r–324, 1733–1734, 1844
1:3-14 1735
1:13 325
3:12 1736
4:12 326
4:20-24 1015
5:21-33 327, 1070
5:22-33 1737

Philippians 328, 1438, 1482
2:5-8 329
2:5-11 330
2:6-11 1738–1739
2:9-11 331
2:13 1740
2:25-30 1071
3:4-11 1741
4:10-20 1072

Colossians 332–334, 1073
1:1 1742
1:15-20 1074
2:6-23 1743
2:16 1075
3:16 335
3:18–4:1 1076
4:2-4 1744

1 Thessalonians 1745
2:1-12 336
2:14-16 337
4:4 1077
4:13-18 1078

1 Timothy 291, 338, 1079–1081
2 339
2:5 1784
2:9-15 340
2:12 1082
3 1083
3:1-7 1746
3:8-9 341
3:16 1747
4 1748
4:13-16 1084
6:6 1085

2 Timothy
4:1-8 1749

Titus
1:12-14 342

Philemon 343–344

Hebrews 56, 345–351, 1086–1091
1 352
6:19-20 1092
6:20 1093
8:1–10:18 1094
9:2-5 353
12:1-29 1750
12:14-17 1095
13:3 354
13:12-13 1751

James 355, 1081, 1096–1097, 1752
1:12-15 1753
2:1-4 1754
2:1-13 356
2:14-26 357, 1098
5:1-6 358
5:3 359
5:14-16 1755

1 Peter 360, 706, 1099–1100, 1756
2:11–5:14 361
3:19-20 1101
4:6 1101

2 Peter 299, 362–365, 1757
1:12-15 1758
1:17-18 1759
1:21 1759

1–2 John 1645

1–3 John 968

1 John 966, 1102–1103
3:2 366
3:16 1659
5:6 1104

2 John 1647

Revelation 367–378, 968, 1105–1109, 1645, 1760–1766
1 379
1:10 415
2–3 1110
2:8-11 649
2:9 1111
3:9 1111
3:14-21 1112
4–5 380
4:1–8:1 381
4:7 805
4:11 382
5 383
12–13 384
13:18 1113
17 385
17–18 1114
17–22 1115
19:6-9 395
20:1-6 386
20:1-10 1767
20:4-6 1768

INDEX OF AUTHORS OF ARTICLES AND BOOK REVIEWS

Numbers refer to entries, not pages.

Abbott, W. M.: 183, 1593
Abernathy, D.: 306, 944, 996, 1726
Achard, M.: 601
Adam, A. K. M.: 763
Adeyemi, M. E.: 1043
Agouridis, S.: 6
Ahn, Y. J.: 1053
Ahrnke, S.: 1222
Aichele, G.: 869
Aitken, E. B.: 1086
Aitken, J. K.: 1603
Albl, M. C.: 1755
Albrile, E.: 666
Alegre, X.: 1760, 1798
Aleixandre, D.: 193
Aletti, J.-N.: 332, 991
Alexander, L.: 992r
Alibert, D.: 632
Alkier, S.: 1799
Allen, D. L.: 345
Allison, D. C.: 1096
Alter, M. G.: 1529r
Alter, R.: 7, 1406
Alvares, J.: 1323, 1948
Alvarez Valdés, A.: 187
Alvarez Verdes, L.: 1148
Alves de Sousa, G.: 1970
Alviar, J.: 418
Amaladoss, M.: 897, 1800
Amar, J. P.: 633
Amit, A.: 1930
Amsler, F.: 856
Anatolios, K.: 1407
Anderson, P. N.: 1529r
Andrei, O.: 1324
Anum, E.: 1408
Arapović, B.: 32
Araya-Guillén, V.: 1761
Arens, E.: 997, 1042
Argárate, P.: 1971
Ariel, Y.: 1498
Arnold, B. T.: 768
Arnold, C.: 1499
Arnold, C. E.: 190
Arnold, K.: 1390
Artés Hernández, J. A.: 1241
Arzt, S.: 1409
Asante, E.: 8
Aschim, A.: 393
Ascough, R. S.: 764
Asiedu, F. B. A.: 1041
Astell, A. W.: 1410
Asti, F.: 1325
Astren, F.: 497
Attridge, H. W.: 1637
Aurelius, E.: 160, 870
Auwers, J.-M.: 523, 678, 752
Avemarie, F.: 357
Awi M., A.: 1801
Azzam, J.: 524

Baarda, T.: 234
Baarlink, H.: 1632
Bachmann, M.: 1055
Backhaus, K.: 108
Baigent, M.: 461
Baker, W. R.: 1097
Baltrusch, E.: 525
Bandera, A.: 367
Barbeau, J. W.: 686
Barceló, P.: 1949
Barclay, J. M. G.: 1076
Bardski, K.: 1931
Barker, M.: 1891
Barnes, T. D.: 1326
Barnett, B.: 769
Barr, G. K.: 998
Barrett, A. A.: 602
Bartolomé, J. J.: 122, 814
Barton, J.: 9, 687
Bash, A.: 308
Basser, H. W.: 1771
Batey, R. A.: 462
Batten, J.: 333, 1740
Baudler, G.: 419
Bauer, D.: 1892
Baugh, L.: 1528
Bauke-Ruegg, J.: 1554
Baum, A. D.: 1359
Baumgarten, J. M.: 498
Beavis, M. A.: 156, 634
Bechard, D. P.: 259, 770
Becker, M.: 688
Becker, U.: 1602
Begg, C.: 526
Behrendt, R.: 1067
Bell, R. H.: 1690
Belli, F.: 1638
Bellinger, C. K.: 89
Bellis, A. O.: 387r
Ben-Amos, D.: 1933r
Benericetti, R.: 1360
Bengtsson, H.: 499
Bennema, C.: 527
Benoist, S.: 603
Berge, A.: 837
Berger, K.: 1242
Berges, U.: 420
Bergren, T. A.: 635
Bernardi, J.: 1972
Berriman, A.: 604
Berthelot, K.: 1243

Berthoud, J.-M.: 747
Berthoud, P.: 421
Besson, G.: 636
Betz, H. D.: 1052
Beutler, J.: 1661, 1802
Bieringer, R.: 1788
Biffi, G.: 1772
Biguzzi, G.: 385, 1114
Billy, D. J.: 247, 931
Birnbaum, E.: 1244
Bizot, C.: 1641
Black, C. C.: 689, 917, 1102
Black, D. A.: 346
Blackburn, B.: 804
Blackhirst, R.: 1361
Blackman, D.: 1199
Blaising, C. A.: 2r, 422
Blakeley, W. W.: 1973
Blidstein, G.: 576
Blocher, H.: 423
Blomberg, C. L.: 1401r, 1803
Blue, S. A.: 10
Blumenthal, C.: 981
Bobichon, P.: 637
Bock, D. L.: 1500
Bockmuehl, M.: 337
Bodine, W. R.: 77
Boer, R.: 690
Boers, H.: 1712
Boeve, L.: 1804
Bogaert, P.-M.: 805
Bohn, B.: 528
Bonani, G.: 1862
Bond, H. K.: 1552
Bonneau, N.: 1589
Bonnín Barceló, E.: 424
Bons, E.: 1893
Bony, P.: 361
Booth, G.: 1501
Bordeyne, P.: 691
Borgen, P.: 1245
Bormann, L.: 1799
Borzì, S.: 1327
Bos, A. P.: 334
Boschi, B. G.: 1773
Boschini, P.: 815
Boshoff, P. B.: 1805
Boter, B. J. J.: 577
Bottini, G. C.: 254
Böttrich, C.: 359, 1246
Boughton, L. C.: 1586
Bourquin, Y.: 1411
Bovon, F.: 125r, 638, 1149
Bowe, B. E.: 692, 1640
Boyarin, D.: 232, 578, 579, 771, 915, 1247
Bradley, K.: 605
Bradshaw, P. F.: 1362
Brambilla, F. G.: 847
Branham, J. R.: 1974
Braun, W.: 693
Brawley, R. L.: 1731
Bray, G.: 1789
Breed, D. G.: 1758
Brenk, F. E.: 261
Breytenbach, A. P. B.: 1806
Briggs, R. S.: 694, 1412
Brighton, L. A.: 425
Brindle, W. A.: 1709
Broadhead, E. K.: 368
Brondos, D.: 838
Brooke, G. J.: 1223
Broshi, M.: 123
Brossard-Dandré, M.: 640
Brosseder, J.: 1413
Brossier, F.: 11
Brown, M. J.: 1028
Brown, R.: 78
Browne, G. M.: 990
Brueggemann, W.: 695, 1807
Brunstad, P. O.: 816
Brüske, G.: 1414
Bryan, C.: 12, 679
Bryce, D.: 1579
Bucher, O.: 1615
Buckley, T. W.: 871
Buell, D. K.: 1363
Buitendag, J.: 1719
Buitenwerf, R.: 1248
Burfeind, C.: 1684
Burge, G. M.: 71, 817r
Burgess, M.: 1415
Burkes, S.: 529, 1894
Burnet, R.: 262, 338, 1364, 1641
Burnett, G. W.: 1221
Burrell, B.: 1200
Burrows, M. S.: 1416
Burrows, P.: 1128
Busto Saiz, J. R.: 1502
Buzzard, A.: 426, 978
Buzzetti, C.: 1492
Byrne, B.: 284
Byrne, P. J.: 1085
Byrskog, S.: 110

Cadwallader, A.: 13
Cairus, A. E.: 641
Calabi, F.: 1249
Calambrogio, L.: 904
Calderhead, C.: 753
Callan, T.: 362, 1757
Calloud, J.: 236
Camacho Acosta, F.: 194
Campbell, G.: 369
Campbell-Reed, E. R.: 327
Canales, A. D.: 1657
Canali De Rossi, F.: 261
Cañas Reíllo, J. M.: 530
Čapek, F.: 1769
Capps, D.: 1529r
Caquot, A.: 500, 1874
Caragounis, C. C.: 989
Cardellino, L.: 172

Cárdenas Pallares, J.: 213
Carey, G.: 370
Carey, S.: 1951
Carlson, D. N.: 1854
Carr, D. M.: 389
Carrasco Rouco, A.: 124
Carrington, C.: 1691
Carvalho, J. C.: 251
Casalini, N.: 254
Casciaro, J. M.: 1417
Caspar, P.: 642
Castaño Fonseca, A. M.: 1668
Castelli, E. A.: 771
Cavalcanti, T. M. P.: 696
Caza, L.: 111
Cazelles, H.: 1129
Ceccherelli, I. M.: 177, 214
Champion, C.: 606
Chapman, C.: 1151
Charland, P.: 531
Charlesworth, J. H.: 463
Charron, R.: 667
Chatelion Counet, P.: 216
Chávez, E. G.: 1580
Chempakassery, P.: 1808
Chennattu, R.: 985
Cheon, S.: 1895
Chepey, S. D.: 1896
Cherian, J.: 336
Childs, H.: 1529r
Chilton, B.: 580, 1520
Chittinappilly, P.: 857, 858
Chow, S. S. C.: 1105
Christophersen, A.: 96
Chrostowski, W.: 1530, 1809
Chrupcała, L. D.: 198
Ciancaglini, C. A.: 607
Cipriani, S.: 184
Clark, E. A.: 643
Clark, J. R.: 1328
Clarke, K. D.: 1478
Claussen, C.: 1152
Clifford, R. J.: 754, 1418
Cloutier-Dupuis, C. H.: 1531
Cohen, S. J. D.: 1250
Cole, H. R.: 1075
Collins, R. F.: 999, 1616
Composta, D.: 1130
Conley, M.: 1976
Connors-Nelson, C.: 1365
Cook, J.: 532
Cook, S. L.: 697
Cordier, P.: 1329
Corley, J.: 533
Cornelius, E. M.: 1745
Cornwell, P.: 1555
Cortés-Fuentes, D.: 161
Cosstick, V.: 404
Côté, D.: 644
Cothenet, É.: 645, 698
Cotton, H. M.: 464, 1875
Coughenour, R. A.: 1790
Cousland, J. R. C.: 1897
Cova, G. D.: 699
Craffert, P. F.: 818
Craig, W. L.: 14
Croatto, J. S.: 534
Cross, F. M.: 1855
Crossley, J. C.: 1659
Crüsemann, F.: 427
Cueva, E. P.: 1952
Cummings, O. F.: 1419
Cunningham, P. A.: 1669
Cunningham, P. J.: 1573
Curkpatrick, S.: 1420, 1629, 1692
Custer, J. S.: 535
Cuvillier, É.: 872, 1532

Dąbek, T. M.: 1110
Dafni, E. G.: 536, 537
Dagron, A.: 1626
Dahl, E.: 772
Dandoy, J. R.: 1201
D'Anna, A.: 1366
Danna, E.: 1642
Das, A. A.: 263
d'Aulaire, E.: 758
Dauphin, C.: 465
Dautzenberg, G.: 307
Davidson, I.: 126
Davidson, R. M.: 1092
Davies, P. R.: 501
Davila, J. R.: 1876
Davis, B. S.: 1643
Davis, E. F.: 700
Davis, P. J.: 1330
Davis, S. J.: 1977
Day, J. N.: 1810
Day, L.: 538
de Almeida, A. J.: 405
De Angelis, F.: 1202
Debergé, P.: 1517
de Boer, M. C.: 1000
de Burgos Núñez, M.: 311
De Campos Sampaio, B. A.: 1066
deClaissé-Walford, N. L.: 15
DeConick, A. D.: 668, 1999
De Groote, M.: 1762
de Jonge, H. J.: 678
de Kruijf, T.: 1714
Del Agua, A.: 1791
de Lange, F.: 701
del Barco del Barco, F. J.: 1898
Delorme, J.: 16
Del Verme, M.: 1367
Demers, P.: 1421
de Mingo Kaminouchi, A.: 312
de Moulins-Beaufort, E.: 1422
Demura, M.: 1693
Denaux, A.: 1587, 1630
Deneken, M.: 1556
den Hollander, A. A.: 806

Dennison, C. G.: 1578
Dennison, J. T.: 1423
Denzey, N.: 1368
De Rosa, G.: 839, 1369
Derrett, J. D. M.: 189, 243, 929, 1596, 1631
De Saeger, L.: 301
de Souza, P.: 608
Detering, H.: 1608
Detienne, M.: 1331
de Troyer, K.: 1877
Detwiler, D. F.: 335
Deutsch, R.: 466
de Villiers, P. G. R.: 342, 539
De Virgilio, G.: 1577
de Vos, C. S.: 343
Díaz Mateos, M.: 217
Di Berardino, A.: 1978
Dickason, J.: 90
Dickey, E.: 1332
Díez Merino, L.: 581, 1302, 1899
Di Giovambattista, F.: 353
Dillon, M.: 72
Dimant, D.: 502
DiNoia, J. A.: 17
Dobbs, W. D.: 1153
Dochhorn, J.: 609
Doh, H.: 964
Dohmen, C.: 175, 961
Dolzani, M.: 1424
Doran, D. M.: 1131
Doran, R.: 1370
Döring, H.: 1425
Dorival, G.: 646, 1251
Dowd, S.: 773
Downing, F. G.: 859
Draper, J. A.: 1426, 1427
Dreyer, Y.: 1561
D'Sa, F. X.: 1154
D'Sa, T.: 208
Dschulnigg, P.: 185
D'Souza, J.: 390
du Barry, R.: 1116
Dubis, M.: 91, 1496
Dufour, R.: 1333
Dugan, J.: 1953
Dumm, D.: 986
Duncan, J. L.: 1979
Dunn, J. D. G.: 112, 1428
Dunnam, M. D.: 1749
Dunnill, J.: 1132, 1694
Dupont-Roc, R.: 264
Dupuy, B.: 540, 1068
du Toit, A.: 1724
du Toit, D. S.: 918

Earey, M.: 1429
Eastman, S.: 320
Ebner, M.: 1533
Echeverria, E. J.: 1155
Eck, W.: 467, 1875
Eckstein, H.-J.: 873
Edelstein, G.: 468
Edgar, B.: 1156, 1811
Edwards, J. R.: 406
Edwards, R.: 157r, 1639r
Ego, B.: 582
Eichorn, C. D.: 1557
Eidson, M.: 92
Eisenman, R.: 461, 469
Ejrnaes, B.: 79
Elenga, Y. C.: 1121
Elgvin, T.: 1856
Elior, R.: 1252
Elitzur, Y.: 1858
Ellens, J. H.: 1529r
Elliott, J. H.: 1099
Elliott, J. K.: 1371
Elliott, S. S.: 80
Elm, S.: 1975r
Eloy Clarey, R.: 1738
Elsdon, R.: 1001
Elsner, J.: 1857
Elvey, A.: 1621
Emmel, S.: 1980
Endo, M.: 1253
Ensor, P. W.: 1666
Epplett, C.: 1334
Erdkamp, P. P. M.: 610
Erdozain, L.: 1521
Eriksson, L.-O.: 541
Eriksson, S.: 848
Erlemann, K.: 1799
Erne, T.: 1490
Eshel, H.: 1878
Esler, P. F.: 1900
Evans, C. A.: 1157

Fagan, G. G.: 470
Faivre, A.: 647
Faivre, C.: 1019
Falardeau, E.: 18
Fant, J. C.: 471
Farnell, F. D.: 1562
Fedalto, G.: 840
Fédou, M.: 394
Feldkämper, L.: 702
Feldman, L. H.: 543, 611, 1254
Feldmeier, R.: 1158
Felton, D.: 1954
Fenske, W.: 1678
Ferguson, T. C. K.: 1391
Fergusson, D.: 1122
Fernández Marcos, N.: 97, 1901
Ferrando, M. A.: 428
Ferris, S. S.: 703
Field, D. N.: 1133
Filoramo, G.: 1392
Fincke, A.: 503
Fine, S.: 472
Finkelberg, M.: 1955
Fitzgerald, J. T.: 676r
Flatto, D. C.: 1303

Fleer, D.: 954
Fleming, S. J.: 1335
Flemming, D.: 1687
Flower, H. I.: 473
Flüchter, S.: 1255
Focant, C.: 191, 1606
Foley, E.: 1430
Fonrobert, C. E.: 1304, 1372
Fontana, R.: 1677
Forbes, C.: 265, 1695
Forest, J.: 704
Fornberg, T.: 1305
Förster, H.: 1696
Fortin, A.: 1431
Fossum: J.: 544
Foster, B. C.: 1867
Foster, P.: 1563, 1736
Fowl, S.: 1072
Fowler, M.: 898
Fox, K. A.: 1716r
Fox, M.: 1336
Fraade, S. D.: 504
Francis, J.: 807
Frankemölle, H.: 1774
Frankfurter, D.: 1111, 1337
Fraser, D. J.: 1812r
Fredrickson, D. E.: 1733
Fredriksen, P.: 1644
Fredrikson, N. I.: 648
French, H.: 900
Frey, J.: 371, 965, 1614, 1981
Freyne, S.: 545, 819, 966, 1432, 1813
Friedheim, E.: 1338
Friedrichsen, T. A.: 930, 953, 959
Friesen, S. J.: 495r
Frost, F.: 612
Frumkin, A.: 1858
Fuks, G.: 1256
Fuller, R. H.: 429
Funk, R. W.: 127, 1534
Fusco, V.: 407

Gaca, K. L.: 1982
Gądecki, S.: 1645
Gaffin, R. B.: 1697
Gaines, J. H.: 458
Galot, J.: 238, 1159, 1610, 1667
Galvão, A. M.: 1628
Gangel, K. O.: 408
Gangloff, A.: 1339
Garber, Z.: 1664
Garcia, H.: 1815
García, J. M.: 304
García Martínez, F.: 98
García Trapiello, J.: 430
Gardocki, D.: 1123
Garuti, P.: 347, 1743
Gathercole, S. J.: 1711
Gatiss, L.: 266
Gauger, J.-D.: 1257
Gay, D.: 1433
Gédéon, M. N.: 348
Geiger, J.: 1902
Genuyt, F.: 1680
George, S. K.: 19, 1134
George, T.: 1160
Georgi, D.: 1135
Gerber, A.: 1983
Gerhardsson, B.: 774
Gericke, J. D.: 233
Gesundheit, B.: 583
Geva, H.: 1203
Gevaryahu, G. J.: 1306
Geyer, P. S.: 1204
Geyser, P. A.: 1535, 1536
Gianotto, C.: 1087
Giardini, F.: 431
Gibbs, J. A.: 432
Gibert, P.: 775
Gibson, D.: 1662
Gibson, E. L.: 649
Gibson, J. B.: 176
Giesen, H.: 162, 379, 383
Giglioni, P.: 267
Gignac, F.: 950
Gilbert, G. H.: 148
Gilbert, M.: 776, 1258, 1259, 1903, 1904
Gill, D.: 474
Gillet-Didier, V.: 168
Gilman, F. M.: 1646
Gilmour, M. J.: 363
Girakis, N.: 785
Girolami, M.: 1377
Giuffré Scibona, C.: 1393
Glancy, J. A.: 705
Gloer, W. H.: 372
Gloor, D. A.: 373
Gnilka, J.: 1161
Gnuse, R. K.: 388r
Göbel, C.: 181
Goergen, D. J.: 1124
Goldish, M.: 548r
Gómez, E.: 1061
Gonsalves, F.: 1739
González Faus, J. I.: 128
González Regorigo, R.: 196
Good, D.: 1162
Good, R.: 1482
Gooder, P.: 1816
Gordon, R.: 1340
Górka, B.: 1658
Gorman, J.: 1373
Goshen-Gottstein, A.: 584
Gosling, F. A.: 1260
Goulder, M.: 1125
Gounelle, R.: 650
Gourgues, M.: 1686
Goutzioudis, M.: 1088
Gowler, D. B.: 20
Graffy, A.: 1434
Graham, E.: 21
Graham, R.: 433

Grant, R. M.: 102
Grappe, C.: 1905
Grässer, E.: 99
Grassi, J. A.: 1163, 1609
Gray, P.: 651
Grayston, J.: 1435
Grech, P.: 1984
Green, D.: 1879
Green, E. A.: 546
Green, G. L.: 299
Green, J. B.: 706, 707, 1817
Green, P.: 1956
Green, T. H.: 1436
Greenberg, D.: 1307
Greenberg, G.: 585
Greenlee, J. H.: 73, 74, 75, 366
Greger, B.: 1483
Gregersen, N. H.: 1164
Grelot, P.: 755, 1261
Grenz, S. J.: 708
Gribben, C.: 709
Griffith, A. B.: 614
Griffith, T. M.: 1484
Griffith-Jones, R.: 967
Grindheim, S.: 1058
Groenewald, J.: 1767
Grossman, M. L.: 1224
Gstohl, M. A.: 1537
Guardiola Saenz, L. A.: 710
Gubler, M.-L.: 1165, 1166
Guerra Gómez, M.: 409
Guest, P. D.: 711
Guijarro Oporto, S.: 410
Guillet, J.: 1167
Guthrie, G. H.: 349

Haacker, K.: 777, 1437, 1818
Haag, E.: 1906
Habas (Rubin), E.: 1859
Habermas, G. R.: 849
Haemig, M. J.: 235
Hahn, F.: 1770r
Haight, R.: 1136
Hajduk, D. C.: 395
Hälbig, K. W.: 1776
Hall, S.: 938
Hallbäck, G.: 129
Hansberger, T.: 1932
Hargreaves, C.: 218
Häring, H.: 1819
Harlow, D. C.: 1262
Harmeyer, D.: 93
Harrington, D. J.: 778, 796
Harrington, H. K.: 505
Harrington, W.: 1820
Harris, E. J.: 130
Harrison, P.: 712
Harstine, S.: 210
Hartman, L.: 323r, 713
Harvey, J. D.: 1438
Hasitschka, M.: 1168
Hatton, S. B.: 919
Hauge, E. H.: 1374
Hauptman, J.: 1934
Hauser Borel, S.: 411
Hauspie, K.: 550, 1263, 1275
Head, P. M.: 109r
Heckel, U.: 933
Hedrick, C. W.: 1985
Heid, S.: 149
Heil, J. P.: 268, 344, 1037
Hellholm, D.: 779
Henderson, S. W.: 192
Hengel, M.: 100, 255r
Hennaux, J.-M.: 434
Hennig, G.: 412, 916
Henning, I. J.: 23
Henriksen, J.-O.: 1439
Henshke, D.: 1935
Hensley, A.: 652
Hermant, D.: 860
Herrmann, J. J.: 1385
Hertig, P.: 182
Hey, S.: 22
Higgins, R.: 1907
Hilgert, E.: 780
Himbaza, I.: 1308
Hinkle, M. E.: 901
Hiroishi, N.: 1564
Hjort, B. G.: 297
Hlungwani, S. B.: 23
Hodgens, D.: 1056
Hoet, H.: 1169, 1402
Höffken, P.: 547, 1264
Hoffmann, M.: 1222
Hogan, M.: 902
Højte, J. M.: 615
Hollander, H. W.: 1002
Holloway, P. A.: 269
Holman, S. R.: 1503
Holmberg, B.: 131
Holmén, T.: 820
Holmes, J.: 1440
Holmes, M. W.: 197
Holtz, S. E.: 586
Holzhausen, J.: 1394
Homan, M. M.: 1537
Hoog, P.-M.: 242
Hoppe, L. J.: 94
Hornik, H. J.: 942
Horrell, D. G.: 270
Hose, M.: 616
Hoskins, P. M.: 1046
Houtman, A.: 587
Huarte, J.: 413
Huber, K.: 808
Hübner, W.: 1341
Hughes, K. L.: 24
Hull, R. F.: 1441
Hultgren, A. J.: 1792
Hunter, D.: 677
Hunter, S. F.: 1574

Hurley, M.: 199
Hurowitz, V. A.: 1880
Hutch, R.: 1529r
Hutchison, J. C.: 1522
Huttar, D. K.: 1082

Ilan, T.: 475
Inchody, O.: 1523
Instone-Brewer, D.: 294, 295
Irudaya, R.: 132
Isaacs, M. E.: 1089
Ito, A.: 1029
Ito, H.: 245, 1665
Izydorczyk, Z.: 650

Jackson, G. S.: 821
Jacob, E. M.: 911
Jacobs, S. L.: 1664
Jacobson, D. M.: 1205, 1206, 1860
Jacobson, H.: 588, 1908
Jacobson, S. K.: 748
Jacoby, R.: 1207
Jacques, G.: 1538
Jankowski, A.: 1821
Janowski, B.: 1117
Janse, S.: 271
Jarrell, R. H.: 1620
Jayakumar, K.: 1909
Jeanrond, W. G.: 1118
Jenkins, C. R.: 1098
Jennings, T. W.: 1698
Jensen, D. H.: 330
Jensen, J.: 81
Jensen, R. M.: 891
Jervis, L. A.: 861
Jeyaseeli, B.: 25
John, V. J.: 435
Johnson, A.: 1634
Johnson, C. G.: 1957
Johnson, E. E.: 1003
Johnson, J. J.: 850
Johnson, L. T.: 200, 825r, 826r, 1777, 1822
Johnson, S. R.: 2000
Johnston, A.: 714
Jones, G. L.: 113
Jones, I. H.: 436
Jongkind, D.: 290
Joosten, J.: 114, 1309, 1986
Jordan, D. R.: 617, 1342
Joseph, J. B.: 680
Joubert, S. J.: 1491, 1727
Joukowsky, M. S.: 1208
Joy, C. I. D.: 920
Julien, J.: 1106
Jullien, C.: 653
Jullien, F.: 653

Kaddari, M. Z.: 1881
Kaiser, O.: 549
Kalimi, I.: 1310, 1936
Kalmanofsky, J.: 1937
Kampling, R.: 133
Kamykowski, Ł.: 960
Kanagaraj, J. J.: 219, 939, 1647
Kangas, R.: 1823
Kapera, Z. J.: 476, 508r, 515r, 516r
Käppeli, S.: 1311
Karavidopoulos, J. S.: 809
Karris, R. J.: 946, 947
Kasiłowski, P.: 318, 1095, 1601
Kasper, H.: 437
Kasser, R.: 220
Kässmann, M.: 1824
Kattackal, J.: 154
Kavanagh, B. J.: 618
Kayama, H.: 1617
Kealotswe, O.: 715
Kealy, S. P.: 438, 681, 716, 874, 921, 1567
Keane, C.: 1958
Keating, J. F.: 822
Kee, J. M.: 1442
Keller, D. R.: 488
Keller, M. N.: 932
Kellermann, U.: 1910
Kennedy, D.: 1861
Kerbs, R.: 26
Kertelge, K.: 1504
Kieffer, R.: 894
Kiejza, A.: 1107
Kilgallen, J. J.: 201, 206, 212, 895, 993, 1681
Killen, W. P.: 1375
Kim, A. Y.: 1911
Kim, H. C. P.: 27
Kim, S.-J.: 221
Kim, Y. H.: 28
King, J.: 765
King, U.: 1050
Kirwan, M.: 1443
Kisirinya, S. K.: 1682
Kistemaker, S. J.: 350
Kister, M.: 506, 1882
Klappert, B.: 1825
Klauck, H.-J.: 1718, 1763
Klawans, J.: 150, 841
Klein, M. L.: 1312
Kleinig, J. W.: 1793
Klinger, S.: 1209
Kloppenborg Verbin, J. S.: 1607
Klumbies, P.-G.: 1101
Knauf, E. A.: 477
Knibb, M. A.: 1265
Knight, F.: 1664
Knights, C.: 1551r
Koehne, M.: 1728
Koester, C. R.: 248
Kogan-Zehavi, E.: 478
Kokkinos, N.: 1266
Kongolo, C.: 439
Koperski, V.: 1060
Kosch, D.: 29
Köstenberger, A. J.: 340, 1732
Kourie, C.: 1004

Kraabel, A. T.: 717
Kraft, R. A.: 1267, 1268
Krasevac, E. L.: 824
Kraus, T. J.: 240, 1376
Krentz, E.: 495r, 1005, 1481r
Kreuzer, S.: 1269
Krieg, R. A.: 1778
Krieger, K.-S.: 1912
Kroll, J. H.: 479
Kruger, M. J.: 1987
Krüger, R.: 358
Krygier, R.: 1938
Kubacki, Z.: 396
Küchler, M.: 1137
Kuck, D. W.: 1049
Kugler, R. A.: 1225, 1883
Kürschner-Pelkmann, F.: 1170
Kurz, W. S.: 979, 1444
Kuske, D. P.: 1759
Kysar, R.: 222

Labuschagne, K.: 1445, 1446
Laird, L. D.: 30
Lamarche, P.: 1594
Lambrecht, J.: 300, 309, 1064, 1600
Lamoureux, P. A.: 906
Lancellotti, M. G.: 1959
Langkammer, H.: 928
Langton, D. R.: 781
Larsen, D. L.: 1171
Larsen, K. B.: 1884
Larsen, T.: 31
Larsson, E.: 256r
Latousek, R.: 1960
Launderville, D.: 756
Lavers, C.: 619
Lawrence, L. J.: 163
Lawrence, R. T.: 68
Lawson, S. J.: 1084
Le Bon, P.: 1485
Lee, H.-s.: 1006
Lee, N. C.: 32
Lee, P. K. H.: 718, 1172
Lefebvre, P.: 1671
Le Gal, F.: 293
Legrand, L.: 414
Lehnert, V. A.: 1826
Leibowitz, S.: 1313
Lemcio, E. E.: 291
Lémonon, J.-P.: 1007, 1270
Lendon, J. E.: 1961
Léon-Dufour, X.: 1173
Leonardi, G.: 1377
Lerner, B. D.: 948
Levene, D.: 1939
Levenson, J. D.: 101
Levine, N.: 1940
Levinson, H. S.: 782
Lewis, J. P.: 1271
Lewis, S.: 303
Liebeschuetz, W.: 1272
Liem, J.: 1447
Liew, T.-S. B.: 33
Light, L.: 757
Lim, D. S.: 1008
Lim, J. T.: 34
Lim, T. H.: 1226
Limbeck, M.: 1575
Lincoln, A. T.: 1648
Lindemann, A.: 1174, 1456r
Linder, A.: 1913
Linderski, J.: 1962
Lindner, H.: 1273
Liphschitz, N.: 1862
Lis, M.: 1492
Llamas, R.: 963r
Llewelyn, S. R.: 415
Loader, J. A.: 1827
Lockwood, P. F.: 1660
Lodge, J. G.: 35
Löfstedt, T.: 321
Logister, W.: 134
Lohr, W. A.: 1988
Lohse, E.: 1025
López Villanueva, M.: 1595
Lotter, G. A.: 23
Loubser, J. A.: 1699
Love, M.: 1026
Love, S. L.: 1581
Loza Vera, J.: 272, 1828
Lüdemann, G.: 1009
Ludlow, M.: 1448
Lührmann, D.: 1378
Lukudu, C.: 1175
Lust, J.: 550, 1274, 1275
Luter, A. B.: 1689
Luz, U.: 36, 1829
Luzarraga, J.: 1914
Lygre, J. G.: 1627
Lyons, P. F.: 1779
Lys, D.: 215

MacAdam, H. I.: 842
Macek, P.: 1449
Machinke, M.: 896
MacKinnon, M.: 620
MacLeod, D. J.: 329, 331, 1747
Maeland, B.: 1720
Magen, Y.: 480
Magness, J.: 481, 621
Mahecha, G.: 1597
Mahlangu, E.: 719
Maier, J.: 1915
Malan, G.: 1450
Maldamé, J.-M.: 987
Mandel, P.: 507
Manicardi, E.: 720, 875, 940, 962
Manjaly, T.: 721
Manns, F.: 360
Mansini, G.: 1176
Mantle, I. C.: 1963
Manzi, F.: 202, 1730, 1830

Maori, Y.: 574r
Maraldi, V.: 851
Maravela-Solbakk, A.: 1294
Marcheselli, M.: 983, 1103
Marchesi, G.: 1059
Marcone, A.: 622
Marcus, J.: 273, 397
Marin, E.: 482
Marin, M.: 1964
Marion, J.-L.: 1635
Marquardt, F.-W.: 398
Marshall, I. H.: 1177, 1486, 1700
Marshall, R. F.: 237
Martin, A. G.: 749, 1649
Martin, D. B.: 1012r
Martin, L. H.: 37
Martin, M. J.: 551
Martin, S. D.: 623
Martin, T. W.: 935
Martín-Moreno, J. M.: 1178
Martínez, A. E.: 1741
Marucci, C.: 158
Mason, D. R.: 1780
Mastrocinque, A.: 1863
Matera, F. J.: 164, 1010, 1011, 1708
Mathews, S. F.: 1916
Mathewson, D.: 386
Matteo, A.: 38
Matthews, S.: 1379
Matthey, J.: 876
Matysiak, B. W.: 552
Mayhue, R. L.: 1150r
Mayne, B.: 722
Mays, J. L.: 913
McConville, J. G.: 1119
McCormick, P.: 797
McCree, J. W.: 1395
McDade, J.: 1781
McDaniel, J. M.: 723
McDonald, I.: 1590r
McDonald, J. I. H.: 1558
McEntire, M.: 1065
McEvoy, J.: 135
McFarland, I. A.: 1070
McGowan, A.: 654
McIlhone, J. P.: 877
McIntyre, J.: 1451
McKnight, S.: 843
McLaren, J. S.: 844
McNamara, M.: 440, 1179
McVay, J. K.: 624
Meadowcroft, T.: 553
Meadows, A.: 1343
Meagher, P. M.: 810, 862
Mędala, S.: 1673
Meek, J. A.: 274, 1831
Menirav, J.: 591
Menke, K.-H.: 1782
Menken, M. J. J.: 170
Metzner, R.: 1071
Meyer, I.: 4
Meyer, J. R.: 275
Meyer, R.: 1941
Michael, M. G.: 1108
Michaud, J.-P.: 115, 831r
Middleburgh, C. H.: 555r
Mielcarek, K.: 1276
Mierzwa, T.: 1636
Miggelbrink, R.: 1832
Míguez, N. O.: 39
Mihoc, V.: 40
Milbank, J.: 845
Miler, J.: 165
Millán Romeral, F.: 1539
Miller, C. A.: 1685
Miller, J. C.: 1027
Miller, J. W.: 1529r
Miller, P. N.: 750
Miller, R. D.: 1885
Miller, R. J.: 829
Miller, S.: 823r
Miller, S. S.: 1277
Milne, D. J. W.: 955
Mimouni, S. C.: 655, 656
Minns, D.: 1989
Mishor, M.: 1886
Misiurek, J.: 1014
Mitchell, M. M.: 102, 276, 310, 1591
Mitchell, N. D.: 298, 1722
Mitchem, S. Y.: 1509
Mizell, S.: 1138
Moloney, F. J.: 1598, 1650, 1651
Monari, L.: 852
Moore, J. F.: 1664
Moore, W. G.: 783
Mora Guevara, E.: 1524
Moreno García, A.: 296, 1035
Morgen, M.: 968
Morley, N.: 1344
Morrill, M. B.: 1480
Morschauser, S.: 956
Morton, A. Q.: 1479
Morton, R.: 380
Moser, B.: 441
Mowery, R. L.: 277, 1568
Mulcahy, B.: 17
Müller, D.: 1038
Müller, J.-J.: 223
Müller, M.: 878
Müller, P.: 364
Mullins, P.: 554
Mulloor, A.: 969
Muñoz León, D.: 589
Murphy, R. E.: 391
Murphy, W. F.: 1015
Murphy-O'Connor, J.: 278, 317, 1079, 1701
Murtaugh, D. M.: 827r
Musiał, D.: 1345
Mussner, F.: 1715
Muthunayagom, D. J.: 1139
Muthuraj, J. G.: 1452
Myers, S. E.: 657

Nadar, S.: 1403r
Nagel, P.: 1396
Nagy, À. A.: 1965
Nairn, T. A.: 692
Napier, D.: 1033
Nápole, G. M.: 1278
Narvaja, J. L.: 1380
Naudé, J. A.: 82, 1887
Navone, J.: 186, 313, 442, 1652
Need, S. W.: 1663
Neff, D.: 83
Negrov, A.: 1453
Nel, M.: 1917
Nelson, W. D.: 1314
Neusner, J.: 590, 1315, 1316, 1317, 1942
Newsom, C. A.: 1888
Neyrey, J. H.: 246, 984
Niccacci, A.: 207
Nicklas, T.: 240, 244, 658, 1279, 1604, 1622
Niebuhr, K.-W.: 1120
Niemann, F.-J.: 1016
Nienaber, M. R.: 724
Nikolakopoulos, K.: 314
Nikolsky, B.: 1346
Niskansen, P.: 1611
Nissen, J.: 879
Njoroge wa Ngugi, J.: 1683
Nkwoka, A. O.: 443
Nodet, É.: 542r
Norelli, E.: 639r
Noreña, C. F.: 1347
Norris, T.: 1454
Nortjé-Meyer, S. J. (L.): 880
Nwaigbo, F.: 1180

Oborji, F. A.: 881
O'Brien, M.: 1833
O'Conaill, S.: 1834
O'Day, G. R.: 224
Oden, T. C.: 1794
O'Donnell, J.: 444
O'Grady, J. F.: 882
O'Hea, M.: 1864
Økland, J.: 1381
Okorie, A. M.: 225
Okure, T.: 1074
Okwuidegbe, S.: 922
Ola, P.: 758
Olender, R. G.: 1047
Olson, J. C.: 1017
Olsson, B.: 784
O'Neill, J. C.: 326, 1045, 1723, 1751
Onuki, T.: 669
Onyinah, O.: 1569
Orchard, B.: 166, 888
Ordon, H.: 1069
Orlov, A. A.: 556
Osiek, C.: 495r, 1737, 1990
Ostański, P.: 798
Ostmeyer, K.-H.: 1717
Ostrer, B.: 1943
Otero Lázaro, T.: 319
Outschar, U.: 495r

Paciorek, A.: 863
Padgett, A. G.: 1725
Paffenroth, K.: 203
Paget, J. C.: 1280
Paice, J.: 1140
Painchaud, L.: 667
Pakala, J. C.: 324, 328, 1702
Palatty, P.: 970
Panayotakis, C.: 1348
Paolini, P. G.: 725
Papaconstantinou, A.: 483
Papadopoulos, C.: 994
Papadopoulos, J. K.: 1852
Park, A. S.: 41
Parker, D. C.: 923, 1480
Parker, F. O.: 382
Parpola, S.: 892
Parsons, M. C.: 942, 995
Pasquetto, V.: 42
Passoni Dell'Acqua, A.: 117r, 557
Pastis, J. Z.: 1991
Patella, M.: 1670
Patfoort, A.: 1487
Patrich, J.: 484
Patronos, G.: 785
Patte, D.: 54r
Paulien, J.: 374
Payle, K. D.: 759
Pearson, B. A.: 670
Pedersen, S.: 1018
Peels, H. G. L.: 908
Peifer, C. J.: 726
Peleg, Y.: 1865
Pelliccia, H.: 613r
Pelser, G. M. M.: 1512
Pénicaud, A.: 43
Penn, M.: 1992
Perera, J. D.: 116, 1181
Pérès, J.-N.: 659
Perry, E. E.: 625
Pesce, M.: 558, 830
Peskowitz, M.: 727
Pester, J.: 285
Petersen, A. K.: 660
Peterson, R. A.: 445
Petit, O.: 339, 1083, 1748
Petracca, V.: 1182
Pettorelli, J.-P.: 1281
Pfann, S. J.: 1856
Philippo, M.: 728
Phillips, T. E.: 559
Phipps, W. E.: 1710
Pigeon, C.: 322
Pilch, J. J.: 375, 460, 760, 910, 1835, 1918
Pilgaard, A.: 1397
Pinnick, A.: 1227
Pippin, T.: 1455
Pitt, T.: 44

Pitta, A.: 286
Plisch, U.-K.: 883
Plummer, R. L.: 292
Poirier, P.-H.: 105, 671
Pokorný, P.: 1582
Pond, E. W.: 1583, 1584
Porter, S. E.: 761
Portier-Young, A.: 560
Poswick, R.-F.: 766
Powers, J. E.: 1721
Poythress, V. S.: 76, 1488
Pozo, C.: 1183
Pramuk, C.: 1775r
Prestel, P.: 1282
Preston, T.: 1795
Prete, B.: 1048, 1783
Price, J. J.: 464
Price, R. M.: 1540
Prichard, R. W.: 729
Prieur, J.-M.: 1993
Prince, G.: 118, 1836, 1837
Prior, M.: 209
Pritz, R.: 1184
Provencal, V.: 1497
Pucci Ben-Zeev, M.: 626
Puech, É.: 509, 510, 511, 512, 1228, 1229
Pujol-Duval, V.: 1838

Quesnel, M.: 258
Quincoces Loren, A.: 1283

Rabitti, P.: 853
Rahner, J.: 730
Rainey, A. F.: 1210r
Räisänen, H.: 731
Rakocy, W.: 957, 1057, 1063
Rance, P.: 1349
Rand, T. A.: 315
Rapuano, Y.: 485
Raurell, F.: 561
Raya, R. A.: 486
Rayan, S.: 446
Reed, A. Y.: 562, 682
Reeves, J. C.: 672
Regev, E.: 563, 1919
Rehak, P.: 487
Reich, R.: 1211, 1212
Reichert, A.: 45
Reid, B. E.: 1623
Reinsdorf, W.: 854
Reiser, M.: 279, 447, 1031, 1839
Reisner, R.: 204
Renard, H.: 1073
Rendsburg, G. A.: 1505
Rendtorff, R.: 1457
Renwart, L.: 1784
Rey, B.: 1559
Reyes, G.: 1458
Rhee, V. (S.-Y.): 1750
Richard, P.: 376, 864
Riches, J. K.: 924
Rico, C.: 732
Ricoeur, P.: 104
Riesner, R.: 1126, 1185, 1506
Rigato, M.-L.: 151
Riggs, C.: 1213
Riniker, C.: 1541
Rist, J. M.: 1350
Ritmeyer, K.: 1866
Ritmeyer, L.: 1866
Ritter, A. M.: 1576
Rius-Camps, J.: 971
Rivard, J.-L.: 1867
Rivas Rebaque, F.: 1994
Rizzi, M.: 1382
Roberts, J. H.: 1742
Robertson, T.: 365
Robichaux, K. S.: 1840
Robins, W.: 1459
Robinson, B. P.: 1141, 1841
Robinson, G. S.: 673
Rochette, B.: 564, 1351
Rodd, C. S.: 865
Roddy, K.: 661
Rofé, A.: 1889
Rogers, J.: 1284
Rogerson, J.: 1460
Rohrbaugh, R. L.: 984
Röhrer-Ertl, O.: 1214
Rohrhirsch, F.: 1214
Röhser, G.: 1842
Rollmann, H.: 786
Roloff, J.: 46, 416, 1142
Romanello, S.: 1735
Rominger, W.: 1507
Rosenfeld, B.-Z.: 591, 1215
Rothenberg, B.: 1939
Roubaud, J.: 84
Roukema, R.: 662, 1995
Rountree, C.: 627
Rovner, J.: 592
Royalty, R. M.: 767
Royer, W. S.: 399
Royse, J. R.: 1285
Rubenstein, J. L.: 593
Rudman, D.: 513, 1186
Ruessmann, J.: 47
Rühle, I.: 1941
Ruiz, J.-P.: 103
Runesson, A.: 1868
Runia, D. T.: 1286, 1287
Ruppert, L.: 1187
Ruscillo, D.: 1352, 1852
Rusconi, C.: 1489
Ryen, J. O.: 674

Sacchi, P.: 1288
Saez Gonzalvez, R.: 296
Sailhamer, J. H.: 48, 169
Saint-Arnaud, G.-R.: 302
Salvesen, A.: 594
Sampatkumar, P. A.: 179

Sánchez Caro, J. M.: 49
Sánchez Mielgo, G.: 167
Sánchez Navarro, L.: 180
Sandelin, K.-G.: 1289
Sanders, E. P.: 834r
Sanders, J.: 1188
Sanders, J. T.: 565
Sandnes, K. O.: 1508
Sans, I. M.: 1843
Sanz Giménez-Rico, E.: 1585
Sarason, R. S.: 514
Saunders, S. P.: 1844
Savage, S. H.: 488
Savasta, C.: 253
Sawyer, D. F.: 50, 1290, 1291
Sawyer, J. F. A.: 811
Schaberg, J. D.: 1509, 1525
Schechter, J. S.: 595
Scheffler, E.: 1625
Scheidel, W.: 1353
Schenck, E. L.: 352
Schenker, A.: 733
Schiffman, L. H.: 1230
Schille, G.: 1542
Schlegel, J.-L.: 104
Schmeller, T.: 1143
Schmid, S. G.: 489, 1216
Schmid, U. B.: 806
Schmidt, D. D.: 1703
Schmidt, F. W.: 137
Schmidt, J.: 1113
Schmidt, U.: 1704
Schmitt, A.: 1231
Schnabel, E. J.: 1845
Schneiders, S. M.: 1461
Schnelle, U.: 226
Schnor, L.: 1255
Scholer, D. M.: 1398, 1764
Scholtissek, K.: 227, 241, 972, 973
Schoville, K. N.: 787
Schrage, W.: 280
Schramm, B.: 683
Schreiber, S.: 448, 566, 1679
Schroer, S.: 567, 1462
Schröter, J.: 211, 952
Schuler, M.: 228
Schuller, E.: 1232
Schultz, C. E.: 628
Schultze, H.: 788
Schüngel, P.: 1399
Schwank, B.: 152, 1189
Schwartz, D. R.: 1920
Schwartz, J.: 1318
Schweitzer, A. M.: 1463, 1464
Schwier, H.: 734
Schwindt, R.: 1734
Scibona, R.: 1599
Scognamiglio, E.: 138
Scorgie, G. A.: 51
Scott, B. B.: 866
Scott, D. A.: 735
Scott, J. J.: 392
Scullion, J.: 139, 736
Sebesta, J. L.: 1966
Seeanner, P.: 250
Segal, A.: 490
Segal, R. A.: 52
Segalla, G.: 53, 832, 1656
Seidnader, M.: 341
Seitz, E.: 354, 1036
Selinsky, P.: 1201
Sellew, P.: 663
Selvanayagam, I.: 737
Sementchenko, L.: 1921
Senior, D.: 106, 107, 799, 800, 912, 1518, 1519
Sered, S. S.: 1846
Serra, A. M.: 1847
Sewell, P.: 159, 1565
Shalev, D.: 568
Shanks, H.: 1510, 1869, 1870
Shantz, C.: 1624
Sharkey, S. A.: 1465
Sharma, A.: 140
Shaw, B. D.: 459r
Sheehan, T.: 155
Sheeley, S.: 85
Shemesh, A.: 1890
Shemesh, R.: 1944
Shenk, C. E.: 141
Sheppard, A.: 1354
Shields, B. E.: 55
Shoemaker, S. J.: 1383
Shupak, N.: 1404
Shurr, W. H.: 1618
Sibley, J. R.: 1190
Sicherman, H.: 1306
Sicre, J. L.: 1848
Sidebotham, S. E.: 1867
Sieg, F.: 174, 937, 1588
Siegel, J.: 1967
Sievers, J.: 517, 569
Silva, M.: 1729
Silva, R. P.: 1633
Sim, D. C.: 812, 1570
Simonet, J.-L.: 257
Singer, C.: 56
Ska, J. L.: 239, 1466
Skarsaune, O.: 400, 417
Skoven, A. V.: 1713
Slater, A.: 789
Slater, W.: 1355
Smillie, G. R.: 1571
Smith, D. M.: 229
Smith, I.: 1765
Smith, J. E.: 1077
Smith, R. H.: 790
Söding, T.: 119, 833, 974
Sonnet, J.-P.: 738
Sosin, J. D.: 1356
Spatafora, A.: 1922
Spencer, R. A.: 377
Spero, S.: 596

Spriggs, D.: 1467
Stäblein, F.: 1543
Stander, H. F.: 1493
Standhartinger, A.: 281
Starr, R. J.: 629
Steenberg, P. F.: 1756
Steffek, E.: 205
Stegemann, W.: 740r
Stein, D.: 1319
Stein, R. H.: 57, 147r
Steiner, R. C.: 1292
Steinmetz, F.-J.: 1553
Stenschke, C.: 1619r
Stenström, H.: 58
Sterling, G. E.: 958, 1094, 1293, 1468
Steudel, A.: 512
Steyn, G. J.: 1090
Still, E. C.: 1672
Stirnimann, H.: 59
Stolt, B.: 86
Stolz, F.: 741r
Stone, C. F.: 934
Stone, I. F.: 597
Stone, K.: 739
Stordalen, T.: 5
Storey, G. R.: 491
Storm, M.: 1100
Stover, M.: 95
Stowasser, M.: 195, 1605
Stramare, T.: 120, 890
Strauss, D. F. M.: 60
Strickert, F.: 1217, 1923
Strijdom, J.: 1705
Stuckenbruck, L. T.: 1051, 1222
Sumney, J.: 1080
Suski, A.: 982
Swartz, M. D.: 518
Sweeney, J. P.: 1744
Synnes, M.: 1768
Syrén, R.: 598
Szesnat, H.: 1494
Sztankóczy, Z.: 813

Tal, A.: 1320, 1945
Talbert, C. H.: 282, 1572
Talmon, S.: 949
Tambasco, A. J.: 1706
Tamez, E.: 1081
Tan, R. K. J.: 867
Tångberg, A.: 519
Tanzer, S. J.: 1653
Tarocchi, S.: 1112
Tasker, R. V. G.: 449
Tassin, C.: 1019
Tauchner, C.: 1073
Taylor, D. G. K.: 1218
Taylor, J.: 260, 1674
Taylor, J. E.: 1924
Taylor, N. H.: 171
Telford, W. R.: 925
Temin, P.: 1357
Termini, C.: 570
Ternier, A.: 550, 1275
Terrenato, N.: 492
Thatcher, T.: 1104
Theissen, G.: 142, 356, 1013r, 1752
Thekkekara, M.: 1020
Theobald, M.: 1654
Thériault, J.-Y.: 936
Thiel, S.: 664
Thiel, W.: 1871
Thielman, F.: 143
Thom, J. C.: 1968
Thomas, M.: 1091
Thomas, R.: 325
Thomas, R. L.: 1191, 1469
Thompson, L. L.: 1384
Thompson, M. M.: 230
Thomsen, M.: 1192
Thurston, B.: 943
Tiedemann, H.: 1219
Tillman, W. M.: 450
Tirosh-Samuelson, H.: 451
Tissot, Y.: 1560
Tite, P. L.: 571, 1400
Tiwald, M.: 231, 1193
Tkacz, M.: 1021
Tobin, T. H.: 1032
Todd, M.: 604
Tomes, R.: 1
Tomson, P.: 665
Topczewska, U.: 1707
Torallas Tover, S.: 1294
Tov, E.: 1510
Towner, W. S.: 791, 1470
Trakatellis, D.: 1996
Trible, P.: 61
Trigo, P.: 452
Trimaille, M.: 889
Trocmé, É.: 1544
Troiani, L.: 630
Tromp, J.: 1295
Tronina, A.: 1233
Troxel, R. L.: 914
Trublet, J.: 453
Tsirkin, J. B.: 1853
Tuckett, C. M.: 249, 1566
Turner, D. L.: 907
Tybout, R. A.: 493
Tyler, R. L.: 1044

Uchida, K.: 1039
Uehlinger, C.: 1194
Ukpong, J. S.: 121
Ulmer, R. B. K.: 1321, 1946
Ulrich, E.: 1234
Untergassmair, F. G.: 381, 1115
Uríbarri, G.: 1511

Vahrenhorst, M.: 1296
Valantasis, R.: 631, 675
Valentini, A.: 401

Valentino, T. R.: 1545
Valleskey, D.: 1746
van Aarde, A. G.: 144, 1512, 1546, 1547, 1766, 1767
Van Belle, G.: 975
van den Hoek, A.: 1385
van der Horst, P. W.: 572, 1220, 1297
VanderKam, J. C.: 792, 1225
van der Merwe, D. G.: 976
van der Watt, J. G.: 977, 1754
Van De Water, R.: 1925
van Eck, E.: 1471, 1526
van Esbroeck, M.: 1997
Vanhoye, A.: 351
Van Iersel, B.: 188
Vanlaningham, M. G.: 1195
Van Leeuwen, R. C.: 87, 454
van Minnen, P.: 945
van Nieuwenhove, R.: 684
Van Oyen, G.: 1548
van Rensburg, F. J.: 1758
van Tilborg, S.: 1688
van Toorn, P.: 742
van Wyk, D. J. C.: 1549
van Zyl, H. C.: 1849
Vargas-Machuca, A.: 1550
Varo, F.: 1796
Vázquez Allegue, J.: 520
Velaidum, J.: 1472
Veltri, G.: 1947
Venetz, H.-J.: 1144
Venter, P. M.: 1405
Verheyden, J.: 801
Vermeylen, J.: 926
Verseput, D. J.: 355
Verster, P.: 287
Vicent Cernuda, A.: 153, 846
Vickers, M.: 1872
Vielhauer, R.: 1235
Viljoen, D. A.: 1766
Vincent, J. J.: 743
Vinson, R. B.: 378
Vitto, F.: 494
Vogel, D.: 599
Vogels, W.: 685
Voigt, M. M.: 1201
Volgger, D.: 573
Vollenweider, S.: 1785
von Dobbeler, A.: 1196
von Dobbeler, S.: 1926
von Oppen, E.: 1927
Vos, C. J. A.: 1797
Vos, J. S.: 288
Vosloo, W.: 744
Voth, E.: 1495
Vouga, F.: 868

Wacholder, B. Z.: 1236, 1237
Waetjen, H. C.: 951, 980, 1786
Wagemakers, B.: 1998
Wagner, V.: 835
Wainwright, E.: 1850
Walbank, F. W.: 793
Walf, K.: 1513
Walker, P.: 145
Walker, W. O.: 1062
Wallace, D. B.: 88
Walldorf, J.: 1514
Walton, J. H.: 1473
Wansbrough, H.: 802
Warner, A. R.: 884
Warren, J.: 1358
Warzecha, J.: 762
Wassermann, H.: 795r
Watson, F.: 316
Watson, N.: 794, 1034
Watson, R. P.: 1221
Waugh, S. G.: 1040
Weatherly, J. A.: 1675
Webster, J.: 3r, 62
Wechsler, M. G.: 1238
Węcławski, T.: 855
Wedderburn, A. J. M.: 1022, 1676
Weeks, S. D. E.: 1928
Wehr, L.: 283, 1655
Wehrle, J.: 455
Weibling, J. M.: 899
Weidemann, H.-U.: 252
Weisberg, D. B.: 768
Weisberg, D. E.: 600
Weiss, H.-F.: 885
Welborn, L. L.: 305
Welker, M.: 1787
Wells, A.: 1515
Wells, G. A.: 1386
Wells, P.: 1851
Wénin, A.: 456
Wenning, R.: 1145
Weren, W.: 146
Werman, C.: 1929
Wertheimer, A.: 751
West, G. O.: 1474
Westphal, M.: 63
Wetzel, R.: 1146
Weyermann, A. M.: 1127
Whaling, F.: 64
White, R. E. O.: 988, 1612
White Crawford, S.: 1239, 1298
Whitters, M. F.: 575, 1613
Wick, P.: 1147
Wielenga, B.: 886
Wilbush, J.: 402
Wilcken, J.: 173
Wilken, R. L.: 1387
Wilkens, H.: 927
Willett Newheart, M.: 1475
Williams, D. S.: 1299
Williams, J.: 1343
Williams, J. T.: 1516
Williams, P. J.: 69, 905
Willimon, W. H.: 65
Wills, L. M.: 887

Wilson, A. I.: 803
Wilson, W. T.: 1753
Wink, W.: 384, 836, 1814r
Winkett, L.: 1527
Winling, R.: 645
Winston, D.: 1300
Winter, R.: 457
Wong, E. K. C.: 289
Wood, J.: 136r
Wood, M.: 828r
Woolf, G.: 1950r
Work, T.: 941
Worthen, J.: 66
Woyke, J.: 1030
Wright, S. I.: 1476
Wu, R.: 1197

Xeravits, G.: 521, 1301

Yacoub, J.: 70
Yoffie, A. M.: 1322
Young, N. H.: 1093
Young-Widmaier, M. R.: 1969
Ysebaert, J.: 1388

Zachman, R. C.: 67, 745
Zager, W.: 786
Zahl, P. F. M.: 1023
Załęski, J.: 1078
Zamora, K. A.: 488
Zarzeczny, R.: 1389
Zawadski, R.: 1592
Zeller, D.: 403, 1054
Zetterholm, M.: 1477
Zevit, Z.: 1873
Zias, J.: 468
Zilonka, P.: 906
Zimmerman, T.: 903
Zimmermann, R.: 909
Zinkuratire, V.: 746
Zissu, B.: 486, 1240
Zöckler, T.: 178
Zuckschwerdt, E.: 893
Zumstein, J.: 1024
Zur, Y.: 522
Zweck, D. W.: 1198
Zwickel, W.: 496
Żywica, Z.: 1109

INDEX OF BOOK REVIEWS

Abraham, *Canon and Criterion in Christian Theology,* 2r–3r.
Achtemeier, Green, and Thompson, *Introducing the New Testament,* 1401r.
Anti-Judaism and the Fourth Gospel, ed. Bieringer, Pollefeyt, and Vandecastelle-Vanneuville, 1639r.
The Apocryphal Acts of Peter, ed. Bremmer, 639r.
Avery-Peck and Neusner (eds.), *The Blackwell Companion to Judaism; The Blackwell Reader in Judaism,* 555r.
Barr, *The Concept of Biblical Theology,* 387r.
Barrett, *The Acts of the Apostles,* vols. 1-2, 992r.
Barton, *Roman Honor,* 1950r.
Bauer, *A Greek-English Lexicon of the New Testament and other Early Christian Literature,* 1481r.
Betz et al. (eds.), *Religion in Geschichte und Gegenwart.* Band 1, *A-B,* 676r.
The Bible in Africa, ed. West and Dube, 1403r.
Bieringer, Pollefeyt, and Vandecasteele-Vanneuville (eds.), *Anti-Judaism and the Fourth Gospel,* 1639r.
The Blackwell Companion to Judaism; The Blackwell Reader in Judaism, ed. Neusner and Avery-Peck, 555r.
Boyd, *God of the Possible,* 1150r.
Bremmer (ed.), *The Apocryphal Acts of Peter,* 639r.
Brueggemann, *Theology of the Old Testament,* 387r–388r.
Buell, *Making Christians,* 1975r.
Byrskog, *Story as History – History as Story,* 109r.
Capps, *Jesus. A Psychological Biography,* 1529r.
Castro Sánchez, *Evangelio de Juan,* 963r.
Chilton, *Rabbi Jesus,* 817r.
Collins, *First Corinthians,* 1716r.
Crossan, *The Birth of Christianity,* 125r.
Dahl, *Studies in Ephesians,* 323r.
D'Angelo and Kraemer (eds.), *Women & Christian Origins,* 1975r.
The Dead Sea Scrolls. Fifty Years After Their Discovery, eds. Schiffman, Tov, and VanderKam, 515r.
Dube and West (eds.), *The Bible in Africa,* 1403r.
Encyclopedia of the Dead Sea Scrolls, ed. Schiffman and VanderKam, 516r.
Epperley, *God's Touch,* 1812r.
Feldman, *Judean Antiquities 1-4,* 542r.
Fredriksen, *Jesus of Nazareth, King of the Jews,* 834r.
Gagnon, *The Bible and Homosexual Practice,* 1814r.
J. B. Green, Thompson, and Achtemeier, *Introducing the New Testament,* 1401r.
P. Green, *The Argonautika,* 613r.
Haight, *Jesus Symbol of God,* 1775r.
Hasan-Rokem, *The Web of Life,* 1933r.
Horden and Purcell, *The Corrupting Sea,* 459r.
Horsley, *Hearing the Whole Story,* 1590r.
Idel, *Messianic Mystics,* 548r.
Jervell, *Die Apostelgeschichte,* 255r–256r.
Khalidi (ed.), *The Muslim Jesus,* 823r.
Kloppenborg Verbin, *Excavating Q,* 157r.
Kramer and D'Angelo (eds.), *Women & Christian Origins,* 1975r.
Lenowitz, *The Jewish Messiahs,* 548r.

Meggitt, *Paul, Poverty and Survival,* 1012r–1013r.
Meier, *A Marginal Jew,* vol. 3, 825r.
Meyers (ed.), *The Oxford Encyclopedia of Archaeology in the Near East,* 1210r.
Miles, *Christ: A Crisis in the Life of God,* 136r, 826r–828r.
Muchowski, *Komentarze do rękopisów znad Morza Martwego,* 508r.
The Muslim Jesus, ed. Khalidi, 823r.
Neusner and Avery-Peck (eds.), *The Blackwell Companion to Judaism; The Blackwell Reader in Judaism,* 555r.
The Oxford Encyclopedia of Archaeology in the Near East, ed. Meyers, 1210r.
Pollefeyt, Vandecasteele-Vanneuville, and Bieringer (eds.), *Anti-Judaism and the Fourth Gospel,* 1639r.
Poppi, *Sinossi quadriforme dei quattro Vangeli, greco-italiano.* Vol. 1, *Testo,* 117r.
Purcell and Horden, *The Corrupting Sea,* 459r.
Räisänen, *Neutestamentliche Theologie?,* 1456r.
Religion in Geschichte und Gegenwart. Band 1, *A-B,* ed. Betz et al., 676r.
Schiffman, Tov, and VanderKam (eds.), *The Dead Sea Scrolls. Fifty Years After Their Discovery,* 515r.
Schiffman and VanderKam (eds.), *Encyclopedia of the Dead Sea Scrolls,* 516r.
Schlosser, *Jésus de Nazareth,* 831r.
Selvidge, *The New Testament. A Timeless Book for All Peoples,* 54r.
Stuhlmacher, *Biblische Theologie des Neuen Testaments,* 1770r.
Theissen, *Der Religion der ersten Christen,* 740r–741r, 1456r.
Thiselton, *The First Epistle to the Corinthians,* 1716r.
Thompson, Achtemeier, and Green, *Introducing the New Testament,* 1401r.
Tov, VanderKam, and Schiffman (eds.), *The Dead Sea Scrolls. Fifty Years After Their Discovery,* 515r.
Vandecasteele-Vanneuville, Bieringer, and Pollefeyt (eds.), *Anti-Judaism and the Fourth Gospel,* 1639r.
VanderKam and Schiffman (eds.), *Encyclopedia of the Dead Sea Scrolls,* 516r.
VanderKam, Schiffman, and Tov (eds.), *The Dead Sea Scrolls. Fifty Years After Their Discovery,* 515r.
Vermes, *The Changing Faces of Jesus,* 834r, 1551r.
Wasserberg, *Aus Israels Mitte – Heil für die Welt,* 1619r.
Weitzman, *The Syriac Version of the Old Testament. An Introduction,* 574r.
West and Dube (eds.), *The Bible in Africa,* 1403r.
White, *The Social Origins of Christian Architecture,* 495r.
Wiese, *Wissenschaft des Judentums und protestantische Theologie im wilhelmischen Deutschland,* 795r.
Witherington, *The Acts of the Apostles,* 992r.
Women & Christian Origins, ed. Kraemer and D'Angelo, 1975r.
Wright, *Jesus and the Victory of God,* 147r.

INDEX OF BOOK NOTICES

Aageson, *In the Beginning. Critical Concepts for the Study of the Bible,* p. 136.
Achtemeier, Green, and Thompson, *Introducing the New Testament,* p. 136.
Actualizar el Lenguaje Religioso, ed. Fernández Biénzobas, pp. 358-359.
Adam, Reents, and Lachmann (eds.), *Elementare Bibeltexte,* p. 361.
Adewuya, *Holiness and Community in 2 Cor 6:14–7:1,* p. 383.
Aejmelaeus, *Schwachheit als Waffe. Die Argumentation des Paulus im Tränenbrief (2. Kor. 10–13),* p. 163.
After Pentecost. Language and Biblical Interpretation, ed. Bartholomew, Greene, and Möller, pp. 354-355.
Aguirre, *Ensayo sobre los orígenes del cristianismo,* p. 354.
Agus, *Das Judentum in seiner Entstehung,* p. 184.
Aichele and Walsh (eds.), *Screening Scripture,* p. 541.
Aitken and Maclean, *Flavius Philostratus: Heroikos,* p. 407.
Akenson, *Surpassing Wonder. The Invention of the Bible and the Talmuds,* p. 136.
'Al Kanfei Yonah. Collected Studies of Jonas C. Greenfield on Semitic Philology, ed. Paul, Stone, and Pinnick, pp. 202-203.
Allison, *Scriptural Allusions in the New Testament,* pp. 580-581.
Alston, *The City in Roman and Byzantine Egypt,* p. 581.
Althann (ed.), *Elenchus of Biblica, 1998,* p. 541.
Alvarium. Festschrift für Christian Gnilka, ed. Blümer, Henke, and Mülke, p. 581.
Amsler, *L'évangile inconnu. La Source des paroles de Jésus (Q),* p. 146.
Ancient History: Key Themes and Approaches, ed. Morley, p. 409.
Ancient Magic and Ritual Power, ed. Meyer and Mirecki, p. 409.
And You Welcomed Me. A Sourcebook on Hospitality in Early Christianity, ed. Oden, p. 594.
G. A. Anderson, *The Genesis of Perfection. Adam and Eve in Jewish and Christian Imagination,* pp. 184-185.
R. T. Anderson and Giles, *The Keepers. An Introduction to . . . the Samaritans,* pp. 395-396.
The Annual of Rabbinic Judaism, vol. 3, ed. Avery-Peck, Green, and Neusner, p. 185.
Ansaldi and Cuvillier, *Il fut transfiguré devant eux,* pp. 549-550.
Antiquity and Humanity. Essays . . . Presented to Hans Dieter Betz, ed. Yarbro Collins and Mitchell, pp. 136-137.
The Apocalyptic Jesus, ed. Miller, pp. 558-559.
Archaeology and Society in the 21st Century, ed. Silberman and Frerichs, pp. 415-416.
Archibald et al. (eds.), *Hellenistic Economies,* p. 185.
Armstrong et al., *The Once & Future Faith,* pp. 573-574.
Arnal, *Jesus and the Village Scribes,* p. 146.
Ashton and Whyte, *The Quest for Paradise,* p. 175.
Atkins and Francis, *Exploring Matthew's Gospel,* pp. 371-372; *Exploring Luke's Gospel,* p. 555.
Atkinson, *An Intertextual Study of The Psalms of Solomon,* p. 185.
Atos dos Apóstolos, ed. Terra, p. 380.
Atti del V simposio di Tarso su S. Paolo apostolo, ed. Padovese, pp. 568-569.
Atti del VI simposio di Tarso su S. Paolo apostolo, ed. Padovese, p. 569.
Atti del VII simposio di Tarso su S. Paolo apostolo, ed. Padovese, p. 569.
Atti del VII simposio di Efeso su S. Giovanni apostolo, ed. Padovese, p. 560.
Atti del VIII simposio di Efeso su S. Giovanni apostolo, ed. Padovese, p. 561.
Augustine. Biblical Exegete, ed. Van Fleteren and Schnaubelt, p. 367.
Avemarie, *Die Tauferzählungen der Apostelgeschichte,* p. 550.
Avery-Peck, Chilton, and Neusner (eds.), *Judaism in Late Antiquity,* p. 413.

Avery-Peck, Green, and Neusner (eds.), *The Annual of Rabbinic Judaism,* vol. 3, p. 185.
Avery-Peck and Neusner (eds.), *Judaism in Late Antiquity.* Part 3, *Where We Stand,* vol. 4, p. 186.
Avery-Peck, Neusner, and Chilton (eds.), *Judaism in Late Antiquity.* Part 5, *The Judaism of Qumran,* vols. 1-2, p. 186.
Backhaus (ed.), *Theologie als Vision. Studien zur Johannes-Offenbarung,* p. 163.
Baer, *When We All Go Home. Translation and Theology in* LXX *Isaiah 56–66,* p. 581.
Baglow, *"Modus et Forma": A New Approach to the Exegesis of Saint Thomas Aquinas,* p. 354.
Baker (ed.), *Looking into the Future,* p. 390.
Bakke, *"Concord and Peace." A Rhetorical Analysis of the First Letter of Clement,* p. 186.
Baltrusch, *Die Juden und das Römische Reich,* p. 396.
Banateanu, *La théorie stoïcienne de l'amitié,* p. 396.
Barnett (ed.), *Isaac Newton's Observations on the Prophecies of Daniel and the Apocalypse,* pp. 163-164.
Bartholomew, Greene, and Möller (eds.), *After Pentecost. Language and Biblical Interpretation,* pp. 354-355.
Bartlett (ed.), *Jews in the Hellenistic and Roman Cities,* pp. 581-582.
J. Barton (ed.), *The Biblical World,* pp. 541-542.
J. Barton and Muddiman (eds.), *The Oxford Bible Commentary,* p. 355.
S. C. Barton, *Life Together. Family, Sexuality and Community in the New Testament and Today,* pp. 175-176.
Basser, *Studies in Exegesis. Christian Critiques of Jewish Law and Rabbinic Responses 70-300 C.E.,* p. 147.
Batson, *The Treasure Chest of the Early Christians. Faith, Care and Community . . . ,* p. 396.
Bauckham, *Gospel Women,* p. 550.
Baum, *Pseudepigraphie und literarische Fälschung im frühen Christentum,* pp. 186-187.
Beck and Black (eds.), *Rethinking the Synoptic Problem,* p. 147.
Becker, *Wunder und Wundertäter im frührabbinischen Judentum,* p. 582.
Beckwith, *Calendar and Chronology, Jewish and Christian,* pp. 396-397.
BeDuhn and Mirecki (eds.), *The Light and the Darkness. Studies in Manichaeism and its World,* p. 199.
Being Greek under Rome, ed. Goldhill, p. 403.
Belayche, *Iudaea-Palaestina. The Pagan Cults in Roman Palestine,* p. 397.
Bénétreau, *Bonheur des hommes, bonheur de Dieu,* p. 574.
Bennema, *The Power of Saving Wisdom . . . in Relation to the Soteriology of the Fourth Gospel,* pp. 550-551.
Bentsik and Pitassi (eds.), *La Bible à la croisée des savoirs,* pp. 363-364.
Berder et al., *Le sacrifice du Christ et des chrétiens,* p. 574.
Berger, *Sind die Berichte des Neuen Testaments wahr?,* p. 542.
———, *Was gibt uns die Kraft zum Leben?,* p. 176.
———, *Wer bestimmt unser Leben?,* p. 574.
———, *Wie kommt das Ende der Welt?,* p. 390.
———, *Wozu ist der Teufel da?,* p. 176.
Berlin and Overman (eds.), *The First Jewish Revolt,* p. 582.
Berry and Laurence (eds.), *Cultural Identity in the Roman Empire,* p. 196.
Bettini, *Classical Indiscretions,* p. 397.
Betz et al. (eds.), *Religion in Geschichte und Gegenwart.* Band 3, *F-H,* p. 137; Band 4, *I-K,* p. 355.
La Bible à la croisée des savoirs, ed. Pitassi and Bentsik, pp. 363-364.
The Bible Documents, p. 542.

The Bible in a World Context, ed. Dietrich and Luz, p. 543.
The Bible in Africa, ed. West and Dube, p. 368.
The Bible on Suffering, ed. Tambasco, p. 393.
Biblical Hebrew, Biblical Texts. Essays in Memory of Michael P. Weitzman, ed. Rapoport-Albert and Greenberg, pp. 582-583.
The Biblical World, ed. Barton, pp. 541-542.
Biguzzi, *Velo e silenzio. Paolo e la donna in 1Cor 11,2-16 e 14,33b-36,* p. 164.
Binder, *Into the Temple Courts. The Place of the Synagogues in the Second Temple Period,* p. 187.
Binkley and McKeel, *Jesus & His Kingdom of Equals,* p. 551.
C. C. Black, *The Rhetoric of the Gospel. Theological Artistry in the Gospels and Acts,* p. 147.
D. A. Black and Beck (eds.), *Rethinking the Synoptic Problem,* p. 147.
M. Black and Rowley (eds.), *Peake's Commentary on the Bible,* pp. 137-138.
Blancy et al., *Mary in the Plan of God and in the Communion of Saints,* p. 574.
Blickenstaff and Levine (eds.), *A Feminist Companion to Mark,* p. 155; *A Feminist Companion to Matthew,* pp. 155-156.
Blomberg, *Heart, Soul, and Money. A Christian View of Possessions,* p. 176.
———, *The Historical Reliability of John's Gospel,* pp. 368-369.
Blount, *Then the Whisper Put on Flesh. New Testament Ethics in an African American Context,* p. 390.
———, Brueggemann, and Placher, *Struggling with Scripture,* p. 356.
Blowers et al. (eds.), *In Dominico Eloquio . . . Essays . . . in Honor of Robert Louis Wilken,* pp. 359-360.
Blumenfeld, *The Political Paul,* p. 563.
Blümer, Henke, and Mülke (eds.), *Alvarium. Festschrift für Christian Gnilka,* p. 581.
Boadt and Smith (eds.), *Imagery and Imagination in Biblical Literature. Essays in Honor of Aloysius Fitzgerald,* p. 194.
Boccaccini, *Roots of Rabbinic Judaism,* p. 397.
Bock, *Studying the Historical Jesus,* p. 551.
Boismard, *Le Baptême chrétien selon le Nouveau Testament,* pp. 390-391.
Bonnard, *L'Évangile selon saint Matthieu,* p. 551.
Bonneau, *Saint Marc,* p. 369.
The Book of Daniel. Composition and Reception, vol. 2, ed. Collins and Flint, p. 189.
Booth, *The Bedrock Gospel,* p. 147.
Bormann, *Recht, Gerechtigkeit und Religion im Lukasevangelium,* pp. 147-148.
Böttrich, *Petrus. Fischer, Fels und Funktionär,* p. 176.
Bovon, *Das Evangelium nach Lukas.* 3. Teilband, *Lk 15,1–19,27,* p. 148.
———, *L'Évangile selon saint Luc (15,1 – 19,27),* p. 148.
———, *Luke 1. A Commentary on the Gospel of Luke 1:1–9:50,* pp. 551-552.
Bowkett et al., *Classical Archaeology in the Field,* pp. 397-398.
Bowman, Garnsey, and Rathbone (eds.), *The Cambridge Ancient History.* Vol. 11, *The High Empire,* p. 187.
Boyce, *Zoroastrians,* p. 398.
Boyd, *Satan and the Problem of Evil,* pp. 176-177.
Boyer, *Using Film to Teach New Testament,* p. 542.
Braaten and Jenson (eds.), *The Last Things,* p. 575.
Branick, *First Corinthians,* p. 164.
Bremer and Furley, *Greek Hymns,* p. 191.
Bremmer, *The Rise and Fall of the Afterlife,* p. 398.
Briggs, *Words in Action. Speech Act Theory and Biblical Interpretation,* p. 542.
Brin, *The Concept of Time in the Bible and the Dead Sea Scrolls,* p. 398.

Brisson, *Sexual Ambivalence,* pp. 398-399.
Broer, *Einleitung in das Neue Testament,* Band 2, pp. 164-165.
Brooke, Callaway, and Davies, *The Complete World of the Dead Sea Scrolls,* p. 585.
Brooke (ed.), *The Society for Old Testament Study Book List 2002,* p. 583.
Broshi, *Bread, Wine, Walls and Scrolls,* p. 583.
Brossier et al., *Paroles de Vie,* p. 575.
The Brother of Jesus, ed. Chilton and Neusner, pp. 356-357.
Brown (ed.), *Novum Testamentum ab Erasmo Recognitum. II. Evangelium secundum Iohannem et Acta Apostolorum,* p. 552.
Brueggemann, *The Bible Makes Sense,* pp. 355-356.
———, *Peace,* p. 391.
———, *The Prophetic Imagination,* p. 177.
———, Placher, and Blount, *Struggling with Scripture,* p. 356.
Bruteau (ed.), *Jesus through Jewish Eyes,* p. 148.
Bryan, *Jesus and Israel's Traditions of Judgement and Restoration,* p. 552.
Bryant, *The Risen Crucified Christ in Galatians,* p. 165.
Buis, *Le Lévitique, la Loi de sainteté,* p. 187.
Bultmann, *Theologie als Kritik,* p. 543.
Bunine, *Une légende tenace: le retour de Paul à Antioche . . . (Actes 18,18 - 19,1),* pp. 552-553.
G. W. Burnett, *Paul and the Salvation of the Individual,* p. 383.
R. E. Burnett, *Karl Barth's Theological Exegesis,* p. 356.
Caillot, Le Foll, and Meens, *Le Christ et la femme adultère,* p. 157.
Callaway, Davies, and Brooke, *The Complete World of the Dead Sea Scrolls,* p. 585.
The Cambridge Ancient History. Vol. 11, *The High Empire,* ed. Bowman, Garnsey, and Rathbone, p. 187; vol. 14, *Late Antiquity,* ed. Cameron, Ward-Perkins, and Whitby, pp. 187-188.
Cameron, Ward-Perkins, and Whitby (eds.), *The Cambridge Ancient History.* Vol. 14, *Late Antiquity,* pp. 187-188.
Camp, *The Archaeology of Athens,* p. 399.
Cantalamessa, *Life in Christ . . . the Letter to the Romans,* pp. 563-564.
Capon, *Kingdom, Grace, Judgment. Paradox, Outrage, and Vindication in the Parables of Jesus,* p. 369.
Caragounis, *Homoerotik,* p. 177.
Cardona, *La epifanía de Dios continúa,* pp. 177-178.
Cardona Ramírez, *Bordeando el mar de Galilea,* p. 177.
———, *YHWH a la hora de la brisa,* p. 178.
——— and Lohfink, *La alianza. Los milagros,* p. 181.
Carlson and Hedahl, *Preaching 1 Corinthians 13,* p. 566.
Carmichael, Lim, and MacQueen (eds.), *On Scrolls, Artefacts and Intellectual Property,* p. 197.
Carson, *New Testament Commentary Survey,* p. 138.
———, O'Brien, and Seifrid (eds.), *Justification and Variegated Nomism,* vol. 1, p. 188.
T. L. Carter, *Paul and the Power of Sin,* pp. 383-384.
W. Carter, *Matthew and Empire,* pp. 148-149.
Cartledge, Cohen, and Foxhall (eds.), *Money, Labour and Land,* pp. 583-584.
Cartlidge and Elliott, *Art and the Christian Apocrypha,* p. 399.
Casalini, *Iniziazione al Nuovo Testamento,* p. 138.
———, *Lettere Cattoliche, Apocalisse di Giovanni,* p. 564.
———, *Le Lettere di Paolo,* p. 165.
———, *Teologia dei Vangeli,* p. 553.
Cassidy, *Paul in Chains,* p. 165.

Chapman, *The Coming Crisis. The Impact of Eschatology on Theology in Edwardian England,* p. 178.
Charism, Leadership and Community. Proceedings of the Second Annual Convention, p. 356.
Charlesworth et al. (eds.), *The Dead Sea Scrolls,* vol. 6B, pp. 399-400.
Chávez, *The Theological Significance of Jesus' Temple Action in Mark's Gospel,* p. 553.
Childs, *Biblical Theology. A Proposal,* p. 391.
Chilton, Avery-Peck, and Neusner (eds.), *Judaism in Late Antiquity.* Part 5, *The Judaism of Qumran,* vols. 1-2, p. 186.
Chilton and Neusner (eds.), *The Brother of Jesus,* pp. 356-357.
Chilton, Neusner, and Avery-Peck (eds.), *Judaism in Late Antiquity,* p. 413.
Christmas Unwrapped. Consumerism, Christ, and Culture, ed. Horsley and Tracy, p. 180.
Clarke, *Between Geography and History. Hellenistic Constructions of the Roman World,* pp. 188-189.
Claussen, *Versammlung, Gemeinde, Synagoge. Das hellenistisch-jüdische Umfeld der frühchristlichen Gemeinden,* p. 584.
Clines, *The Dictionary of Classical Hebrew.* Vol. 5, *m-n,* p. 584.
Cohen, Foxhall, and Cartledge (eds.), *Money, Labour and Land,* pp. 583-584.
Colavecchio, *Perfeito no seu amor. O itinerário de Jesus Cristo diante do Pai no Evangelho de Mateus,* p. 553.
B. J. Collins (ed.), *A History of the Animal World in the Ancient Near East,* p. 400.
J. J. Collins, *Seers, Sibyls and Sages in Hellenistic-Roman Judaism,* p. 400.
——— and Flint (eds.), *The Book of Daniel. Composition and Reception,* vol. 2, p. 189.
Colloquium Biblicum Lovaniense 1-50, 1949-2001, ed. Neirynck, p. 547.
Colwell with Tune, *A Beginner's Reader-Grammar for New Testament Greek,* p. 138.
The Context of Scripture, vol. 3, ed. Hallo and Younger, p. 588.
Conti, *Le Sapienza personificata negli elogi veterotestamentari,* p. 189.
Conzelmann and Lindemann, *Arbeitsbuch zum Neuen Testament,* p. 138.
Cook, *The Interpretation of the New Testament in Greco-Roman Paganism,* p. 400.
Copan and Evans (eds.), *Who Was Jesus?,* p. 149.
Coppedge, *Portraits of God. A Biblical Theology of Holiness,* p. 178.
The Coptic Gnostic Library, ed. Robinson, pp. 594-595.
Corley, *Ben Sira's Teaching on Friendship,* pp. 584-585.
Cousar, *Reading Galatians, Philippians, and 1 Thessalonians,* p. 564.
Cousland, *The Crowds in the Gospel of Matthew,* p. 369.
Cox, Gentry, and Hiebert (eds.), *The Old Greek Psalter. Studies in Honour of Albert Pietersma,* p. 202.
Cranfield, *On Romans and Other New Testament Essays,* p. 564.
Il cristianesimo delle origini. I Padri apostolici, ed. Lenzuni, p. 406.
Croatto, *Hermenéutica práctica,* p. 357.
Crosby, *The Prayer that Jesus Taught Us,* p. 554.
Crowder, *Simon of Cyrene,* p. 554.
Cultural Identity in the Roman Empire, ed. Laurence and Berry, p. 196.
Cummins, *Paul and the Crucified Christ in Antioch,* pp. 564-565.
Cunningham, *A Story of Shalom,* pp. 178-179.
Cuvillier and Ansaldi, *Il fut transfiguré devant eux,* pp. 549-550.
Danove, *Linguistics and Exegesis in the Gospel of Mark,* p. 149.
Darù, *Dio ha aperto anche ai pagani la porta della fede (At 14,27). Una lettura degli Atti degli Apostoli,* pp. 369-370.
Das, *Paul, the Law, and the Covenant,* pp. 165-166.
Davies, Brooke, and Callaway, *The Complete World of the Dead Sea Scrolls,* p. 585.
Davila, *Descenders to the Chariot. The People behind the Hekhalot Literature,* pp. 400-401.

Davis, *The Antithesis of the Ages. Paul's Reconfiguration of Torah,* p. 384.
Dawes, *The Historical Jesus Question,* pp. 149-150.
Dawson, *Christian Figural Reading and the Fashioning of Identity,* p. 401.
The Dead Sea Scrolls, vol. 6B, ed. Charlesworth et al., pp. 399-400.
De Dapper and Vermeulen (eds.), *Geoarchaeology of the Landscapes of Classical Antiquity,* pp. 205-206.
Deibert, *Mark,* p. 150.
de Jong, De Landtsheer, and Enenkel (eds.), *Recreating Ancient History,* pp. 401-402.
De Landtsheer, Enenkel, and de Jong (eds.), *Recreating Ancient History,* pp. 401-402.
De La Torre, *Reading the Bible from the Margins,* p. 357.
DeMoss, *Pocket Dictionary for the Study of New Testament Greek,* p. 139.
Denaux (ed.), *New Testament Textual Criticism and Exegesis. Festschrift J. Delobel,* p. 547.
Depew and Obbink (eds.), *Matrices of Genre. Authors, Canons, and Society,* pp. 189-190.
deSilva, *New Testament Themes,* p. 179.
Deutschmann, *Synagoge und Gemeindebildung . . . Apg 13,42-52,* p. 370.
Dickie, *Magic and Magicians in the Greco-Roman World,* p. 585.
Diefenbach, *Der Konflikt Jesu mit den "Juden." . . . Lösung der johanneischen Antijudaismus-Diskussion,* p. 554.
Dietrich and Luz (eds.), *The Bible in a World Context,* p. 543.
Diewert and Goodrich, *A Summer Greek Reader,* p. 140.
Dillon, *Girls and Women in Classical Greek Religion,* pp. 585-586.
Dios, Espíritu Santo, ed. Salas, p. 182.
Dios, Hijo, ed. Salas, p. 182.
Dixon, *Reading Roman Women,* p. 401.
Donahue and Harrington, *The Gospel of Mark,* p. 370.
Doriani, *Putting the Truth to Work. The Theory and Practice of Biblical Application,* p. 139.
La double transmission du texte biblique . . . hommage à Adrian Schenker, ed. Goldman and Uehlinger, p. 190.
Doukhan, *Israel and the Church,* p. 391.
Driscoll (ed.), *"Imaginer la théologie catholique" . . . Mélanges offerts à Ghislain Lafont,* p. 545.
Dschulnigg and Müllner, *Jüdische und christliche Feste,* p. 578.
Dube (ed.), *Other Ways of Reading: African Women and the Bible,* p. 543.
——— and West (eds.), *The Bible in Africa,* p. 368.
Dubis, *Messianic Woes in First Peter,* p. 565.
Dumm, *A Mystical Portrait of Jesus,* p. 370.
Dunderberg, Tuckett, and Syreeni (eds.), *Fair Play . . . Essays in Honour of Heikki Räisänen,* p. 358.
Duvall and Hays, *Grasping God's Word,* p. 139.
Ebner et al., *Lukian. Φιλοψευδεὶς ἢ Ἀπίστων. Die Lügenfreunde oder: Der Ungläubige,* p. 190.
Economies Beyond Agriculture in the Classical World, ed. Mattingly and Salmon, pp. 591-592.
Education in Greek and Roman Antiquity, ed. Too, pp. 417-418.
Edwards, *The Gospel according to Mark,* pp. 370-371.
Egelhaaf-Gaiser and Schäfer (eds.), *Religiöse Vereine in der römischen Antike,* p. 586.
Eggler, *Influences and Traditions Underlying the Vision of Daniel 7:2-14,* p. 190.
Elementare Bibeltexte, ed. Lachmann, Adam, and Reents, p. 361.
Elenchus of Biblica, 1998, ed. Althann, p. 541.
Elliott and Cartlidge, *Art and the Christian Apocrypha,* p. 399.
Ellis, *Christ and the Future in New Testament History,* p. 357.
———, *History and Interpretation in New Testament Perspecitve,* pp. 139-140.

Endo, *Creation and Christology. A Study on the Johannine Prologue,* pp. 554-555.
Enenkel, de Jong, and De Landtsheer (eds.), *Recreating Ancient History,* pp. 401-402.
Engberg-Pedersen (ed.), *Paul Beyond the Judaism/Hellenism Divide,* p. 384.
Eriksson, Olbricht, and Übelacker (eds.), *Rhetorical Argumentation in Biblical Texts,* pp. 543-544.
Eskola, *Messiah and the Throne,* p. 402.
Estrada, *"Lieti nella speranza." La gioia nel Nuovo Testamento,* p. 575.
C. A. Evans, *Jesus and His Contemporaries,* p. 371.
——— and Copan (eds.), *Who Was Jesus?,* p. 149.
M. J. Evans and Kroeger (eds.), *The IVP Women's Bible Commentary,* p. 361.
Exegese vor Ort. Festschrift für Peter Welten, ed. Maier, Liwak, and Jörns, p. 357.
Experiencing Rome, ed. Huskinson, p. 194.
Fabry and Scholtissek, *Der Messias,* p. 575.
Fair Play . . . Essays in Honour of Heikki Räisänen, ed. Dunderberg, Tuckett, and Syreeni, p. 358.
Fant, Musser, and Reddish, *An Introduction to the Bible,* p. 358.
Fee, *New Testament Exegesis,* p. 544.
———, *To What End Exegesis?,* p. 140.
A Feminist Companion to Mark, ed. Levine with Blickenstaff, p. 155.
A Feminist Companion to Matthew, ed. Levine with Blickenstaff, pp. 155-156.
Fenton, *More About Mark,* p. 371.
Fernández Biénzobas (ed.), *Actualizar el Lenguaje Religioso,* pp. 358-359.
Fernández Marcos, *The Septuagint in Context,* p. 402.
Fiore (ed.), *Proceedings: Eastern Great Lakes and Midwest Biblical Societies,* vol. 21, p. 548.
The First Jewish Revolt, ed. Berlin and Overman, p. 582.
Fisk, *Do You Not Remember? Scripture, Story and Exegesis in the Rewritten Bible of Pseudo-Philo,* pp. 190-191.
Fitzgerald, *The Lord of the East Wind,* p. 586.
Flemming, *Medicine and the Making of Roman Women,* pp. 402-403.
Fletcher-Louis, *All the Glory of Adam. Liturgical Anthropology in the Dead Sea Scrolls,* pp. 586-587.
Flint and Collins (eds.), *The Book of Daniel. Composition and Reception,* vol. 2, p. 189.
Flusser and van de Sandt, *The Didache,* p. 598.
Ford and Higton (eds.), *Jesus,* p. 555.
Fortna and Thatcher (eds.), *Jesus in Johannine Tradition,* p. 150.
Forzani and Mazzocchi, *Il Vangelo secondo Giovanni e lo Zen,* vol. 2, p. 375.
Foxhall, Cartledge, and Cohen (eds.), *Money, Labour and Land,* pp. 583-584.
France, *The Gospel of Mark,* p. 371.
Francis and Atkins, *Exploring Luke's Gospel,* p. 555; *Exploring Matthew's Gospel,* pp. 371-372.
Franco (ed.), *Mysterium Regni ministerium Verbi . . . Scritti in onore di mons. Vittorio Fusco,* p. 363.
Frankfurter Judaistische Beiträge, Heft 28, ed. Schlüter, p. 403.
Frerichs and Silberman (eds.), *Archaeology and Society in the 21st Century,* pp. 415-416.
Friesen, *Imperial Cults and the Apocalypse of John,* p. 166.
Fuellenbach, *Church. Community for the Kingdom,* pp. 575-576.
R. W. Funk, *A Credible Jesus,* p. 555.
——— et al., *The Once and Future Jesus,* p. 556.
W.-P. Funk, Mahé, and Gianotto, *Melchisédek (NH IX, 1),* p. 587.
W.-P. Funk, Poirier, and Turner, *Marsanès (NH X),* p. 191.
Furley and Bremer, *Greek Hymns,* p. 191.

Gagnon, *The Bible and Homosexual Practice,* p. 179.
García-Moreno, *Temi teologici del Vangelo di Giovanni,* vol. 3, pp. 150-151.
García Pérez and Herranz Marco, *La infancia de Jesús según Lucas,* p. 372.
Gargano, *Lectio divina sulla Lettera ai Romani,* vol. 1, p. 166.
Garnsey, Rathbone, and Bowman (eds.), *The Cambridge Ancient History.* Vol. 11, *The High Empire,* p. 187.
Gentry, Hiebert, and Cox (eds.), *The Old Greek Psalter. Studies in Honour of Albert Pietersma,* p. 202.
Geoarchaeology of the Landscapes of Classical Antiquity, ed. Vermeulen and De Dapper, pp. 205-206.
Gerdmar, *Rethinking the Judaism-Hellenism Dichotomy,* pp. 166-167.
Gerhardsson, *The Reliability of the Gospel Tradition,* p. 151.
Getty-Sullivan, *Women in the New Testament,* p. 140.
Geyer, *Fear, Anomaly, and Uncertainty in the Gospel of Mark,* p. 372.
Gianotto, Funk, and Mahé, *Melchisédek (NH IX, 1),* p. 587.
Gibson, *Biblical Semantic Logic,* p. 544.
Giles and Anderson, *The Keepers. An Introduction to . . . the Samaritans,* pp. 395-396.
Given, *Paul's True Rhetoric,* p. 167.
Gmainer-Pranzl and Sauer (eds.), *Leben — Erleben — Begreifen . . . Festgabe für Johannes Singer,* pp. 361-362.
Gnilka, *Petrus und Rom,* p. 576.
God, Biblical Stories and Psychoanalytic Understanding, ed. Kessler and Vandermeersch, pp. 360-361.
Goichot, *Alfred Loisy et ses amis,* pp. 544-545.
Goldhill (ed.), *Being Greek under Rome,* p. 403.
Goldman and Uehlinger (eds.), *La double transmission du texte biblique . . . hommage à Adrian Schenker,* p. 190.
González, *Acts,* p. 151.
Goodacre, *The Case Against Q,* p. 372.
———, *The Synoptic Problem,* p. 556.
Goodrich and Diewert, *A Summer Greek Reader,* p. 140.
Gorman, *Cruciformity. Paul's Narrative Spirituality of the Cross,* p. 167.
———, *Elements of Biblical Exegesis,* p. 141.
Gottesstadt und Gottesgarten, ed. Keel and Zenger, p. 590.
Goulder, *Paul and the Competing Mission in Corinth,* p. 167.
Grant, *Early Christians and Animals,* pp. 191-192.
———, *Paul in the Roman World. The Conflict at Corinth,* p. 168.
Grässer, *Forschungen zur Apostelgeschichte,* p. 151.
———, *Der zweite Brief an die Korinther. Kapitel 1,1-7,16,* p. 565.
Greaves, *Miletos. A History,* p. 587.
Greeks and Barbarians, ed. Harrison, p. 588.
G. L. Green, *The Letters to the Thessalonians,* p. 565.
J. Green (ed.), *Jesus and Moses. The Parallel Sayings,* pp. 372-373.
J. B. Green, Thompson, and Achtemeier, *Introducing the New Testament,* p. 136.
W. S. Green, Neusner, and Avery-Peck (eds.), *The Annual of Rabbinic Judaism,* vol. 3, p. 185.
Greenberg and Rapoport-Albert (eds.), *Biblical Hebrew, Biblical Texts. Essays in Memory of Michael P. Weitzman,* pp. 582-583.
Greene, Möller, and Bartholomew (eds.), *After Pentecost. Language and Biblical Interpretation,* pp. 354-355.
Griggs, *Early Egyptian Christianity,* p. 403.

Grigorova, *Catalogue of the Ancient Greek and Roman Coins of the Josef Vital Kopp Collection,* p. 192.
Grootkerk, *Ancient Sites in Galilee,* p. 587.
Gross, *If You Cannot Preach Like Paul . . .,* p. 384.
Gruen, *Heritage and Hellenism,* p. 403.
Guggenheimer, *The Jerusalem Talmud. First Order: Zeraïm. Tractates* Kilaim *and* Ševiït, p. 192.
Gundry, *Jesus the Word according to John the Sectarian,* p. 373.
Haag et al., *Schön bist du und verlockend. Grosse Paare der Bibel,* p. 545.
Habermas, *The Resurrection,* p. 179.
Hairesis. Festschrift für Karl Hoheisel, ed. Hutter, Klein, and Vollmer, pp. 587-588.
Hallo and Younger (eds.), *The Context of Scripture,* vol. 3, p. 588.
Hamid-Khani, *Revelation and Concealment of Christ . . . the Elusive Language of the Fourth Gospel,* pp. 151-152.
Handbook of Classical Rhetoric in the Hellenistic Period, ed. Porter, p. 414.
Harding, *What Are They Saying About the Pastoral Epistles?,* p. 566.
Harms, *Paradigms from Luke-Acts for Multicultural Communities,* p. 373.
D. J. Harrington, *The Church According to the New Testament,* pp. 391-392.
——— and Donahue, *The Gospel of Mark,* p. 370.
H. K. Harrington, *Holiness. Rabbinic Judaism and the Graeco-Roman World,* p. 192.
W. J. Harrington, *Seeking Spiritual Growth through the Bible,* p. 576.
P. Harrison, *The Bible, Protestantism, and the Rise of Natural Science,* p. 141.
T. Harrison (ed.), *Greeks and Barbarians,* p. 588.
Hartog, *Polycarp and the New Testament,* p. 589.
Harvey, *The True Israel,* pp. 403-404.
J. D. Hays and Duvall, *Grasping God's Word,* p. 139.
R. B. Hays, *The Faith of Jesus Christ,* pp. 384-385.
Healey, *The Religion of the Nabataeans,* pp. 192-193.
Healy, *Pliny the Elder on Science and Technology,* p. 193.
Hedahl and Carlson, *Preaching 1 Corinthians 13,* p. 566.
Hedrick and Mirecki, *Gospel of the Savior,* p. 589.
Heid, *Kreuz — Jerusalem — Kosmos. Aspekete frühchristlicher Staurologie,* p. 404.
Heiligenthal and von Dobbeler, *Menschen um Jesus,* p. 141.
Heininger and Vanoni, *Das Reich Gottes,* p. 580.
Hellenistic Economies, ed. Archibald et al., p. 185.
Hellerman, *The Ancient Church as Family,* pp. 179-180.
Helm and Trueman (eds.), *The Trustworthiness of God,* p. 545.
Hendrickx, *The Third Gospel for the Third World,* vol. 4A, p. 556.
Hengel, *Judaica et Hellenistica. Kleine Schriften I,* p. 193.
———, *Paulus and Jacobus,* p. 566.
———, *The Septuagint as Christian Scripture,* p. 589.
——— and Schwemer, *Der messianische Anspruch Jesu und die Anfänge der Christologie,* p. 373.
Henke, Mülke, and Blümer (eds.), *Alvarium. Festschrift für Christian Gnilka,* p. 581.
Hens-Piazza, *The New Historicism,* p. 359.
Henze, *The Syriac Apocalypse of Daniel,* p. 193.
Herranz Marco and García Pérez, *La infancia de Jesús según Lucas,* p. 372.
Heuser and Klimkeit, *Studies in Manichaean Literature and Art,* pp. 193-194.
Hezser and Schäfer (eds.), *The Talmud Yerushalmi and Graeco-Roman Culture,* vol. 2, p. 595.
Hiebert, Cox, and Gentry (eds.), *The Old Greek Psalter. Studies in Honour of Albert Pietersma,* p. 202.

Hieke, *Q 6:20-21,* p. 373.
Hiers, *The Trinity Guide to the Bible,* pp. 141-142.
Higton and Ford (eds.), *Jesus,* p. 555.
A History of the Animal World in the Ancient Near East, ed. Collins, p. 400.
Höcker and Schneider, *Die Akropolis von Athen,* p. 204.
Hofius, *Paulusstudien II,* p. 566.
Hogan, *Seeking Jesus of Nazareth . . . the Christology of the Four Gospels,* p. 374.
Holloway, *Consolation in Philippians,* p. 385.
Holmén, *Jesus and Jewish Covenant Thinking,* p. 152.
Horner, *"Listening to Trypho,"* p. 589.
Horsley, *Hearing the Whole Story. The Politics of Plot in Mark's Gospel,* p. 152.
——— and Silberman, *The Message and the Kingdom,* p. 404.
——— and Tracy (eds.), *Christmas Unwrapped. Consumerism, Christ, and Culture,* p. 180.
Hossfeld (ed.), *Wieviel Systematik erlaubt die Schrift?,* p. 180.
Houtepen and van Henten (eds.), *Religious Identity and the Invention of Tradition,* p. 184.
Howard, *Disease and Healing in the New Testament,* p. 180.
Howard-Brook, *The Church Before Christianity,* p. 180.
——— and Ringe (eds.), *The New Testament—Introducing the Way of Discipleship,* p. 359.
Howell, *Exploring Christianity,* p. 181.
Hüneburg, *Jesus als Wundertäter in der Logienquelle,* p. 152.
Huskinson (ed.), *Experiencing Rome,* p. 194.
Hutter, Klein, and Vollmer (eds.), *Hairesis. Festschrift für Karl Hoheisel,* pp. 587-588.
Ice and Witherington, *The Shadow of the Almighty. Father, Son, and Spirit in Biblical Perspective,* p. 395.
Ihenacho, *The Community of Eternal Life . . . the Johannine Community,* p. 374.
Ilan, *Integrating Women into Second Temple History,* p. 194.
Imagery and Imagination in Biblical Literature. Essays in Honor of Aloysius Fitzgerald, ed. Boadt and Smith, p. 194.
"Imaginer la théologie catholique" . . . Mélanges offerts à Ghislain Lafont, ed. Driscoll, p. 545.
Imbach, *Lust auf die Bibel,* p. 142.
In Dominico Eloquio . . . Essays . . . in Honor of Robert Louis Wilken, ed. Blowers et al., pp. 359-360.
In the Spirit of Faith. Studies in Philo and Early Christianity in Honor of David Hay, ed. Runia and Sterling, p. 360.
Inch, *Two Gospel Motifs. The Original Quest & the Messianic Theophany,* p. 153.
La infancia de Jesús, ed. Salas, p. 379.
Instone-Brewer, *Divorce and Remarriage in the Bible,* p. 576.
International Review of Biblical Studies. Vol. 47, *2000-2001,* ed. Lang, p. 546.
Into God's Presence. Prayer in the New Testament, ed. Longenecker, p. 181.
Irby-Massie and Keyser, *Greek Science of the Hellenistic Era,* pp. 589-590.
Isaac Newton's Observations on the Prophecies of Daniel and the Apocalypse, ed. Barnett, pp. 163-164.
Isaacs, *Reading Hebrews and James,* p. 567.
The IVP Women's Bible Commentary, ed. Kroeger and Evans, p. 361.
Jackson, *At Empire's Edge. Exploring Rome's Egyptian Frontier,* p. 404.
Jacobsen and Wasserberg, *Preaching Luke-Acts,* p. 556.
Janowitz, *Magic in the Roman World,* p. 195.
Janssen, Ochtendung, and Wehn (eds.), *Transgressors. Toward a Feminist Biblical Theology,* p. 577.
Jaroš, *Jesus von Nazareth,* p. 153.
Jenkins, *Hidden Gospels,* p. 153.

Jenson and Braaten (eds.), *The Last Things,* p. 575.
Jeremias, *Jesus and the Message of the New Testament,* p. 374.
Jerusalem. House of Prayer for All Peoples in the Three Monotheistic Religions, ed. Niccacci, p. 201.
Jeska, *Die Geschichte Israels in der Sicht des Lukas. Apg 7,2b-53 und 13,17-25,* pp. 153-154.
Jesus, ed. Ford and Higton, p. 555.
Jesus and Moses. The Parallel Sayings, ed. Green, pp. 372-373.
Jesus in Johannine Tradition, ed. Fortna and Thatcher, p. 150.
Jesus, Mark and Q, ed. Labahn and Schmidt, p. 155.
Jesus through Jewish Eyes, ed. Bruteau, p. 148.
Jews in the Hellenistic and Roman Cities, ed. Bartlett, pp. 581-582.
Jobling, *Feminist Biblical Interpretation in Theological Context,* pp. 545-546.
Johnson, *Making Sense of the Bible,* p. 360.
Johnson Leese (ed.), *Proceedings of the Central States Regional Meeting,* vol. 4, p. 364.
Judaism in Late Antiquity, ed. Neusner, Avery-Peck, and Chilton, p. 413.
Judaism in Late Antiquity. Part 3, *Where We Stand,* vol. 4, ed. Avery-Peck and Neusner, p. 186.
Judaism in Late Antiquity. Part 5, *The Judaism of Qumran,* vols. 1-2, ed. Avery-Peck, Neusner, and Chilton, p. 186.
Jung, *ΣΩΤΗΡ. Studien zur Rezeption eines hellenistischen Ehrentitels im Neuen Testament,* p. 577.
Jungbauer, *"Ehre Vater und Mutter." Der Weg des Elterngebots in der biblischen Tradition,* p. 392.
Justification and Variegated Nomism, vol. 1, ed. Carson, O'Brien, and Seifrid, p. 188.
Kalimi, *Early Jewish Exegesis and Theological Controversy,* p. 590.
Kalms, *Der Sturz des Gottesfeindes. Traditionsgeschichtliche Studien zu Apokalypse 12,* p. 567.
Kampling and Schreiner, *Il prossimo lo straniero il nemico,* p. 579.
Karrer, Kraus, and Merk (eds.), *Kirche und Volk Gottes. Festschrift für Jürgen Roloff,* p. 546.
Karris, *Works of St. Bonaventure.* Vol. 8/1, *Commentary on the Gospel of Luke, Chapters 1-8,* p. 154.
Keck, *Who is Jesus?,* p. 154.
Keel and Staub, *Hellenismus und Judentum. Vier Studien zu Daniel 7 . . . ,* p. 195.
Keel and Zenger (eds.), *Gottesstadt und Gottesgarten,* p. 590.
Kessler and Vandermeersch (eds.), *God, Biblical Stories and Psychoanalytic Understanding,* pp. 360-361.
Keyser and Irby-Massie, *Greek Science of the Hellenistic Era,* pp. 589-590.
Khalidi (ed.), *The Muslim Jesus,* pp. 404-405.
Kieffer, *Evangeliernas Jesus,* p. 374.
D.-s. Kim, *The Bread for Today and the Bread for Tomorrow . . . the Lord's Supper in the Korean Context,* p. 181.
S. Kim, *Paul and the New Perspective,* p. 385.
H. King, *Greek and Roman Medicine,* p. 405.
P. J. King and Stager, *Life in Biblical Israel,* p. 405.
Kirche und Volk Gottes. Festschrift für Jürgen Roloff, ed. Karrer, Kraus, and Merk, p. 546.
Kistemaker, *Exposition of the Book of Revelation,* p. 168.
———, *The Parables,* pp. 374-375.
Klein, Vollmer, and Hutter (eds.), *Hairesis. Festschrift für Karl Hoheisel,* pp. 587-588.
Klimkeit and Heuser, *Studies in Manichaean Literature and Art,* pp. 193-194.
Knittel, *Das griechische 'Leben Adams und Evas,'* p. 590.

Knohl, *The Messiah before Jesus,* p. 405.
Knöppler, *Sühne im Neuen Testament,* p. 577.
Koester, *Hebrews,* p. 168.
Kok, *"The Truth of the Gospel." A Study in Galatians 2:15-21,* pp. 385-386.
Konstan, *Pity Transformed,* pp. 405-406.
Köstenberger, *Studies on John and Gender,* p. 154.
Kranemann and Sternberg (eds.), *Wie das Wort Gottes feiern? Der Wortgottesdienst als theologische Herausforderung,* p. 578.
T. J. Kraus, *Sprache, Stil und historischer Ort des zweiten Petrusbriefes,* pp. 168-169.
W. Kraus, Merk, and Karrer (eds.), *Kirche und Volk Gottes. Festschrift für Jürgen Roloff,* p. 546.
Kreitzer, *Gospel Images in Fiction and Film,* pp. 556-557.
Kreplin, *Das Selbstverständnis Jesu,* pp. 154-155.
Kroeger and Evans (eds.), *The IVP Women's Bible Commentary,* p. 361.
Labahn and Schmidt (eds.), *Jesus, Mark and Q,* p. 155.
Lachmann, Adam, and Reents (eds.), *Elementare Bibeltexte,* p. 361.
Lamp and Meurer, *Bibel,* p. 361.
Landels, *Music in Ancient Greece and Rome,* p. 591.
Landes, *Building Your Biblical Hebrew Vocabulary,* p. 195.
Lang and McDannell, *Heaven. A History,* pp. 181-182.
Lang (ed.), *International Review of Biblical Studies.* Vol. 47, *2000-2001,* p. 546.
Lapin, *Economy, Geography, and Provincial History in Later Roman Palestine,* pp. 195-196.
The Last Things, ed. Braaten and Jenson, p. 575.
Lattke, *Oden Salomos.* Teil 2, *Oden 15–28,* p. 196.
Laurence and Berry (eds.), *Cultural Identity in the Roman Empire,* p. 196.
Leben — Erleben — Begreifen . . . Festgabe für Johannes Singer, ed. Sauer and Gmainer-Pranzl, pp. 361-362.
The Lectionary Commentary, ed. Van Harn, pp. 380-381.
Lee, *Flesh and Glory. Symbol, Gender, and Theology in the Gospel of John,* p. 557.
Le Foll, Meens, and Caillot, *Le Christ et la femme adultère,* p. 157.
Legarth, *Kompendium til nytestamentlig isagogik,* p. 362.
Lehnardt, *Qaddish. Untersuchungen zur Entstehung und Rezeption,* p. 406.
Lémonon, *Jésus de Nazareth prophète et sage,* p. 375.
——— (ed.), *Regards croisés sur l'Épître aux Galates,* p. 386.
Lenzuni (ed.), *Il cristianesimo delle origini. I Padri apostolici,* p. 406.
Leonhardt, *Jewish Worship in Philo of Alexandria,* p. 196.
Levine with Blickenstaff (eds.), *A Feminist Companion to Mark,* p. 155; *A Feminist Companion to Matthew,* pp. 155-156.
Liebeschuetz, *Decline and Fall of the Roman City,* p. 197.
Life and Practice in the Early Church, ed. McKinion, p. 592.
The Light and the Darkness. Studies in Manichaeism and its World, ed. Mirecki and BeDuhn, p. 199.
J. T. K. Lim, *A Strategy for Reading Biblical Texts,* p. 362.
T. H. Lim, MacQueen, and Carmichael (eds.), *On Scrolls, Artefacts and Intellectual Property,* p. 197.
Lindemann and Conzelmann, *Arbeitsbuch zum Neuen Testament,* p. 138.
Lindemann (ed.), *The Sayings Source Q and the Historical Jesus,* p. 156.
Lindsay, *Revelation. The Human Drama,* p. 567.
Lintott, *Violence in Republican Rome,* pp. 197-198.
Loffreda, *Light and Life. Ancient Christian Oil Lamps of the Holy Land,* p. 406.
Lohfink and Cardona Ramírez, *La alianza. Los milagros,* p. 181.

Loisy, *Écrits évangéliques,* p. 557.
Lona, *An Diognet,* pp. 406-407.
A. A. Long, *Stoic Studies,* p. 198.
L. Long, *Translating the Bible. From the 7th to the 17th Century,* p. 362.
Longenecker (ed.), *Into God's Presence. Prayer in the New Testament,* p. 181.
Looking into the Future, ed. Baker, p. 390.
López Rosas, *La Señal del Templo. Jn 2,13-22,* p. 375.
Lüdemann, *Paulus, der Gründer des Christentums,* p. 386.
——— and Thiede, *Die Auferstehung Jesu — Fiktion oder Wirklichkeit?,* p. 161.
Luker (ed.), *Passion, Vitality, and Foment. The Dynamics of Second Temple Judaism,* p. 198.
Lung-kwong, *Paul's Purpose in Writing Romans,* p. 169.
Lupieri, *The Mandaeans,* p. 407.
Luz, *Das Evangelium nach Matthäus (Mt 26–28),* p. 557.
——— and Dietrich (eds.), *The Bible in a World Context,* p. 543.
Maas (ed.), *Readings in Late Antiquity,* p. 198.
MacDonald, *Karl Barth and the Strange New World within the Bible,* p. 142.
Mack, *The Christian Myth,* p. 142.
Maclean and Aitken, *Flavius Philostratus: Heroikos,* p. 407.
MacQueen, Carmichael, and Lim (eds.), *On Scrolls, Artefacts and Intellectual Property,* p. 197.
Mader, *Josephus and the Politics of Historiography,* p. 591.
Mahan, *The Taming of Jesus by Christianity,* p. 362.
Mahé, Gianotto, and Funk, *Melchisédek (NH IX, 1),* p. 587.
C. Maier, Liwak, and Jörns (eds.), *Exegese vor Ort. Festschrift für Peter Welten,* p. 357.
P. L. Maier, *The First Christmas,* p. 156.
Mainville and Marguerat (eds.), *Résurrection,* p. 392.
Manns, *Les enfants de Rébecca. Judaïsme et christianisme aux premiers siècles,* p. 591.
———, *Le Midrash. Approche et Commentaire de l'Ecriture,* p. 199.
Marguerat and Mainville (eds.), *Résurrection,* p. 392.
Martín-Moreno, *Personajes del cuarto Evangelio,* p. 558.
Masalles, *La profecía en la asamblea cristiana . . . 1 Cor 14,1-25,* p. 169.
Masini, *Atti degli apostoli,* p. 157.
Mason, *Flavius Josephus on the Pharisees,* p. 407.
Matera, *Passion Narratives and Gospel Theologies,* p. 157.
Matrices of Genre. Authors, Canons, and Society, ed. Depew and Obbink, pp. 189-190.
Matthew 1–13, ed. Simonetti, p. 160.
Matthew 14–28, ed. Simonetti, p. 379.
C. R. Matthews, *Philip: Apostle and Evangelist,* p. 558.
S. Matthews, *First Converts,* p. 408.
Mattingly and Salmon (eds.), *Economies Beyond Agriculture in the Classical World,* pp. 591-592.
May and Wisse, *Cicero. On the Ideal Orator,* p. 408.
Mazzeo, *Lettere di Pietro. Lettera di Giuda,* p. 386.
Mazzocchi with Forzani, *Il Vangelo secondo Giovanni e lo Zen,* vol. 2, p. 375.
McDannell and Lang, *Heaven. A History,* pp. 181-182.
McGehee, *The Bible Doesn't Have to Be Hard to Read,* pp. 142-143.
McGlynn, *Divine Judgement and Divine Benevolence in the Book of Wisdom,* p. 199.
A. E. McGrath, *In the Beginning. The Story of the King James Bible,* p. 143.
J. F. McGrath, *John's Apologetic Christology,* p. 157.
McKay, *Sabbath and Synagogue,* p. 408.
McKechnie, *The First Christian Centuries,* pp. 408-409.

McKeel and Binkley, *Jesus & His Kingdom of Equals,* p. 551.
McKinion (ed.), *Life and Practice in the Early Church,* p. 592.
McKnight, *Turning to Jesus. The Sociology of Conversion in the Gospels,* pp. 375-376.
Meadows and Shipton (eds.), *Money and Its Uses in the Ancient Greek World,* p. 409.
Meens, Caillot, and Le Foll, *Le Christ et la femme adultère,* p. 157.
Meier, *A Marginal Jew.* Vol. 3, *Companions and Competitors,* p. 158.
Mercer Commentary on the Bible, vol. 5, ed. Mills and Wilson, p. 592.
Merk, Karrer, and Kraus (eds.), *Kirche und Volk Gottes. Festschrift für Jürgen Roloff,* p. 546.
Mettinger, *The Riddle of Resurrection,* p. 409.
Metzger, *The Bible in Translation,* p. 143.
Meurer and Lamp, *Bibel,* p. 361.
Meyer and Mirecki (eds.), *Ancient Magic and Ritual Power,* p. 409.
Meynet, *Una nuova introduzione ai Vangeli sinottici,* p. 376.
———, *La Pasqua del Signore,* p. 558.
Miggelbrink, *Der zornige Gott. Die Bedeutung einer anstössigen biblischen Tradition,* p. 392.
Miller (ed.), *The Apocalyptic Jesus,* pp. 558-559.
M. E. Mills, *Biblical Morality,* p. 393.
W. E. Mills, *Bibliographies on the Life and Teachings of Jesus.* Vol. 3, *The Sermon on the Mount/Plain,* p. 158.
——— and Wilson (eds.), *Mercer Commentary on the Bible,* vol. 5, p. 592.
Minor, *The Power of Mark's Story,* p. 158.
Mirecki and Hedrick, *Gospel of the Savior,* p. 589.
Mirecki and BeDuhn (eds.), *The Light and the Darkness. Studies in Manichaeism and its World,* p. 199.
Mirecki and Meyer (eds.), *Ancient Magic and Ritual Power,* p. 409.
J. L. Mitchell, *Beyond Fear and Silence. A Feminist-Literary Approach to the Gospel of Mark,* p. 559.
M. M. Mitchell, *The Heavenly Trumpet,* pp. 386-387.
——— and Yarbro Collins (eds.), *Antiquity and Humanity. Essays . . . Presented to Hans Dieter Betz,* pp. 136-137.
Molinari, *'I Never Knew the Man': The Coptic Act of Peter,* p. 592.
Molinaro, *"Ha parlato nel figlio." Progettualità di Dio e risposta del Cristo nella lettera agli Ebrei,* pp. 169-170.
Möller, Bartholomew, and Greene (eds.), *After Pentecost. Language and Biblical Interpretation,* pp. 354-355.
Money and Its Uses in the Ancient Greek World, ed. Meadows and Shipton, p. 409.
Money, Labour and Land, ed. Cartledge, Cohen, and Foxhall, pp. 583-584.
Moo, *Romans,* p. 170.
R. K. Moore, *Rectification ('Justification') in Paul, in Historical Perspective and in the English Bible,* vol. 1, pp. 567-568.
S. D. Moore, *God's Beauty Parlor,* pp. 362-363.
Mooren (ed.), *Politics, Administration and Society in the Hellenistic and Roman World,* pp. 592-593.
Morley (ed.), *Ancient History: Key Themes and Approaches,* p. 409.
Morrison, *The Character of the Syriac Version of the First Book of Samuel,* pp. 199-200.
Moscovitz, *Talmudic Reasoning,* p. 593.
Motto, *Further Essays on Seneca,* p. 200.
Mount, *Pauline Christianity. Luke-Acts and the Legacy of Paul,* p. 568.
Moyise, *The Old Testament in the New,* pp. 546-547.
——— (ed.), *Studies in the Book of Revelation,* p. 568.

Muddiman and Barton (eds.), *The Oxford Bible Commentary,* p. 355.
Mülke, Blümer, and Henke (eds.), *Alvarium. Festschrift für Christian Gnilka,* p. 581.
Müller, *Mehr als ein Prophet. Die Charakterzeichnung Johannes des Täufers im lukanischen Erzählwerk,* p. 158.
Müllner and Dschulnigg, *Jüdische und christliche Feste,* p. 578.
C. M. Murphy, *Wealth in the Dead Sea Scrolls and in the Qumran Comnunity,* p. 410.
F. J. Murphy, *Early Judaism,* p. 593.
The Muslim Jesus, ed. Khalidi, pp. 404-405.
Musser, Reddish, and Fant, *An Introduction to the Bible,* p. 358.
Mysterium Regni ministerium Verbi . . . Scritti in onore di mons. Vittorio Fusco, ed. Franco, p. 363.
Nanos, *The Irony of Galatians,* p. 170.
Nash, *The Church as a Pilgrim People. Hebrews–Revelation,* p. 170.
Nave, *The Role and Function of Repentance in Luke-Acts,* p. 559.
Ndayango, *Wunder, Glaube und Leben bei Johannes,* p. 376.
Neagoe, *The Trial of the Gospel. An Apologetic Reading of Luke's Trial Narratives,* p. 559.
Neirynck, *Evangelica III: 1992-2000. Collected Essays,* p. 159.
———, *Q-Parallels,* pp. 559-560.
——— (ed.), *Colloquium Biblicum Lovaniense 1-50, 1949-2001,* p. 547.
Neri, *Introduzione a Matteo Marco Luca,* p. 159.
Neuberth, *Demokratie im Volk Gottes? Untersuchungen zur Apostelgeschichte,* p. 159.
Neusner, *The Comparative Hermeneutics of Rabbinic Judaism,* vols. 1-2, p. 410.
———, *Contemporary Views of Ancient Judaism,* pp. 410-411.
———, *Development of a Legend . . . Yoḥanan Ben Zakkai,* p. 411.
———, *Lamentations Rabbati,* p. 200.
———, *Mekhilta Attributed to Rabbi Ishmael,* p. 411.
———, *Rabbinic Judaism's Generative Logic,* pp. 411-412.
———, *The Reader's Guide to the Talmud,* p. 412.
———, *Ruth Rabbah and Esther Rabbah I,* p. 200.
———, *Sifra,* pp. 200-201.
———, *Sifré to Numbers and Sifré to Deuteronomy,* p. 412.
———, *The Social Teaching of Rabbinic Judaism,* p. 201.
———, *The Theology of Halakhah,* p. 412.
——— (ed.), *Understanding Jewish Theology,* p. 413.
——— and Avery-Peck (eds.), *Judaism in Late Antiquity.* Part 3, *Where We Stand,* vol. 4, p. 186.
———, Avery-Peck, and Chilton (eds.), *Judaism in Late Antiquity,* p. 413.
———, Avery-Peck, and Green (eds.), *The Annual of Rabbinic Judaism,* vol. 3, p. 185.
——— and Chilton (eds.), *The Brother of Jesus,* pp. 356-357.
———, Chilton, and Avery-Peck (eds.), *Judaism in Late Antiquity.* Part 5, *The Judaism of Qumran,* vols. 1-2, p. 186.
The New Interpreter's Bible. Vol. 10, *Acts . . . Romans . . . First Corinthians,* p. 560.
New Testament Greek Manuscripts . . . Romans, ed. Swanson, p. 388.
The New Testament—Introducing the Way of Discipleship, ed. Howard-Brook and Ringe, p. 359.
New Testament Textual Criticism and Exegesis. Festschrift J. Delobel, ed. Denaux, p. 547.
Niccacci (ed.), *Jerusalem. House of Prayer for All Peoples in the Three Monotheistic Religions,* p. 201.
Nickelsburg, *1 Enoch 1. A Commentary on . . . Chapters 1–36; 81–108,* p. 413.
Nicklas, *Ablösung und Verstrickung. "Juden" und Jüngergestalten als Charaktere . . . des Johannesevangeliums,* p. 560.
Nickle, *The Synoptic Gospels,* p. 376.

Niehoff, *Philo on Jewish Identity and Culture,* pp. 201-202.
Nodet, *Le Fils de Dieu. Procès de Jésus et évangile,* p. 376.
Nolan, *Jesus Before Christianity,* pp. 159-160.
Novum Testamentum ab Erasmo Recognitum. II. Evangelium secundum Iohannem et Acta Apostolorum, ed. Brown, p. 552.
Nun, *Der See Genezareth und die Evangelien,* p. 377.
Nussbaum and Sihvola (eds.), *The Sleep of Reason,* pp. 593-594.
Obbink and Depew (eds.), *Matrices of Genre. Authors, Canons, and Society,* pp. 189-190.
O'Brien, Seifrid, and Carson (eds.), *Justification and Variegated Nomism,* vol. 1, p. 188.
Ochtendung, Wehn, and Janssen (eds.), *Transgressors. Toward a Feminist Biblical Theology,* p. 577.
Oden (ed.), *And You Welcomed Me. A Sourcebook on Hospitality in Early Christianity,* p. 594.
Okoronkwo, *The Jerusalem Compromise as a Conflict-Resolution Model. A Rhetoric-Communicative Analysis of Acts 15,* p. 377.
Olbricht and Sumney (eds.), *Paul and* Pathos, pp. 170-171.
Olbricht, Übelacker, and Eriksson (eds.), *Rhetorical Argumentation in Biblical Texts,* pp. 543-544.
Old, *The Reading and Preaching of the Scriptures,* vol. 4, pp. 547-548.
The Old Greek Psalter. Studies in Honour of Albert Pietersma, ed. Hiebert, Cox, and Gentry, p. 202.
On Scrolls, Artefacts and Intellectual Property, ed. Lim, MacQueen, and Carmichael, p. 197.
Ossom-Batsa, *The Institution of the Eucharist in the Gospel of Mark,* p. 160.
Ostmeyer, *Taufe und Typos . . . 1. Korinther 10 und 1. Petrus 3,* p. 171.
Other Ways of Reading: African Women and the Bible, ed. Dube, p. 543.
Overman and Berlin (eds.), *The First Jewish Revolt,* p. 582.
The Oxford Bible Commentary, ed. Barton and Muddiman, p. 355.
The Oxford Illustrated History of the Bible, ed. Rogerson, p. 143.
Packer, *The Forum of Trajan in Rome,* pp. 413-414.
Padovese (ed.), *Atti del V simposio di Tarso su S. Paolo apostolo,* pp. 568-569.
——— (ed.), *Atti del VI simposio di Tarso su S. Paolo apostolo,* p. 569.
——— (ed.), *Atti del VII simposio di Tarso su S. Paolo apostolo,* p. 569.
——— (ed.), *Atti del VII simposio di Efeso su S. Giovanni apostolo,* p. 560.
——— (ed.), *Atti del VIII simposio di Efeso su S. Giovanni apostolo,* p. 561.
Paffenroth, *Judas. Images of the Lost Disciple,* p. 377.
Pao, *Acts and the Isaianic New Exodus,* p. 561.
Park, *The Book of Amos as Composed and Read in Antiquity,* p. 202.
Pasquale, *La teologia della storia della salvezza nel secolo XX,* p. 578.
Passion, Vitality, and Foment. The Dynamics of Second Temple Judaism, ed. Luker, p. 198.
Patzia, *The Emergence of the Church,* p. 393.
——— and Petrotta, *Pocket Dictionary of Biblical Studies,* p. 548.
Paul and Pathos, ed. Olbricht and Sumney, pp. 170-171.
Paul Beyond the Judaism/Hellenism Divide, ed. Engberg-Pedersen, p. 384.
Paul, Stone, and Pinnick (eds.), *'Al Kanfei Yonah. Collected Studies of Jonas C. Greenfield on Semitic Philology,* pp. 202-203.
Peake's Commentary on the Bible, ed. Black and Rowley, pp. 137-138.
Pearson, *Corresponding Sense. Paul, Dialectic, and Gadamer,* p. 387.
Pender, *Revelation,* p. 171.
Pérez Herrero, *Pasión y Pascua de Jesús según san Marcos,* pp. 377-378.
Perkins, *Abraham's Divided Children. Galatians and the Politics of Faith,* p. 171.
Persia and Torah, ed. Watts, p. 206.

Petrotta and Patzia, *Pocket Dictionary of Biblical Studies,* p. 548.
Philonenko, *Le Notre Père,* p. 378.
Pikaza, *Sistema, libertad, iglesia. Instituciones del Nuevo Testamento,* p. 182.
Pilch (ed.), *Social Scientific Models for Interpreting the Bible . . . in Honor of Bruce J. Malina,* p. 144.
Pinnick, *The Orion Center Bibliography of the Dead Sea Scrolls (1995-2000),* p. 594.
———, Paul, and Stone (eds.), *'Al Kanfei Yonah. Collected Studies of Jonas C. Greenfield on Semitic Philology,* pp. 202-203.
Pitassi and Bentsik (eds.), *La Bible à la croisée des savoirs,* pp. 363-364.
Placher, Blount, and Brueggemann, *Struggling with Scripture,* p. 356.
Poirier, Turner, and Funk, *Marsanès (NH X),* p. 191.
Politics, Administration and Society in the Hellenistic and Roman World, ed. Mooren, pp. 592-593.
J. R. Porter, *The Lost Bible,* p. 203.
S. E. Porter, *Paul in Acts,* p. 160.
——— (ed.), *Handbook of Classical Rhetoric in the Hellenistic Period,* p. 414.
Preus, *Spinoza and the Irrelevance of Biblical Authority,* p. 364.
Prigent, *Ainsi parlait l'apôtre Jean,* p. 378.
———, *Commentary on the Apocalypse of St. John,* p. 172.
———, *Les secrets de l'Apocalypse,* p. 569.
Proceedings: Eastern Great Lakes and Midwest Biblical Societies, vol. 21, ed. Fiore, p. 548.
Proceedings of the Central States Regional Meeting, vol. 4, ed. Johnson Leese, p. 364.
Quesnel, *Paul et les commencements du christianisme,* p. 387.
Räisänen, *Challenges to Biblical Interpretation,* pp. 364-365.
Ramsay, *St. Paul the Traveler and Roman Citizen,* p. 378.
Rapoport-Albert and Greenberg (eds.), *Biblical Hebrew, Biblical Texts. Essays in Memory of Michael P. Weitzman,* pp. 582-583.
Rathbone, Bowman, and Garnsey (eds.), *The Cambridge Ancient History.* Vol. 11, *The High Empire,* p. 187.
Readings in Late Antiquity, ed. Maas, p. 198.
Recreating Ancient History, ed. Enenkel, de Jong, and De Landtsheer, pp. 401-402.
Reddish, Fant, and Musser, *An Introduction to the Bible,* p. 358.
Reed, *Archaeology and the Galilean Jesus,* p. 561.
Reents, Lachmann, and Adam (eds.), *Elementare Bibeltexte,* p. 361.
Regards croisés sur l'Épître aux Galates, ed. Lémonon, p. 386.
Reichert, *Der Römerbrief als Gratwanderung,* p. 172.
Reicke, *Re-examining Paul's Letters,* p. 172.
Reinhold, *Studies in Classical History and Society,* p. 414.
Reinmuth, *Hermeneutik des Neuen Testaments,* p. 548.
Religion in Geschichte und Gegenwart. Band 3, *F-H,* ed. Betz et al., p. 137; Band 4, *I-K,* ed. Betz et al., p. 355.
Religiöse Vereine in der römischen Antike, ed. Egelhaaf-Gaiser and Schäfer, p. 586.
Religious Identity and the Invention of Tradition, ed. van Henten and Houtepen, p. 184.
Resseguie, *The Strange Gospel. Narrative Design and Point of View in John,* pp. 378-379.
Résurrection, ed. Mainville and Marguerat, p. 392.
Rethinking the Synoptic Problem, ed. Black and Beck, p. 147.
Rhetorical Argumentation in Biblical Texts, ed. Eriksson, Olbricht, and Übelacker, pp. 543-544.
Richards, *Difference and Distance in Post-Pauline Christianity . . . the Pastorals,* pp. 569-570.

Ringe and Howard-Brook (eds.), *The New Testament—Introducing the Way of Discipleship,* p. 359.
Robertson, *Conflict in Corinth,* p. 387.
Robinson (ed.), *The Coptic Gnostic Library,* pp. 594-595.
——— (ed.), *The Sayings of Jesus,* p. 379.
Roddy, *The Romanian Version of the* Testament of Abraham, p. 203.
Rogerson (ed.), *The Oxford Illustrated History of the Bible,* p. 143.
Rokéah, *Justin Martyr and the Jews,* p. 414.
Ross, *Introducing Biblical Hebrew,* pp. 203-204.
Rowley and Black (eds.), *Peake's Commentary on the Bible,* pp. 137-138.
Rubenstein, *Rabbinic Stories,* p. 595.
Runesson, *The Origins of the Synagogue,* pp. 414-415.
Runia, *Philo of Alexandria.* On the Creation, p. 415.
——— and Sterling (eds.), *In the Spirit of Faith. Studies in Philo and Early Christianity in Honor of David Hay,* p. 360.
Ruschmann, *Maria von Magdala im Johannesevangelium,* p. 561.
Ryken, *The Message of Salvation,* p. 578.
Salas (ed.), *Dios, Espíritu Santo,* p. 182.
——— (ed.), *Dios, Hijo,* p. 182.
——— (ed.), *La infancia de Jesús,* p. 379.
Salmon and Mattingly (eds.), *Economies Beyond Agriculture in the Classical World,* pp. 591-592.
Samellas, *Death in the Eastern Mediterranean (50–600 A.D.),* p. 415.
Santíssima Trindade, ed. Terra, p. 579.
Sauer and Gmainer-Pranzl (eds.), *Leben — Erleben — Begreifen . . . Festgabe für Johannes Singer,* pp. 361-362.
Saunders, *Philippians and Galatians,* p. 173.
The Sayings of Jesus, ed. Robinson, p. 379.
The Sayings Source Q and the Historical Jesus, ed. Lindemann, p. 156.
Schaberg, *The Resurrection of Mary Magdalene,* pp. 561-562.
A. Schäfer and Egelhaaf-Gaiser (eds.), *Religiöse Vereine in der römischen Antike,* p. 586.
P. Schäfer and Hezser (eds.), *The Talmud Yerushalmi and Graeco-Roman Culture,* vol. 2, p. 595.
Schaller, *Fundamenta Judaica. Studien zum antiken Judentum und zum Neuen Testament,* p. 144.
Scheck, *Origen. Commentary on the Epistle to the Romans, Books 1–5,* p. 570.
Schlüter (ed.), *Frankfurter Judaistische Beiträge,* Heft 28, p. 403.
Schmeller, *Schulen im Neuen Testament?,* p. 365.
A. Schmidt and Labahn (eds.), *Jesus, Mark and Q,* p. 155.
F. Schmidt, *How the Temple Thinks,* p. 204.
Schnackenburg, *Ephesians. A Commentary,* p. 570.
Schnaubelt and Van Fleteren (eds.), *Augustine. Biblical Exegete,* p. 367.
Schneider and Höcker, *Die Akropolis von Athen,* p. 204.
Scholtissek and Fabry, *Der Messias,* p. 575.
Schrage, *Unterwegs zur Einzigkeit und Einheit Gottes. Zum "Monotheismus" des Paulus,* p. 570.
J. Schreiner, *Jesus Sirach 1–24,* pp. 595-596.
——— and Kampling, *Il prossimo lo straniero il nemico,* p. 579.
T. R. Schreiner, *Paul, Apostle of God's Glory in Christ,* p. 173.
——— and Ware (eds.), *Still Sovereign,* pp. 182-183.
Schroer and Staubli, *Body Symbolism in the Bible,* p. 183.
Schröter, *Jesus und die Anfänge der Christologie,* p. 579.

Schüssler Fiorenza, *Wisdom Ways. Introducing Feminist Biblical Interpretation,* p. 144.
Schwartz, *Imperialism and Jewish Society, 200 B.C.E. to 640 C.E.,* p. 596.
Schwemer and Hengel, *Der messianische Anspruch Jesu und die Anfänge der Christologie,* p. 373.
B. B. Scott, *Re-Imagine the World. An Introduction to the Parables of Jesus,* p. 562.
J. M. Scott, *Paul and the Nations,* pp. 570-571.
Screening Scripture, ed. Aichele and Walsh, p. 541.
Seelig, *Religionsgeschichtliche Methode in Vergangenheit und Gegenwart,* p. 365.
Seifrid, *Christ, our righteousness. Paul's theology of justification,* p. 173.
———, Carson, and O'Brien (eds.), *Justification and Variegated Nomism,* vol. 1, p. 188.
Seitz, *Figured Out. Typology and Providence in Christian Scripture,* pp. 365-366.
Der Septuaginta-Psalter, ed. Zenger, p. 207.
Shackleford, *Biblical Body Language,* p. 183.
Shedinger, *Tatian and the Jewish Scriptures,* p. 596.
Shipton and Meadows (eds.), *Money and Its Uses in the Ancient Greek World,* p. 409.
Sihvola and Nussbaum (eds.), *The Sleep of Reason,* pp. 593-594.
Silberman and Horsley, *The Message and the Kingdom,* p. 404.
Silberman and Frerichs (eds.), *Archaeology and Society in the 21st Century,* pp. 415-416.
Silva, *Interpreting Galatians,* pp. 387-388.
Simonetti, *Biblical Interpretation in the Early Church,* p. 548.
——— (ed.), *Matthew 1–13,* p. 160; *Matthew 14–28,* p. 379.
Ska, *La strada e la casa. Itinerari biblici,* p. 579.
Skarsaune, *In the Shadow of the Temple. Jewish Influences on Early Christianity,* pp. 596-597.
The Sleep of Reason, ed. Nussbaum and Sihvola, pp. 593-594.
Smallwood, *The Jews Under Roman Rule,* p. 416.
Smit, *"About the Idol Offerings" . . . First Corinthians 8:1-11:1,* pp. 173-174.
B. D. Smith, *Paul's Seven Explanations of the Suffering of the Righteous,* p. 571.
D. E. Smith, *The Canonical Function of Acts,* p. 562.
D. M. Smith, *John among the Gospels,* p. 379.
M. S. Smith and Boadt (eds.), *Imagery and Imagination in Biblical Literature. Essays in Honor of Aloysius Fitzgerald,* p. 194.
Snell, *Flight and Freedom in the Ancient Near East,* p. 416.
Social Scientific Models for Interpreting the Bible . . . in Honor of Bruce J. Malina, ed. Pilch, p. 144.
The Society for Old Testament Study Book List 2002, ed. Brooke, p. 583.
Society of Biblical Literature 2001 Seminar Papers, p. 366.
Söding, *Exegese und Predigt. Das Matthäus-Evangelium,* pp. 160-161.
Somerville, *La première épître de Paul aux Corinthiens,* tome 1, p. 571.
Son, *Corporate Elements in Pauline Anthropology,* p. 388.
R. N. Soulen and R. K. Soulen, *Handbook of Biblical Criticism,* p. 366.
Spilsbury, *The Throne, the Lamb & the Dragon . . . the Book of Revelation,* p. 388.
Stager and King, *Life in Biblical Israel,* p. 405.
Stark, *One True God. Historical Consequences of Monotheism,* p. 597.
Staub and Keel, *Hellenismus und Judentum. Vier Studien zu Daniel 7 . . .,* p. 195.
Staubli and Schroer, *Body Symbolism in the Bible,* p. 183.
Sterling and Runia (eds.), *In the Spirit of Faith. Studies in Philo and Early Christianity in Honor of David Hay,* p. 360.
Sternberg and Kranemann (eds.), *Wie das Wort Gottes feiern? Der Wortgottesdienst als theologische Herausforderung,* p. 578.
Stewart-Sykes, *From Prophecy to Preaching . . . Origins of the Christian Homily,* p. 416.
Still Sovereign, ed. Schreiner and Ware, pp. 182-183.

Stock, *La Liturgia della Parola . . . Anno A (Matteo),* p. 379.
Stone, Pinnick, and Paul (eds.), *'Al Kanfei Yonah. Collected Studies of Jonas C. Greenfield on Semitic Philology,* pp. 202-203.
Stott, *The Story of the New Testament,* pp. 144-145.
Studies in the Book of Revelation, ed. Moyise, p. 568.
Stuhlmacher, *Biblische Theologie und Evangelium,* p. 579.
———, *Revisiting Paul's Doctrine of Justification,* p. 174.
Sugirtharajah, *The Bible and the Third World,* p. 145.
C. Sullivan, *Rescuing Jesus from the Christians,* p. 380.
F. A. Sullivan, *From Apostles to Bishops,* p. 183.
Sumney and Olbricht (eds.), *Paul and* Pathos, pp. 170-171.
Swanson (ed.), *New Testament Greek Manuscripts . . . Romans,* p. 388.
The Talmud Yerushalmi and Graeco-Roman Culture, vol. 2, ed. Schäfer and Hezser, p. 595.
Talshir, *I Esdras. A Text Critical Commentary,* p. 417.
Tambasco (ed.), *The Bible on Suffering,* p. 393.
B. A. Taylor (ed.), *X Congress of the International Organization for Septuagint and Cognate Studies,* p. 204.
G. Taylor, *Castration,* p. 597.
X Congress of the International Organization for Septuagint and Cognate Studies, ed. Taylor, p. 204.
Terra (ed.), *Atos dos Apóstolos,* p. 380.
——— (ed.), *Santíssima Trindade,* p. 579.
Tescione, *"Fiumi d'acqua viva sgorgheranno dal suo seno" (Gv. 7,38),* p. 380.
Teugels, *Aggadat Bereshit,* p. 417.
El text: Lectures i història, p. 366.
Thatcher and Fortna (eds.), *Jesus in Johannine Tradition,* p. 150.
Theissen, *La religion des premiers chrétiens,* p. 367.
———, *Das Neue Testament,* pp. 366-367.
Theobald, *Studien zum Römerbrief,* p. 174.
Theologie als Vision. Studien zur Johannes-Offenbarung, ed. Backhaus, p. 163.
Thiede, *The Dead Sea Scrolls and the Jewish Origins of Christianity,* p. 205.
——— and Lüdemann, *Die Auferstehung Jesu — Fiktion oder Wirklichkeit?,* p. 161.
Thomas, *Reading the Letters of Saint Paul,* p. 571.
Thompson, *The God of the Gospel of John,* p. 161.
———, Achtemeier, and Green, *Introducing the New Testament,* p. 136.
Thurén, *Derhetorizing Paul,* pp. 388-389.
Thurston, *Preaching Mark,* p. 161.
Tidball, *The Message of the Cross,* p. 183.
Tigchelaar, *To Increase Learning for the Understanding Ones . . . 4QInstruction,* p. 417.
Too (ed.), *Education in Greek and Roman Antiquity,* pp. 417-418.
Topel, *Children of a Compassionate God. A Theological Exegesis of Luke 6:20-49,* pp. 161-162.
Tov, *Textual Criticism of the Hebrew Bible,* p. 205.
Tracy and Horsley (eds.), *Christmas Unwrapped. Consumerism, Christ, and Culture,* p. 180.
Transgressors. Toward a Feminist Biblical Theology, ed. Janssen, Ochtendung, and Wehn, p. 577.
Tripolitis, *Religions of the Hellenistic-Roman Age,* p. 418.
Trueman and Helm (eds.), *The Trustworthiness of God,* p. 545.
Trummer, *" . . . dass alle eins sind!" Neue Zugänge zu Eucharistie und Abendmahl,* p. 184.
The Trustworthiness of God, ed. Helm and Trueman, p. 545.
Tune and Colwell, *A Beginner's Reader-Grammar for New Testament Greek,* p. 138.

Turner, *Sethian Gnosticism and the Platonic Tradition,* pp. 597-598.
———, Funk, and Poirier, *Marsanès (NH X),* p. 191.
Übelacker, Eriksson, and Olbricht (eds.), *Rhetorical Argumentation in Biblical Texts,* pp. 543-544.
Uehlinger and Goldman (eds.), *La double transmission du texte biblique . . . hommage à Adrian Schenker,* p. 190.
Ukpong et al., *Reading the Bible in the Global Village: Cape Town,* pp. 548-549.
Understanding Jewish Theology, ed. Neusner, p. 413.
Urban, *Das Menschenbild nach dem Johannesevangelium,* p. 162.
Vander Broek, *Breaking Barriers. The Possibilities of Christian Community,* pp. 571-572.
VanderKam, *The Book of Jubilees,* p. 205.
Vandermeersch and Kessler (eds.), *God, Biblical Stories and Psychoanalytic Understanding,* pp. 360-361.
van de Sandt and Flusser, *The Didache,* p. 598.
Van Fleteren and Schnaubelt (eds.), *Augustine. Biblical Exegete,* p. 367.
Van Harn (ed.), *The Lectionary Commentary,* pp. 380-381.
van Henten and Houtepen (eds.), *Religious Identity and the Invention of Tradition,* p. 184.
Vanhoozer, *First Theology. God, Scripture & Hermeneutics,* p. 549.
Vanhoye, *La Lettre aux Hébreux,* p. 572.
———, *Vivere nella nuova alleanza,* pp. 174-175.
Vanni, *Con Gesù verso il Padre,* pp. 393-394.
———, *"Divenire nello Spirito." L'Apocalisse guida di spiritualità,* p. 175.
———, *L'ebbrezza nello Spirito (*1Cor *12,13;* Ef *5,18),* p. 175.
Vanoni and Heininger, *Das Reich Gottes,* p. 580.
Vaught, *The Sermon on the Mount,* p. 162.
Velasco, *La ciudad interpela a la Biblia,* p. 394.
Veltri, *Gegenwart der Tradition. Studien zur jüdischen Literatur und Kulturgeschichte,* p. 418.
Vena, *The Parousia and Its Rereadings,* p. 394.
Verhey, *Remembering Jesus,* p. 394.
Verhoef, *Pastorale brieven,* p. 572.
Vermes, *The Changing Faces of Jesus,* p. 381.
———, *Ieder zijn eigen Jezus,* p. 562.
Vermeulen and De Dapper (eds.), *Geoarchaeology of the Landscapes of Classical Antiquity,* pp. 205-206.
Vermeylen, *10 Porte per entrare nella Bibbia,* p. 598.
Via, *What Is New Testament Theology?,* p. 580.
Vines, *The Problem of Markan Genre,* pp. 562-563.
Viviano, *Trinity — Kingdom — Church. Essays in Biblical Theology,* pp. 394-395.
Voitila, *Présent et imparfait de l'indicatif dans le Pentateuque grec,* pp. 418-419.
Vollmer, Hutter, and Klein (eds.), *Hairesis. Festschrift für Karl Hoheisel,* pp. 587-588.
von Dobbeler and Heiligenthal, *Menschen um Jesus,* p. 141.
Wagner, *Heralds of the Good News. Isaiah and Paul "In Concert" in the Letter to the Romans,* p. 389.
P. Walker, *Das Geheimnis des leeren Grabes,* p. 162.
W. O. Walker, *Interpolations in the Pauline Letters,* p. 572.
Wallace, *The Basics of New Testament Syntax,* p. 145.
Walsh and Aichele (eds.), *Screening Scripture,* p. 541.
Walter, *Gemeinde als Leib Christi,* p. 389.
Walton and Wenham, *Exploring the New Testament.* Vol. 1, *A Guide to the Gospels & Acts,* pp. 162-163.

Ward-Perkins, Whitby, and Cameron (eds.), *The Cambridge Ancient History.* Vol. 14, *Late Antiquity,* pp. 187-188.
Ware and Schreiner (eds.), *Still Sovereign,* pp. 182-183.
Wasserberg and Jacobsen, *Preaching Luke-Acts,* p. 556.
Watts (ed.), *Persia and Torah,* p. 206.
Webb, *Slaves, Women & Homosexuals . . . the Hermeneutics of Cultural Analysis,* p. 145.
Weber, *Walking on the Way. Biblical Signposts,* p. 580.
Wehn, Janssen, and Ochtendung (eds.), *Transgressors. Toward a Feminist Biblical Theology,* p. 577.
Wengst, *Das Johannesevangelium.* 2. Teilband, *Kapitel 11-21,* p. 381.
D. Wenham and Walton, *Exploring the New Testament.* Vol. 1, *A Guide to the Gospels & Acts,* pp. 162-163.
J. W. Wenham, *The Elements of New Testament Greek,* pp. 367-368.
Wenig, *The Challenge of the Apocalypse,* pp. 572-573.
West and Dube (eds.), *The Bible in Africa,* p. 368.
Whitby, Cameron, and Ward-Perkins (eds.), *The Cambridge Ancient History.* Vol. 14, *Late Antiquity,* pp. 187-188.
Who Was Jesus?, ed. Copan and Evans, p. 149.
Whyte and Ashton, *The Quest for Paradise,* p. 175.
Wick, *Die urchristlichen Gottesdienste,* p. 419.
Wie das Wort Gottes feiern? Der Wortgottesdienst als theologische Herausforderung, ed. Kranemann and Sternberg, p. 578.
Wieviel Systematik erlaubt die Schrift?, ed. Hossfeld, p. 180.
Willett Newheart, *Word and Soul . . . Reading of the Fourth Gospel,* p. 163.
Williams, *Studies in the Syntax of the Peshitta of 1 Kings,* p. 206.
Williamson, *Catholic Principles for Interpreting Scripture,* p. 368.
P. S. Wilson, *God Sense. Reading the Bible for Preaching,* p. 549.
R. F. Wilson and Mills (eds.), *Mercer Commentary on the Bible,* vol. 5, p. 592.
Wilson Jones, *Principles of Roman Architecture,* p. 419.
Wink, *The Human Being,* p. 381.
Winston, *The Ancestral Philosophy. Hellenistic Philosophy in Second Temple Judaism,* p. 206.
Wire, *Holy Lives, Holy Deaths. A Close Hearing of Early Jewish Storytellers,* p. 598.
Wisse and May, *Cicero. On the Ideal Orator,* p. 408.
Witherington, *New Testament History,* pp. 206-207.
——— and Ice, *The Shadow of the Almighty. Father, Son, and Spirit in Biblical Perspective,* p. 395.
Witherup, *Biblical Fundamentalism,* p. 146.
Wong, *Boasting and Foolishness. A Study of 2 Cor 10,12-18 and 11,1a,* p. 389.
Work, *Living and Active. Scripture in the Economy of Salvation,* p. 395.
Wortham, *Social-Scientific Approaches in Biblical Literature,* p. 146.
Wright, *The Contemporary Quest for Jesus,* p. 563.
———, *Matthew for Everyone,* pp. 381-382.
———, *Paul for Everyone. Galatians and Thessalonians,* pp. 389-390.
———, *Twelve Months of Sundays. Reflections on Bible Readings, Year C,* p. 368.
Wucherpfennig, *Heracleon Philologus. Gnostische Johannesexegese im zweiten Jahrhundert,* pp. 419-420.
Yamaguchi, *Mary and Martha. Women in the World of Jesus,* p. 382.
Yarbro Collins and Mitchell (eds.), *Antiquity and Humanity. Essays . . . Presented to Hans Dieter Betz,* pp. 136-137.
Yeo, *Chairman Mao Meets the Apostle Paul,* p. 573.
Yeung, *Faith in Jesus and Paul,* p. 382.

Yoder Neufeld, *Ephesians,* p. 573.
Young, *Syntax Lists for Students of New Testament Greek,* pp. 367-368.
Younger and Hallo (eds.), *The Context of Scripture,* vol. 3, p. 588.
Zannoni, *A Beginner's Guide to the New Testament,* p. 549.
———, *Tell Me Your Story. The Parables of Jesus,* pp. 382-383.
Zeilinger, *Zwischen Himmel und Erde . . . "Bergpredigt" Matthäus 5-7,* p. 563.
Zenger (ed.), *Der Septuaginta-Psalter,* p. 207.
Zenger and Keel (eds.), *Gottesstadt und Gottesgarten,* p. 590.

LIST OF ABSTRACTORS

Harrington, Daniel J., S.J. (DJH) General Editor; Professor of New Testament, Weston Jesuit School of Theology

Matthews, Christopher R. (CRM) Managing Editor; Adjunct Associate Professor of New Testament, Weston Jesuit School of Theology

Pearson, Birger A. (BAP) Professor of Religious Studies, Emeritus, University of California, Santa Barbara

Pilch, John J. (JJP) Adjunct Assistant Professor of Biblical Literature, Georgetown University

Stylianopoulos, Theodore (ThS) Professor of New Testament, Holy Cross Greek Orthodox School of Theology

NEW TESTAMENT ABSTRACTS

VOLUME 46 2002

TABLE OF CONTENTS

LIST OF JOURNALS	iii		

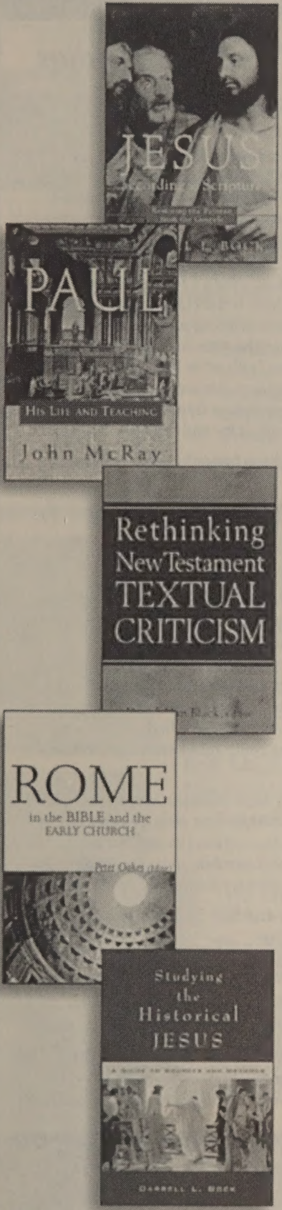
PERIODICAL ABSTRACTS

THE NEW TESTAMENT: GENERAL	1	211	423
GOSPELS—ACTS	21	235	445
EPISTLES—REVELATION	54	273	479
BIBLICAL THEOLOGY	79	298	495
THE WORLD OF THE NEW TESTAMENT	92	312	511

BOOK NOTICES

THE NEW TESTAMENT: GENERAL	136	354	541
GOSPELS—ACTS	146	368	549
EPISTLES—REVELATION	163	383	563
BIBLICAL THEOLOGY	175	390	573
THE WORLD OF THE NEW TESTAMENT	184	395	580
SOFTWARE		420	
INDEXES			600

BUILDING YOUR NEW TESTAMENT LIBRARY



JESUS
according to Scripture
PAUL
His Life and Teaching
John McRay
Rethinking
New Testament
TEXTUAL
CRITICISM
ROME
in the BIBLE and the
EARLY CHURCH
Peter Oakes
Studying
the
Historical
JESUS
Darrell L. Bock

JESUS ACCORDING TO SCRIPTURE
Darrell L. Bock
0-8010-2370-X • 576 pp. • $39.99c

"Here we have a much more fulsome and helpful portrait of Jesus than is offered in many recent treatments of the historical Jesus. Highly recommended."
—Ben Witherington III, Asbury Theological Seminary

PAUL
John McRay
0-8010-2403-X • 400 pp. • $32.99c

A comprehensive and readable presentation of Paul's ministry and theology that weaves together historical backgrounds, archaeological discoveries, and theological themes.

RETHINKING NEW TESTAMENT TEXTUAL CRITICISM
David Alan Black, ed.
0-8010-2280-0 • 160 pp. • $16.99p

"Readers of this book will be challenged and instructed in the art and science of textual criticism."
—Bruce M. Metzger, Princeton Theological Seminary

ROME IN THE BIBLE AND THE EARLY CHURCH
Peter Oakes, ed.
0-8010-2608-3 • 184 pp. • $17.99p

Examines the influence Rome had as both a political and cultural power and as the location of an important church over the development of biblical texts and early Christianity.

STUDYING THE HISTORICAL JESUS
Darrell L. Bock
0-8010-2451-X • 240 pp. • $18.99p

An informed scholarly approach that takes the Gospels seriously as a source of historical information, providing a sound alternative to skeptical or radical approaches to Jesus that frequently make headlines.

Baker Academic

Subscribe to Baker Academic's electronic newsletter (E-Notes)
at www.bakeracademic.com

HENDRICKSON PUBLISHERS

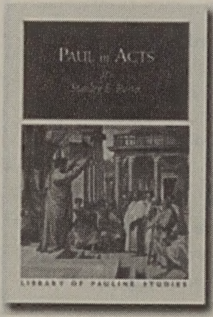
Now available from the Library of Pauline Studies

PAUL AND THE COMPETING MISSION IN CORINTH
MICHAEL D. GOULDER

Most of Paul's letters were written in the context of conflict with trouble-making opponents, but scholars disagree as to who those opponents were. Years ago F. C. Baur suggested that two competing missions—one headed by Paul, the other by James, Peter, and John—sent out a series of emissaries to win converts to the Christian faith. In *Paul and the Competing Mission in Corinth* Michael Goulder has examined Paul's conflict with the counter-missionaries, especially as reflected in the Corinthian Letters, and has put a new spin on Baur's theory. In this book, which is the culmination of decades of work, Goulder has painted a simple and convincing picture of the relationship between the mission of Paul and that of the counter-missionaries, whom he identifies as those evangelists sent by the "pillars" in Jerusalem. Goulder presents carefully assembled evidence in order to advance our picture of the early church and Paul's place in it. His two-missions hypothesis amounts to a comprehensive theory of the origins of Christianity and the New Testament.

Michael D. Goulder, Professor of Biblical Studies, University of Birmingham (retired), is the author of many books, including *St. Paul versus St. Peter: A Tale of Two Missions.*

$24.95 • ISBN 1-56563-379-2 • Paper • 320 pages • 6 x 9 • Pauline Studies • New Testament



PAUL IN ACTS
STANLEY E. PORTER

Stanley E. Porter focuses upon the depiction of Paul in the book of Acts from literary-critical, rhetorical, and theological perspectives, among several others. The essays within this volume examine various topics related to the Paul of Acts such as the extent to which the "we" passages of Acts should function as a source regarding Paul, and the theology and perspective of these passages in terms of their portrait of him. Porter analyzes the Acts passages that deal with Paul and the Holy Spirit and the question of whether Paul is an epistolographer or rhetorician. He examines Paul's missionary speeches and apologetic speeches in Acts.

"A fairly traditional position is given strong reinforcement here by a scholar who is astonishingly well-read in the literature, writes with great precision and clarity, presents opposing views fairly, is not afraid to say 'we don't know,' and makes his own positive, creative contribution to the understanding of Acts." —*Journal for the Study of the New Testament*

Stanley E. Porter is co-author of *Early Christianity and Its Sacred Literature* and *New Testament Introduction,* and is co-editor of *Dictionary of New Testament Background and Pauline Writings.*

$24.95 • ISBN 1-56563-613-9 • Paper • 233 pages • 6 x 9 • Pauline Studies • New Testament
Available through Hendrickson Publishers only in the U.S. and its dependencies and Canada.

The LIBRARY OF PAULINE STUDIES is a series of books exploring key issues in Pauline and related studies. This series is edited by Stanley E. Porter, Principal, Dean, and Professor of New Testament at McMaster DivinityCollege, Hamilton, Ontario, Canada.

Available at your bookstore or call
toll-free: 800-358-3111
Outside the U.S.: 978-532-6546

E-mail: orders@hendrickson.com
Web site: www.hendrickson.com
Fax: 978-531-8146

Books for SCHOLARS

INTRODUCING THE NEW TESTAMENT

Its Literature and Theology

Paul J. Achtemeier, Joel B. Green, and Marianne Meye Thompson

"A clear, historically informed introduction to the New Testament as the scripture of the Christian church. This book's structure, theological content, and balanced critical judgments should make it a valuable resource for introductory New Testament courses."

— RICHARD B. HAYS

ISBN 0-8028-3717-4 • 636 pages • hardcover • $35.00

MAKING SENSE OF THE BIBLE

Literary Type as an Approach to Understanding

Marshall D. Johnson

"A superb introduction to the Bible and its various literary types. Marshall Johnson is a sure and careful guide whose splendid clarity helpfully exposes both the diversity of the biblical documents as well as their common emphases." — DALE C. ALLISON JR.

ISBN 0-8028-4919-9 • 170 pages • paperback • $12.00

WOMEN IN SCRIPTURE

A Dictionary of Named and Unnamed Women in the Hebrew Bible, the Apocryphal/Deuterocanonical Books, and the New Testament

Carol Meyers, *general editor*
Toni Craven and Ross S. Kraemer, *associate editors*

"This is it — the one indispensable resource for anyone seriously interested in understanding the hundreds of women who appear in the Bible." — HARVEY COX

ISBN 0-8028-4962-8 • 607 pages • paperback • $30.00

THE LECTIONARY COMMENTARY

Theological Exegesis for Sunday's Texts

Roger E. Van Harn, *editor*

This superb three-volume work offers exegetical essays on the biblical texts from the Revised Common Lectionary, Years A, B, and C.

The First Readings: The Old Testament and Acts
ISBN 0-8028-4751-X • 643 pages • hardcover • $40.00

The Second Readings: Acts and the Epistles
ISBN 0-8028-4752-8 • 667 pages • hardcover • $40.00

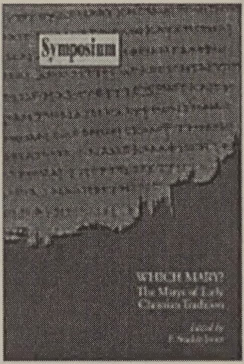
The Third Readings: The Gospels
ISBN 0-8028-4753-6 • 655 pages • hardcover • $40.00

3-volume set • save $20.00
ISBN 0-8028-S4994-6 • $100.00

At your bookstore,
or call 800-253-7521
www.eerdmans.com

1522 WM. B. EERDMANS PUBLISHING CO.
255 JEFFERSON AVE. S.E. / GRAND RAPIDS, MI 49503

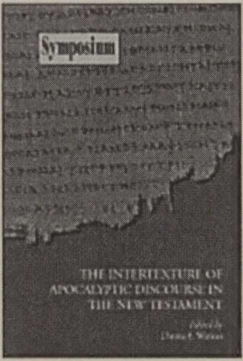
SBL Society of Biblical Literature



WHICH MARY?
The Marys of Early Christian Tradition
F. Stanley Jones, editor

This book brings together cutting-edge contributions on early Christian Marys, offering a variety of perspectives by leading scholars, suggesting answers for known questions and attempting to reframe the discussion through new questions. The studies evaluate the recent insight that the somewhat revolutionary Mary in ancient Christian writings who has often been assumed to be Mary Magdalene is sometimes specified to be Mary the mother of Jesus. The book analyzes the cross-fertilization of traditions that has apparently occurred and also probes into the earliest preserved traditions on the Marys, both canonical and non-canonical, as preserved in Western and Oriental languages.

Paper $29.95 ISBN: 1-58983-043-1
160 pages, 2002 Code: 060719
Symposium Series
♔



THE INTERTEXTURE OF APOCALYPTIC DISCOURSE IN THE NEW TESTAMENT
Duane F. Watson, editor

The essays in this volume identify apocalyptic discourse in the New Testament and examine its intertexture, that is, what the apocalyptic discourse represents, refers to, and uses of phenomena outside itself. Intertexture includes references in the Hebrew Bible, intertestamental texts, and Greco-Roman literature, as well as related social and cultural phenomena. Contributors identify topics and argumentation that might be distinctive to apocalyptic discourse, refining the definition of the apocalyptic genre and determining more precisely the social and cultural placement of early Christianity.

Paper $39.95 ISBN: 1-58983-041-5
304 pages, 2002 Code: 060714
Symposium Series
♔

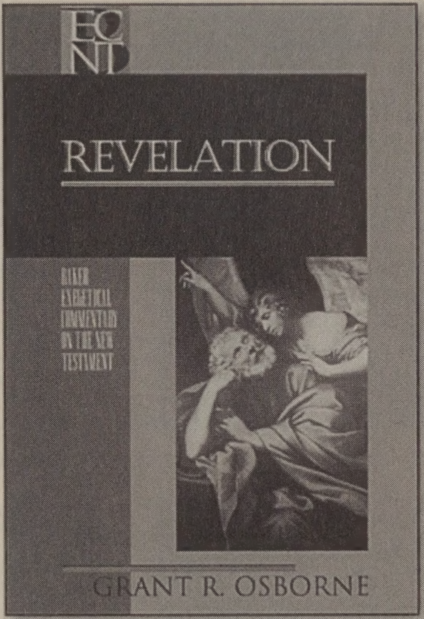
Society of Biblical Literature • P.O. Box 2243, Williston, VT 05495-2243
Phone: 877-725-3334 (toll-free) or 802-864-6185 • Fax: 802-864-7626
Order online at www.sbl-site.org
Postage and handling extra

♔ Hardback edition available from Brill Academic Publishers (www.brill.nl)

Setting New Standards

"Osborne has successfully combined a thorough familiarity with the text of Revelation, a detailed knowledge of recent scholarship, and a clear writing style with a vital concern for the practical needs of students, pastors, and laity alike."
—David E. Aune,
University of Notre Dame

"I find Osborne's judgments sound and well supported. This work is an excellent resource for both scholars and students and will undoubtedly take its place among the standard academic commentaries on Revelation."
—Craig Keener,
Eastern Seminary



Also available in the
Baker Exegetical Commentary on the New Testament series:

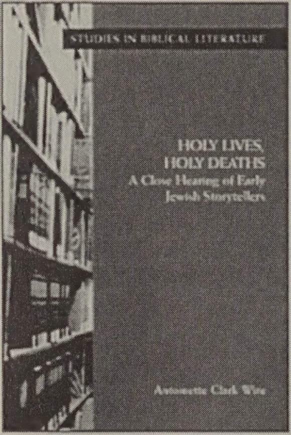
Luke, vol. 1: 1:1–9:50, Darrell L. Bock
Luke, vol. 2: 9:51–24:53, Darrell L. Bock
Romans, Thomas R. Schreiner

"The Baker Exegetical Commentary on the New Testament has set a new standard in reader-friendliness with its attractive presentation that combines detailed exegetical comment on the Greek text with accessibility for those who have little or no knowledge of the original language of the New Testament."
—I. Howard Marshall, University of Aberdeen

Baker Academic

Subscribe to Baker Academic's electronic newsletter (E-Notes) at
www.bakeracademic.com

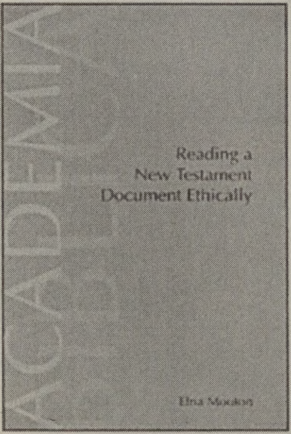
SBL Society of Biblical Literature


STUDIES IN BIBLICAL LITERATURE
HOLY LIVES, HOLY DEATHS
A Close Hearing of Early Jewish Storytellers
Antoinette Clark Wire

Holy Lives, Holy Deaths
A Close Hearing of Early Jewish Storytellers
Antoinette Clark Wire

This book translates and examines over one hundred Early Jewish stories about holy figures first told between 150 B.C.E. and 150 C.E., shifting attention toward the work of the oral storytellers, men and women alike, who generated the traditions that ultimately came to be preserved in written form. The Christian tradition is included here because it was generated within sectarian Judaism, and the first reports about Jesus appeared from Jewish storytellers.

Paper $49.95 1-58983-022-9
432 pages, 2002 Code: 062501
Studies in Biblical Literature
Hardback edition available from Brill Academic Publishers (www.brill.nl)


ACADEMIA
Reading a New Testament Document Ethically
Elna Mouton

Reading a New Testament Document Ethically
Elna Mouton

This book, focused on Paul's letter to the Ephesians, is concerned with the integrity of biblical studies and its relevance for forming moral people, transforming a moral society, and informing moral decision-making and action.

Paper $37.95 1-58983-028-8
304 pages, 2002 Code: 065001
Academia Biblica
Hardback edition available from Brill Academic Publishers (www.brill.nl)

Society of Biblical Literature
P.O. Box 2243, Williston, VT 05495-2243
Phone: 877-725-3334 (toll-free) or 802-864-6185
Fax: 802-864-7626 • E-mail: sbl@sbl-site.org
Website: www.sbl-site.org
Postage and handling extra

the Catholic Biblical Quarterly

Scholarly articles in Scripture and related fields

Extensive review section
esteemed for prompt and competent evaluations

January, April, July, October

Annual and Decennial indexes

Subscriptions run on calendar year basis only:
$25.00

Order from:

THE CATHOLIC BIBLICAL ASSOCIATION
The Catholic University of America
Washington, DC 20064

4026 011

Announcing

New Testament Abstracts on CD-ROM

The New Testament research tool for the 21st century

Founded in 1956, *New Testament Abstracts* has become an indispensable research and bibliographic aid for scholars, librarians, clergy, and students of the New Testament and its historical milieu. Currently every volume of *NTA* abstracts at least 2,000 articles chosen from more than 500 periodicals in numerous languages. Nearly 850 current books are also summarized annually.

CD-ROM version 2.0, containing all abstracts and book notices published in *NTA* from 1983 through 2000, will be available soon.

CD-ROM version 2.0, will have improved search capabilities, enabling users to locate lists of specific abstracts and book notices that fit user-defined selection criteria. Searches in the NTA CD-ROM 2.0 can be limited or expanded based on the results of previous searches.

Order forms will be sent to all subscribers of record as the actual date of release approaches.

Updated information, including pricing, will be posted at

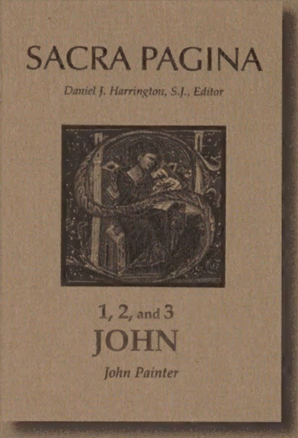
http://members.aol.com/ntaweston/nta.html

A unique blend of critical analysis, theological insight, and catholic perspective

SACRA PAGINA

A commentary
of the books of
the New Testament

Daniel J. Harrington, S.J., Editor



Presented by an international team of Catholic biblical scholars, *Sacra Pagina* is a fresh series of translations and expositions of the books of the New Testament. The volumes provide basic information as well as sound, critical analysis in a highly readable manner–yet remain sensitive to religious meaning.

NEW! Available September 2002
1, 2, and 3 John
John Painter
0-8146-5812-1 Hardcover, 416 pp., 6 x 9, $39.95

The Gospel of Mark
John R. Donahue, S.J.
0-8146-5804-0 Hardcover, 496 pp., 6 x 9, $39.95

The Gospel of Matthew
Daniel Harrington, S.J.
0-8146-5803-2 Hardcover, 448 pp., 6 x 9, $29.95

The Gospel of Luke *Luke Timothy Johnson*
0-8146-5805-9 Hardcover, 480 pp., 6 x 9, $29.95

The Gospel of John *Francis Moloney. S.D.B.*
0-8146-5806-7 Hardcover, 616 pp., 6 x 9, $39.95

The Acts of the Apostles
Luke Timothy Johnson
0-8146-5807-5 Hardcover, 592 pp., 6 x 9, $39.95

Romans *Brendan Byrne, S.J.*
0-8146-5808-3 Hardcover, 528 pp., 6 x 9, $29.95

First Corinthians *Raymond Collins*
0-8146-5809-1 Hardcover, 728 pp., 6 x 9, $39.95

Second Corinthians *Jan Lambrecht, S.J.*
0-8146-5810-5 Hardcover, 264 pp., 6 x 9, $34.95

Galatians *Frank J. Matera*
0-8146-5811-3 Hardcover, 272 pp., 6 x 9, $29.95

Colossians and Ephesians
Margaret Y. MacDonald
0-8146-5819-9 Hardcover, 424 pp., 6 x 9, $39.95

First and Second Thessalonians
Earl J. Richard
0-8146-5813-X Hardcover, 432 pp., 6 x 9, $29.95

Revelation *Wilfrid J. Harrington, O.P.*
0-8146-5818-0 Hardcover, 296 pp., 6 x 9, $34.95

Available at your religious bookstore or
Phone: **1-800-858-5450** Fax: **1-800-445-5899**
E-mail: **sales@litpress.org** Order online: **www.litpress.org**

THE LITURGICAL PRESS
St. John's Abbey, P.O. Box 7500
Collegeville, MN 56321-7500

REFERENCE BOOK

EDS/WESTON JESUIT LIBRARY
3 0135 00245 7891

✓